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प्रवाप्ति संख्या..... दिनांक.....
निर्देश संख्या..... 417.4354/I.D.A.
नई दिल्ली
केन्द्र प्रशासन प्रमुख : लय

transfer from the Chief Epigraphist Mysore

No. 985, HOME (EDUCATION), 31st AUGUST 1920

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PART I.

I.

OFFICE ROUTINE.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archaeology, Travancore, for three years under G.O. No. 45, Public (Political), dated the 20th August 1919, and was relieved of his duties in the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, Probationary Kanarese Epigraphical student, accepted the appointment of the first class (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, viz., Rs. 50, could not be raised to Rs. 75 unless he was promoted and entered into a bond of service with Government. He was an excellent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. A Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 per mensem was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January, 1920, and Mr. P. V. Jagadisa Ayyar was selected for the new post. The Tamil Reader Mr. V. Venkata-Subrahmanya Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archaeological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education), dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 14 and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Vijayaraghavaiahari for one month from 19th December 1919.

ASSISTANT SUPERINTENDENT'S TOUR.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (from July to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of visiting also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvarī, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 16th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The place was, however, void of any discovery worth the name,—the only chief inscription noted out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of the Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *sāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānisha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram an opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *sāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *śu.* 2, Monday there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Raṅgamma, the pious pair continued to serve in the temple, the ladies doing the sweeping and cleaning work and the male members singing in glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the order of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasanabāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastis* (?), *sā'ar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sar'ār*; Rs. 3,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 for the temple administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānisha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyadu, wife of Mutyaṁ Akkamappaṅgāru, a Padmanāyaka of Vipparla-*gōḍṛu*, caused to be made the *mukha-mandapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammaṅgāru, a daughter of this Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvār. Another lady of the same family whose name was Akkam . . . built the Bhōga-mandapa for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāma-bhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Pattisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-maṇḍala).

9. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 and now to be checked with the original stones and completed. 363 fresh inscriptions were discovered, copied and transcribed on the spot for publication, thus enabling, without further necessity for another visit, all the inscriptions of Simhāchalam excepting perhaps a few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in the Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V. Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently carved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white patches with practically no impression of existing letters in the deeper parts of the characters as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* could enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any coloring matter, white or red, mixed with water into a liquid of medium consistency, the colour running into the grooves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which are now being pushed through by this office under Government orders, the above method has been found to have largely helped in the correct reading of the text which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 28th October 1919, respectively, I and Mr. F. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, former Reader in the Publication section who was recently posted as acting Tamil Epigraphical student was out on camp duty for more than four months and the acting Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeevaram and part of it in the *talukwar* survey of the Dhārāpuram taluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Alūr taluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Coimbatore and Tiruvārūr. The work of copying inscriptions in the places of the taluk districts noted in the programme for the year and the *talukwar* survey of the Guntur district were entrusted to Mr. C. R. Krishnamachari, Assistant in the Publication section, and Mr. Rangaswami Saraswati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to the north. Mr. Saraswati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanathachari was deputed on an independent tour in the Madura and Tinnevely districts of the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and down full particulars about them. He toured for more than two months from December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

THE YEAR'S WORK.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the setting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1-277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressing regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume I, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been very satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Chitabore district) and Tenāli (Guntūr district) has been finished. In the Conjeevaram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those in the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 15 per-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Aiyar. A good portion of it was, however, done in my office with the help of his *Epigraphs* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received at this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Saka 1354 (= A.D. 1732). Paridhāvi and registers (1) a grant of land by Śakadēvayya for the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift of *vis.*, heaping up cooked rice over the Śiva-linga as a pious act for worship, (3) a gift

of certain tolls and taxes for maintaining a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmalu, i.e., Tirumalavādi. Also in Śaka (= A.D. 1744) Siddhārthin, some *settis* and *pillais* granted on all articles such as saddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallu in Tirumalavādi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archaeological Superintendent for Engraving during 1919-20.

Expenditure.

	RS.	A.	P.
Assistant Archaeological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total ...	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total ...	127	0	0

Return of stores of the Engraving branch of the Archaeological Department, Madras, for the year ending 31st March 1920.

Name of articles with description.	Balance on 1st March 1919.		Received during 1919-20.		Total (2) and (3)		Written off during 1919-20.		Balance on 31st March 1920.		Remarks.
	Cost.	Number.	Cost.	Number.			Number.	Cost.	Number.	Cost.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Watson and Sons' full plate camera with six slides, one longland lens with six diaphragms, one view finder, one tripod stand and one Bush Rapid Applanet lens.	50 0 0	1	..	Set	55 0 0	..	1	550 0 0	..	..	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key	..	1	..	1	..	..	1	..	..	..	Price not known.
Typewriter (3-14 Underwood).	50 0 0	1	..	1	35 0 0	..	1	350 0 0	..	..	Value not known.
Ten articles (11 bundles)	..	1	..	Set	..	..	Set	..	..	..	..
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	35 5 0	..	..	..	2 5 0	..	1	36 5 0	..	..	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

4. Stone inscriptions copied at the following places are registered in Appendices B and C:—

I. *Bellary district*.—Eighty-one villages¹ in the Ālūr tāluka.

II. *Chinnai district*.—Onjeeveran.

District.—Forty-three villages² in the Dhārāpuram tāluka

District.—Chettipālāyam tāluka.

District.—Bollavaram and Modamidipalli.

District.—Bhadrahalam, Pōlavaram and Nelakōṭa-Āva³

District.—Mailavaram.

District.—Mudunūra and Ganapavaram.

District.—Pallichechadai.

District.—Nellore.

District.—Tiruvārūr and Pinnavāsal⁴.

District.—Ādigudi and Tirumalavādi.

15. Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, field season 1920-21.

Number.	Name of place.	District.	Remarks.
A.—Places omitted from last report reported to contain inscriptions by the Archaeological Superintendent or other gentlemen.			
1	Alaṅgudi	North Arcot	To copy the inscriptions not copied in now.
2	Āyal	Do.	Report to contain inscriptions.
3	Āyampālayam	North Arcot	Do.
4	Chittoor	Do.	Rock inscription.
6	Deśūr	Do.	To copy an inscription on a slab in an irrigation tank.
6	Kalavai	Do.	Inscriptions on a sluice and in a mosque.
7	Kattumannarkōvil	South Arcot	Report to contain inscriptions.
8	Konthagai	Do.	Do.
9	Kottapalli	Do.	To copy inscriptions in the Naraiṁ temple.
10	Maṇimārtheśvarapuram	Tirunelveli	To copy inscriptions in the Vighneśvara temple.
11	Melpādi	North Arcot	Copy many inscriptions.
12	Melūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Miṇjūr	Do.	Do.
14	Mōgallu	Krishna	Report to contain inscriptions.
15	Nattarāmeśvaram and Juttiga	South Arcot	Do.
16	Nirperutegeram	Do.	Inscriptions on a rock near the temple.
17	Niśānkadurga	Chittoor	To contain inscriptions.
18	Peranamalūr	North Arcot	Inscriptions in the Śrīharis temple.
19	Pulal	Chingleput	To contain inscriptions.
20	Punnam	Tirunopoly	Inscriptions in the Puṣhpavān temple.
21	Raghunāthasamudram	North Arcot	Inscriptions in the Rāmachandra temple.
22	Śalukhai	Do.	To copy inscriptions in the Īśvara temple.
23	Sēmbalivaram near Kudapakkem	Chingleput	To copy inscriptions in a ruined temple.
24	Śingaperumālkoṣil	Do.	Rock cave with inscriptions.
25	Taduwayi	Do.	Report to contain inscriptions.
26	Tēnnēri	Guntur	To copy inscriptions in an irrigation tank.
27	Vasudevapaṭṇam	Chingleput	Do.
28	Veligonda	Guntur	To contain inscriptions.
29	Veṅgalattūr	Nellore	Do.
		North Arcot	Do.

B.—Detailed survey for inscriptions, clear.

Conjeeveram—Chingleput.
Gutti—Anantapur.

Gudiyam—North Arcot.

- 1 Of these forty-eight villages did not contain any inscriptions.
- 2 Of these fifteen villages did not contain any inscriptions.
- 3 Visited but did not contain any inscriptions.

INSTRUMENT EPIGRAPHIC FOR INDIA

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A.—List of copper-plates examined. **LIX.**

From whom	Dynasty.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
Mr. Raghavayya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bana ..	Vikramāditya	Gārit Tamil.	Under correspondences for purchase.	..	Gives a genealogy for five generations from Nandivarman. Records the gift of the village of Viprapūṭha free of all taxes to a number of Brahmins.
The Tahasildar of Nellore ..	..	Mahārāja Damodaravarman [2 nd year, Kartika, su. di., Prayōdasi.	Sanskrit Telugu.	Do.	..	Gift of the village of Kanigama free of all taxes to Brahmins of various gotras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandarpura.
The Raja of Utlam through Mr. K. Nageswara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Ganga.	80th year, Kartika, ba. 8.	Do.	Returned to the owner.	..	Registers the gift of 2½ ^{hectares} land which was purchased from the residents of the agrahārika village of Hordjēnka in Krōsh-tuka-varanti as an agrahara to Jayasarmān of Vatsa-gotra, a resident of Uramalla (i.e., the modern Utlam). The king is called Rajasingha and Kapabhatta.
Mr. Subbayyar, trustee of the Vaidyanatha temple at Tirumalavadi, Trinobinopoly district.	..	Śaka 1654, Paṇḍhavi, Paiguṇi, 8, Tuesday, Re- titiya, Re- vati.	Tamil ..	Do.	..	Records a gift of land in the village of Gandaradittan for conducting various services, for lamps and flower-garlands, to the temple of Tirumalavadi-Nayanār by Śukadevayyan.
The Karnam of Chinakurti, Ongole taluk, Gunur district.	Reddi ..	Śaka 1257, Yava, Kartika, su. di., 12, Thursday, Man- vati.	Telugu	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chinakurti, Bhimesvaram, Puhkonda, Mallavaram and Kumarapuri, to Chikkamari Timmana Bhatla. The village of Kamatrlham in the Ammanavabrol-sima in the Srisaila-Bhūmi was also given to the same individual as agrahara.
M.R.B. Divi Hanumanabhar, Kodli-Tedipattu, Tenali taluk, Gunur district, through Mr. A. Rangaswami Saraswati.	Do.	Śaka 1296, Nabhasya, Bhadrappaḍa, Purnima, Wednesday, Lunar eclipse.	Sanskrit Telugu Telugu.	Do.	..	Gives the genealogy of the Reddi kings up to Anna-Vema. Records the grant of the village of Pacchani-Tandipattu by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.By. Divi Hanumachari, Kodli-Tadiparuru, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Reddi ..	Vema, son of Kōmaṭi ..	Śaka 1341, Vikarīn, Mārgaśīr, Dhanus.	Sanskrit and Telugu in Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Kudavaram to a number of Brahmanas. The last verse of the inscription says that Srinatha, the Vidyadhikari of king Vēma composed the inscription which ends with the sign-manual of the king 'Sri Vēmarāyanaśya'.
8	M.R.By. Ponukupāṭi Rāmayya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmaṭi-Vēma ..	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Śaṅkara the village called Pinapadu and that Srinatha-Bhāṭṭaraka composed the inscription. Damaged. Registers the grant, by the king, of the village Mopurū in Chāndīraṭṭaṭṭi-vishaya to a Brahman called Māndasārman of the Vatsa-gotra who was a resident of (the village) Vanapūru and was well-versed in the Vedas and the Vēdaṅgas. The donee is stated to have been attached to (bhakta) Maṅgi Yavaraṭṭa.
9	M.R.By. Brindavanam Gopalacharyulu, Ipūr, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chalukya.	[Jayaśūnha]-vallaḥha Maharāja.	..	Sanskrit in Telugu.	Do.	..	Records the grant, on the occasion of a Saṅkrānti, of 20 khandakas of paddy-growing land in the village Jalāmūru lying in the Polnādu-vishaya, to a Brahman named Kōṣasārman of the Atreya-gotra and Hiraṇyakeśi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
10	Do. do.	Do.	Viṣṇuvardhana Maharāja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Registers the grant of the village Vilemba[ṭṭi] in Guddāṭṭi-vishaya to the brahman Agni-sārman of the Vatsa-gotra by the king for the prosperity of his race.
11	Do. do.	Viṣṇukūṇḍin.	Maharāja Śrī Madhavavarman, son of Maharāja Śrī Govindavarman.	37th year, Summer, 7th fortnight, di, 15.	Do.	Do.	..	The plates are much worn away. They record the grant of the village Maronukutik, to two pious Brahmanas.
12	Do. do.	Do.	Śrī Madhavavarman, son of Dēvavarman and grandson of Maharāja Śrī Madhavavarman.	[37th year, Spring, 7th fortnight, di, 7.]	Do.	Do.	..	Records the grant of the village Kāvavanulu in the Triloka-vishaya and Khandavāṭṭa-athala by the king to the Brahman Pēddi-Yajvan of the Harita-gotra, who was a great astronomer.
13	The Tahsildar of Tenali ..	Reddi ..	Pēdda Kōmaṭi-Vēma ..	Śaka 1326, ..	Do.	Do.	..	Registers the grant of the village Nandamūru in the same vishaya to the same Brahman.

No.	Place of inscription	Dynasty	King	5th year	Tamil	Language alphabet
379	On the east side	Chola	Tribhuvanachakravartin Bajarajadeva	Saka 1527, Viśva-vasu, Karkkaka, ba. di., dvadaśi, Tuesday, Rohini.	Do.	Records a gift of 32 cows and one bull for a perpetual lamp of 2,000 kñli of land for rearing two flower-gardens by Achyuta-Nayaka, one of the ministers of Madurantaka Pottappichoholan alias Erasilda-Arasan of Nelur for the merit of his mother Kamasaniyar.
380	Do.	Vijayanagara	Virapratapa Venkatapatideva-Maharaya	Saka 1493, Angi-raso, Makara, su. di., trayodaśi, Monday, Punarvasu.	Do.	Registers an exchange of villages effected by Eṭṭar Tirumalai Kumara-tatacharya.
381	Do.	Do.	Virapratapa Śrīraṅgadeva-Maharaya	Saka 1514, Nandana, Rishabha, ba. di., tritiya, Mula, Thursday.	Do.	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vaigasi for the merit of Achyutappa-Nayaka, son of Adappam Siṅga Sevvappa-Nayaka.
382	Do.	Do.	Do.	Saka 1517, Manmatha, Simha, su. di., Purnimā, Śrīra-trayodaśi, Śatru-vishtha, Saturday.	Do.	Gift of the village of Puttarappaṭṭu to Eṭṭar Tirumalai Kumara-tatacharya for conducting certain festivals in the month of Adi while the god was taken to the yagala (within the temple) after performing the Agnisthoma sacrifice.
383	Do.	Do.	Virapratapa Śrīraṅgadeva-Maharaya	Saka 1496, Bhava, Makara, su. di., trayodaśi, Monday, Punarvasu.	Do.	Registers a gift of land for certain festivals in the 16 pillar-mandapa situated in the Viśva-pandita-toppu to Viśva-Pandita, son of Immur-Pandita and grandson of Viśva-Pandita, agent of Eṭṭar Tirumalai Kumara-tatacharya for the merit of the latter.
384	Do.	Do.	Virapratapa Achyutayadeva-Maharaya	Saka 1461, Virodhi, Kumbha, su. di., Purnimā, Mṛgaśīrsha.	Do.	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruvengadaśrunkkar alias Sri Parankusa Tiruppani-Pillai of the temple at Tiruppullani in Pandi-mandalam, by Eṭṭar Tirumalai Kumara-tatacharya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Venkatapatirasaṅgar, (probably Venkata).
385	On the south side of the same rock.	Chola	Tribhuvanachakravartin Rajarajadeva	14th year, Mīna, ba. di., dvadaśi, Wednesday, Śatabdiśat.	Do.	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
386	On the same wall	....	Tribhuvanachakravartin Allum Tikka-Maharaja Gandagopāladeva.	6th year, Simha, su. di., Ashvini, Wednesday, Anurādhā.	Do.	Gift of 10 Gandagopālai-mādai for a lamp by Pottidevaya-Nayaka, one of the servants of pillaiyar (son) Gandagopāla.
387	Do.	....	....	20+1st year	Do.	Gift of 25 mātai for a lamp by a native of Kollanam (Kollam?) in Mel-mandalam. Refers to the 2nd year of the chōla (?) king and gives 39 panam as equivalent to 4 mātai.
						Records an order of Madurantaka Pottappichoholan. Registers the exemption of taxes on the lands forming the flower-garden of Arulanatha in Padaiyuru alias Devaperumāḷallur in Ūrakkattu-kōttam. Rajagandagopālai figures as the signatory in the end.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chola	Tribhuvanachakravartin Rajarajadeva	Saka 1154, 16th year, Makara, su. di., Prithama, Friday, Sravana.	Tamil ..	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kani Nayanar, one of the mudalis of Madurantaka Jottappi chola. <i>Prukkalatindava Gandagopala</i> . The latter is called pillaiyar (son).
368	Do.	Do.	Do.	23rd year, Makara, su. di., Shashthi, Saturday, Kevadi.	Do. ..	Gift of 33 cattle for a lamp to the same temple by Vellap-pagada Kani mukoda Gandan Irandan alias Parusha-maikkal-setti.
369	Do.	Do.	Do.	20th year, Mira, ba. di., Tritiya, Fri. day, Svati	Do. ..	Gift of 11 cows for providing milk at the midnight service by Polaiyir-Dandamayakan, one of the ministers of Hoysala Vira-Someshvaradevarasa
370	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Saka 1433, Praja-pati, Simha, su. di., panchami, Thursday, Svati.	Do. ..	Gift of the village of Pul-makutam in Vadappa-ladu, a subdivision of Puttann-kottam, a district of Padayividu-taiya in Jayangondasola-mudalasan, for celebrating the festival in the month of Avasi, by Vyasa-Tirtha (a Madh-vaguru) disciple of Brahmanya-Tirtha. Vyasa-Tirtha seems to have got the village as a gift from Krishnaraya and the festival was instituted in his name. Vyasa-Tirtha also made a gift of the transport-vehicle to be carried in procession on the 4th day of all festivals.
371	Do.	....	Tribhuvanachakravartin Konerimmaikondai.	17th year, 353rd day.	Do. ..	Gift of the village of Arpakkam in Magaral-nadu for conducting the daily expenses in the same temple. Garu-kulayaray, Nigaridolappalavaraiyan and Ntagungura-yan figure among the signatories.
372	Do.	Chola	Tribhuvanachakravartin [Kulothunga-Choladeva, who was pleased to take Pandya and the crowned head of the Pandya.	17th year ..	Do. ..	Registers the total yield of paddy received from the lands of Arpakkam which was granted to the same temple. The lands seem to have included those belonging to Kanirakkilai Velai Atkondavilli which were separated from Arpakkam under the name Periyar-Porunai-villagam in the 23rd year of Rajaraja
373	Do.	Vijayanagara	Virapratapa Achyutadeva-Maharaya	Saka 1461, Vikari, Makara, su. di., panchami, Wednes-day, Uttara-Bhadrapada.	.... and Grantha Tamil.	Gift of three villages—Kalappalanpattu, Tarkoleppattu and Solingattal in Damar-kottam of Chann-regin-taiya in Narayana-Jiyar for meeting the expenses on 15 Ekadasi days.
374	Do.	Do.	Virapratapa Achyutadeva-Maharaya	Saka 1462, Vikriti, Karthika, ba. di., dasami, Rohini, Wednes-day.	Tamil ..	Incompleet. Gift of gold by the same individual for meet-ing the expenses on the 15 Ekadasi days and on the Kausti-hearing the Kausti Purana. The items of ex-cenditure included the presentation of a cloth to Van Sagop-a-Jiyar who seems to have read the Kausti-Purana.
375	Do.	Do.	....	Saka 1466, Purnima, Rishabha, I, Friday.	Do. ..	Gift of land for offerings to the god Per-Arulajar by the king. The gift was registered in the name of Sripati-Ayyan by the temple authorities.
376	Do.	....	....	....	Telugu	Gift of the village Tapaluru-agarhara for certain festivals to be conducted in the temple.
377	Do.	....	....	Saka 1649, Pavan-tai, 31, Friday, Purnima-Padiguni.	Do. ..	Records certain privileges in the temple given to Sanyasijaya-Tirtha, a Madhva guru of Uttaradi-matha.

345	Do.	..	..	Chola	Tribhuvanaachakravartin Rajarajadeva	19th year, Vris- shika, ba. di.	Do.	..	Yakkam. Gift of 33 cattle for a perpetual lamp by Gollapudi Devi-Na- temple. The first two lines are unfinished.
346	Do.	..	..	Do.	Tribhuvanaachakravartin Tribhuvanavira- deva, who having taken Madura, Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to per- form the anointment of heres and the anointment of victors.	35th year, Karu- vaka, 5, Sunday. lushya, pra- tama.	Do.	..	Pitima Devikkamayai, one of the servants of Madu- rantaka Puttapichchola, Manumasiddharasu Tirukkalat- tidevan alias Gupdagopala to the temple of the Perumal.
347	Do.	..	..	..	..	..	..	..	Gift of 135 goats and sheep for 13 perpetual lamps by Rana Raman of Murattamangalam in Vailuvu-nadu, a district of Mahanadalam to the temple of Arulala-Perumal.
348	Do.	..	..	Chola	Tribhuvanaachakravartin Choladeva, who was pleased to take Madurai (Madura), the crowned head of the Pandya, Ilam (Ceylon) and Kongu.	2nd year, Vris- shika, 4, Monday, Pushya.	Grantha	..	A Sanskrit verse in praise of Tatacharya, who celebrated 100 marriages every day.
349	Do.	..	..	Do.	Tribhuvanaachakravartin Rajarajadeva III	1th year ..	Do	..	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Arulala- Perumal at Tiruvattiyur in the city of Conjeevaram in Eyir-kottam, a district of Jayangondasole-mandalam.
350	Do.	..	..	Pallava	Sakabhuvanaachakravartin Kopperunjin- gadeva.	1th year, Rishabha, ba. di., turtiya, Friday, Mula.	Do.	..	Unfinished. Gift of 48 sheep for hall a lamp to the temple of Alvar at Attiyur in Eyir-kottam, a district of Jaya- gondasole-mandalam by Machaladevi, daughter of Bhattaya-Nayaka of Dorasamudra.
351	Do.	..	..	Chola	Tribhuvanaachakravartin Rajarajadeva	7th year, Rishabha, su. di., dvitaya, Wednesday, Ardra.	Do	..	Assignment of certain taxes in Somanagalam for offerings gaingarayan.
352	Do.	..	..	Do.	Do.	9th year, Kanya, su. di., panchami, Thursday, Anu- radha.	Do.	..	Gift of 12 buffaloes for a perpetual lamp to the temple of Arulala-Perumal by Alva[n]kolai, son of Pandavadanap Arumolianga-nal.
353	Do.	..	..	Pallava	Kopperunjingadeva	11th year, Risha- bha, 2, Mula. Saturday.	Do.	..	Gift of 33 cattle for a perpetual lamp to the temple of Arulala-Perumal by Kommanappangaru of Mottupalli.
354	Do.	..	..	..	..	..	Grantha	..	Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandra-setti of Mandaga- ttai in Nellai-nadu.
									Records the construction of a Vimana by Tatacharya at Phanipattigri (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
366	On the same side	Chola	Tribhuvanaachakravartin Rajarajadeva ..	7th year ..	Tamil	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Parameśvaranagarajadeva of Siambanadu in Ambalakkuttan Sētiyayan of Paravāsvaramangalam alias Sōlakunatitaka-uchārvēdinnangalam in Sembūr-kōttam.
366	Do.	Pallava	Kopperunjingadeva	34th	Do.	Gift of 15 Nellūr-nādai coins for maintaining a perpetual lamp in the same temple by Sevvakkal, sister-in-law of Annakadevan of Nellār.
367	Do. .. ..	....	....	....	Do.	Gift of land in the village of Karaai for worship at the service called Gundigopalan-sandi, repairs, etc., in the temple of Arājala-Perumal at Puvattiyūr in Kāñchipuram in Kāñ-kōttam, a district of Jayāngkoralesole-mandalam by Madaramiaka Pottappichōla Mammāsiddhārām. The gift was made in the 14th year of Rajarajadeva.
368	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva ..	24 year, Aṭṭa, Sunday, Revati.	Do.	Gift of cows and bulls for 2 lamps to the same temple by Nalappayal Nārāyaṇaṇḍi Paṇḍāraṇ, one of the Kōḷar-Madabās of Gundigopalan-sandi.
369	Do.	Do.	Do.	14th year, Simha, 29, peñchamū, Sunday, Viśākha.	Do.	Gift of cows and a bullstand for a perpetual lamp to the same temple by Madāraṇ Paṇḍeyan, a tondary of the king. The chief bears many baradas.
380	Do.	Do.	Tribhuvanaachakravartin Kuloṭṭuṅga-Chōladeva, who was pleased to take Madura and the crowned head of the Pāṇḍya.	231 year, 32nd day.	Do.	Gift of 10 Buṇabalaṇ-nādai for burning a lamp in the same temple by a native of Poḷḷi in Poṇṇaṇ-nāḍu.
361	Do.	Do.	Tribhuvanaachakravartin, Tribhuvana-Chōladeva, who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.	34th year, Mithuna, 2, Monday, Śravaṇa.	Do.	Gift of 33 cattle for a lamp by a native of Orakocheri in Vellappu-nāḍu, a district of Mala-mundalam.
362	Do. .. ..	....	....	....	Do.	Gift of land in Kavirippakkam alias Vikrama-Chōla-bator-vedinnangalam in Paduvur-kōttam for festivals, worship at the service called Gundigopalan-sandi and repairs, in the temple by Madamutka Pottappichōlaṇ Mammāsiddhārām. Tribhuvanaachakravartin alias Gundigopalan in the 16th year of Rajarajadeva.
363	Do. .. ..	....	....	....	Orutha	Sanakrit verse in praise of Vatayalasika.
364	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva ..	5th year	Tamil	Gift of a lamp by Tikki-Nayakkur, brother of Padiyari Vayirappa-Nayakkur the Mahapradhana of Madurantaka Pottappichōlaṇ alias Vayalḍarāṇ of Nellūr-nāḍu.
365	Do.	Pallava	Sakalabhuvanaachakravartin Rajarajadeva ..	30. 31., Thursday, pañchami, Viśākha, 22nd year, Mūlā, 14., Friday, Śrāvaṇa, 14.	Do.	Gift of 31 sheep and a ram for a lamp to the same temple by Arupēgin-Tarannal, one of the sons of Pañchamaliyāṇa Nāgaṇḍaraiyār who is called pillaiyār (son).
366	Do. .. ..	....	....	....	Do.	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Valliyya-Chandanaśaka, son of Iṇḍay-pillai-Chandanaśaka of Aruppuram, one of the ministers of Hoysala Vira-Someśvaradevaṇ.

B.--'Stor
:--rptions copied in 1919--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same rock.	Chola	Tribhuvanaachakravartin Rajarajadeva	23rd year, Samba, ba. di., Vadasi, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vadavur to the temple of Arulala-Perumal at Katchiparam in Eyi-kottam, a district of Jayangonda-sola-mandalam.
389	On the same wall	Do.	Rajarajadeva	17th year	Do	Gift of land in Srirangavilagam in Ulagalandu-Cholamandalam, a hundred of Rajendra-Cholachaturvedinangalam, for maintenance of a madha.
390	Do.	Do.	Kulottunga-Choladeva	14th year, Me-la, ba. di., Friday, dasami, Dhanistha, Phargun, ba. di., trayodasi, Wednesday, Jyesth.	Do.	Unfinished. Mentions Rajendra-Cholachaturvedinangalam in Kali-n-kottam, a district of Jayangonda-sola-mandalam.
391	Do.	....	....	....	Do	Unfinished. Seems to record a gift of land to the temple of Aligappesumal by Marunantaka I octopad. alias Manuvaidittas. deva in the 22nd year of Rajarajadeva.
392	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	18th year, Mina, ba. di., paunchami, Tuesday, Jyesth.	Do.	Gift of a lamp to the temple of Arulala-Perumal by a native of Tamiyar in Tund-nada in Malai mandalam.
393	Do.	....	Tribhuvanaachakravartin Vijaya-Gandagobadeva.	8th year, Kumbha, su. di., trayodasi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nayaka of the Malai-mandalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikramabharana-chaturvedinangalam for conducting the service called Gandagobadeva-sandi, festivals and repairs in the same temple by the chief mentioned in No. 382 above. The gift was made in the 16th year of Rajarajadeva.
395	Do.	....	....	....	Do.	Gift of the village of Puthupparam alias Devayern-nallur in Kali-n-kottam for conducting the service called Gandagobadeva-sandi, fittings and repair by Madhanantaka Chittappichcholai Maruvaidittas in Tirukkalattidevan alias Gandagopalan in the 17th year of Rajarajadeva.
396	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Vrischika, ba. di., septami, Nakha, Bhavaka, Tai 2.	Do.	Gift of a lamp by Iravi Iravayan, one of the merchants of Neller residing in Munottumangalam in Valluvanaadu.
397	Do.	....	....	....	Do.	Gift of the village of Manjapalli by Nallappa-Dandarayaka for offerings and a flower-garden.
398	Do.	....	....	Saka 1590, Prigala, Kartikai, su. di., paunchami, Monday, Sravastya, 22nd year, Makara, ba. di., paunchami, Wednesday, Uttara-Phalguni.	Grantha and Tamil.	Records the privileges given to Srirangacharya, son of Vaidibharan, Srivasaqun of Srivasa-gotra, in the temple of Devayern-nallur.
399	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Makara, ba. di., paunchami, Wednesday, Uttara-Phalguni.	Tamil	Gift of 2 lamps by a native of Muranottumangalam in Valluvanaadu, a district of Malai-mandalam.
400	Do.	Do.	Do.	21st year, Mithuna, su. di., pauchadasi, Wednesday, Mula.	Do.	Gift of 2 lamps by a servant of the temple of Arulala-Perumal

B.—Stor... rations copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same 'rock'.	Chola	Tribhuvanaachakravartin Rajarajadeva	23rd year, Samba, ba. di., dvadasa, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vadavur to the temple of Arulala-Perumal at Kanchipuram in Eyalakottam, a district of Jayangonda-sola-mandalam.
389	On the same wall	Do.	Rajarajadeva	17th year	Do	Gift of land in Sirilangavilagam in Ulagalanda-Cholamandalam, a branch of Rajendrar-Cholachaturvedinangalam, for maintenance of a madha.
390	Do.	Do.	Kulottunga-Choladeva	14th year, Masha, ba. di., Friday, dasamu, Dhanistha, Phannu, ba. di., trinashtami, Wednesday, Vadasa, Wednesday, Jyathitha.	Do.	Unfinished. Mentions Rajendra-Chola-chaturvedinangalam in Kaliyukottam, a district of Jayangonda-sola-mandalam.
391	Do.	....	....	....	Do.	Damaged. Seeks to record a gift of land to the temple of Al-gopaleswarar by Maruvantaka Potappi alias Manamasiddharasa.
392	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	18th year, Mima, ba. di., panchami, Tuesday, Jyeshtha.	Do.	Gift of a lamp to the temple of Arulala-Perumal by a native of Palayam in Tirukkadai in Malai mandalam.
393	Do.	....	Tribhuvanaachakravartin Vijaya-Gandagopalandeva.	8th year, Kumbha, su. di., trayodasi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nayaka of the Malai-mandalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikrama bhairava-chaturvedinangalam for conducting the service called Gaudagopalan-sandi, festivals and repairs in the same temple by the chief mentioned in No. 362 above. The gift was made in the 16th year of Rajarajadeva.
395	Do.	....	....	....	Do.	Gift of the village of Padappuram alias Devappuram-mallu in Karim-kottam for conducting the service called Gaudagopalan-sandi, offerings and repairs by Madhuvantaka Guttappicholai Manamasiddharasa. Tirukkalottitadeva alias Gaudagopalan in the 17th year of Rajarajadeva.
396	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Vrischika, ba. di., septami, Makha, Bhavuka, Tai 2.	Do.	Gift of a lamp by Iravi Jayitan, one of the merchants of Acher residing in Munra-ot-anangalam in Valluva-mandam.
397	Do.	....	....	....	Do.	Gift of the village of Manjapatti by Mellappa-Dandarayaka for offerings and a flower-garden.
398	Do.	....	....	Saka 1599, Pingala, Kartikai, su. di., panchami, Monday, Sravana, 22nd year, Makara, ba. di., panchami, Wednesday, Uttara-Phalguni.	Grantha and Tamil.	Records the privileges given to Sivasingacharya, son of Vadidrakar Srinivasan of Sivatsa-gotra, in the temple of Laccipperumal.
399	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	22nd year, Makara, ba. di., panchami, Wednesday, Uttara-Phalguni.	Tamil	Gift of 2 lamps by a native of Mura-mottamangalam in Valluva-mandam, a district of Malai-mandalam.
400	Do.	Do.	Do.	21st year, Mithuna, su. di., panchadasa, Wednesday, Mula.	Do.	Gift of 2 lamps by a servant of the temple of Arulala-Perumal

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the south side of the same 'rock.'	Hoysala ..	Vira-Vallabadeva III	Bhavaka, Vai, 2 ..	Tamil ..	Records that Kampaya-Dandayaka agreed to conduct certain festivities in the grove called Nupattidurundide-Perumal-Oruttoppa instituted by Khebbaya-Dandayakkar while Vira-Vallabadeva was camping at Kanhippuram.
402	On the same wall .. ..	.....	Tribhuvanaachakravartin Kōnerimmaikondan	26th year, 79th day.	Do. ..	Gift of land tree of taxes in the village of Solamabalam alias Rajesikham-machaturvedimadadam for defraying the expenses of the Arulala-Perumal temple.
403	Do.	Chola ..	Chakravartin Kulottunga-Choladeva ..	3rd year, 6th day ..	Do. ..	Gift of land as devadana to the temple of Tinuvattiyur Alvar.
404	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	1[5]th year ..	Do. ..	Gift of the village of Tirayalam in Elayir-nadu, a sub-division of Eyal nadu by Pandinagōpa Jagadabagadē Gopaya-Pandamayaka, son of Malha-Dandamayaka, one of the feudatories of Vishnuvardhana Vira-Narasimhadeva.
405	Do. .. ..	.....	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	21st year, Kumbha, su. di., trayodasi, Sunday, Pushya.	Do. ..	Gift of lamp by Gundur Singaperumal alias Abhinava-Bhatka-Bana of Velcheheni.
406	Do.	Chola ..	.....	.. ..	Do. ..	Begins with the historical introduction 'Vasava Vasava,' etc. of Kulottunga-Chola II and registers a sale of land for the maintenance of a matha in the temple of Arulala-Perumal. The record bears an introductory remark that it registers a gift of land for feeding Sri-Vaishnava Brahmanas who came to witness the festivals in the month of Maasi and Vaikasi by Arakkilai Srijanga alias Vajavan Murendavellan.
407	Do.	Do ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year, Mula, su. di., ashtami, Saturday, Mrgashirsha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Iruadikkudal Mallipalli in Alaka-mandalam to the same temple.
408	Do.	Do. ..	Do.	14th year, Mula, su. di., ekadasi, Monday, Pushya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Annama-Dandayaka, the minister of Hoysala Vishnuvardhana Vira-Narasimhadeva.
409	Do. .. ..	.....	Tribhuvanaachakravartin Vijaya-Gandagopaladeva.	23rd year, Jishtha, su. di., Saturday, ekadasi, Hastu.	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Madai-mandalam.
410	Do.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	27th year	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Karavappalli.
411	Do.	Vijayanagara ..	Virapratapa Krishnadeva-Maharaya ..	Saka 1431, sukla, Mrga, su. di., divya, Monday, Revati.	Do. ..	Gift of land in Van [S]adagopapuram for burning camphor, for offerings and for Brahmanas by Appa-Polli. The land seems to have been lauded over to him by Natasingarayya-Maharaya.
412	Do.	Do. ..	Do.	Saka 1443, Vrisha, Bhadrapada, 18, su. di., Friday, Sravana.	Telugu ..	Gift of silver vessels for offerings and bath.
413	Do.	Do. ..	Do.	Saka 1446, Tama, Margasira, su. di., Monday, Sravana.	Do. ..	Gift of a jewelled pendant by Rayasam Supatayya.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south side of the same 'rock'	..	....	Saka 1449, Vyaya, Ashadha, su. di., 5, Monday.	Telugu	Gift of 10 madai by Namparasayya, agent of Rayasam Sripatayya to offerings on certain festival days.
415	On the same wall	..	....	....	Tamil	Records the gift of the village of Pundi by Madurantaka Pottappichola Tirukkattideva alias Gandagopaladeva for offerings to the god and for repairs to the temple of Kalanegha-Perumal in Kandaravir-ettai alias Gandagopala chaturvelumangalam in the district of Paduvai-kottam in Jayangondasola-mandalam in the 22nd year of Rajarajadeva.
416	Do.	Chola	Tribhuvanachakravartin Rajarajadeva	17th year Vrischika, ba. di., ekadasi, Wednesday, Hast.	Do.	Gift of two lamp-stands and 32 cows and one bull, by Tyagasamudrapattayar Ekkadasar, one of the mudalis of Madurantaka Pottappichola Tirukkattideva alias Gandagopaladeva for a perpetual lamp.
417	Do.	Do.	Tribhuvanachakravartin Tribhuvanaviradeva, who having taken Madura, Iam (Ceylon), Karuvir and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.	35th year, 205th day.	Do.	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanamurapudiyilar.'
418	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaja	Saka 1469, Sarvajit, Mitha, su. di., setiam, Wednesday, R. hant.	Do.	Gift of money for the daily supply, for use in the temple, of two sacred threads (vaipavayita) champaka flowers and one lime fruit to adbhikaram Namparasayyar by Rayasam Ayyapparasayyar, son of Goktinnakkil Tiyarasai.
419	Do.	....	....	20 + 1st year ..	Do.	Records an order of Madurantaka Pottappicholan and the gift, free of all taxes, of the village of Tunkunkudal in Nuvelm-nadi in the district of Urukkatu-kottam for conducting the Arjasi-festival and the service called Rajagandagolalan-sandi.
420	Do.	....	....	..	Do.	Donated at the end. Records in order of Madurantaka Pottappicholan. Gift of the village of Adipattin, free of taxes, in Nuvelm-nadi in the district of Urukkatu-kottam for conducting the Arjasi festival and the service called Rajagandagolalan-sandi.
421	Do.	Vijayanagara	Virapratapa Venkataputideva-Maharaja, who instituted the elephant hunt.	Saka 1513, Kilara, Dhanus, ba. di., dvitaya, Tuesday, Pushya.	Do	Gift of land in the Brahman village of Nandiallur alias Ramabhadrapuram for conducting the festivals 'Tiruvadhyaaram-adayavasanupam' and 'Ulagamunda-peruvayap-sirappu' in the month of Margashirsha to Nallamangar, wife of Annan Apasayagan, son of Pattarai Periya-Perumal, by Visva-Padattar, agent of Pottu Thimmarai Kondara-Tatachaya, one of the managers of the Arulala-Perumal temple.
422	Do.	Do.	Virapratapa Achyutayadeva-Maharaja	Saka 1450, Heviltanba, Ithavasa, su. di., trayodasi, Monday, Pushya.	Do.	Gift of money for offerings to be offered when the god is seated in the mandapa of the Hanuman temple in the Sannadhi street by Kandabai Immaji Hananuja Ayyangar for the merit of Periya Thimmaraya-Maharaja, who is called Nallamangalavarai Chakkakkaia.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same rock	....		....	Tamil	Gift of the village of Vayalaiyarru including Puchoheri, free of taxes, for conducting the festivals in the months of Adi and Purattadi and the service called Gandagopalan-sandi by Madhurantaka Potappicheola Narumasa-darsan Triukkalattidevan Gandagopalan in the 16th year of Rajarajadeva.
435	On the same wall	Chola	Tribhuvana-chakravartin Tribhuvana-Viradeva, 'who having taken Madurai, Ilam (Ceylon), Kanniur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th year, Kanya, 12, Sunday, Mrigasirsha, sap-tami.	Do.	Gift of 43 cattle for a lamp to the same temple.
436	Do.	Do.	Parakesarivarma alias Tribhuvana-chakravartin-Vikrama-Choladeva.	9th year	Do.	Begins with the historical introduction 'Varagun', etc. Gift of 96 sheep for a lamp by a native of Siram in Vallanadu, a subdivision of Venkumra-kottam.
437	Do.	Do.	Tribhuvana-chakravartin Rajarajadeva	20th year, Mitha, ba. di., ekadasi, Wednesday, Sravana.	Do.	Gift of 12 buffaloes for a lamp by a native of Nellar in Pattin-nadu.
438	Do.	..	....	....	Do.	Gift of the village of Palayur alias Rajendraśāhanallu, free of taxes, for conducting the festivals in the months of Adi and Purattadi and the service called Gandagopalan-sandi by the individual mentioned in No. 434 above in the 16th year of Rajarajadeva.
439	Do.	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Śaka 1449, Savaṣṭi, Mānuṣ, su. di., pūrṇimā, Saturday, Mṛgaśīrṣa.	Do.	(Gift of money for offerings and for Mānuṣa worship in the month of Mārgaṣīrṣa by Veṅkaṭadattar, mother of Mūṇai Nāgavaṇḍitar.
440	Do.	Chola	Parakesarivarma alias Tribhuvana-chakravartin	....	Do.	Incomplete. Begins with the words 'Varagun', etc., the historical introduction of Vikrama-Chola. Records a sale of land, free of taxes, for offerings, in the villages of Avinashinallur separated from Peymanbakkam and Vadamabakkam, the northern hamlets of Madurantaka-chaturvedinagalam.
441	Do.	..	Tribhuvana-chakravartin Allantikka-Maharaja Gandagopalladeva.	5th year, Makara, ba. di., trayodaśi, Wednesday, Uttarashadha.	Do.	Gift of 1,750 Nellur-pudu-madam coins for purchase of land for offerings by a merchant of Karayappalli in Malai-madalam.
442	Do.	..	....	....	Do.	Records an order of Madurantaka Potappicheolan declaring a gift of 13 vēl of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijayanagara	Virapratapa Sadasiadeva-Maharaya	Śaka 1484, Dhanu, ba. di., trayodaśi, Monday.	Do.	Gift of the four villages, Nedungal, Karumbakkam, Mamabakkam, and Saṅkaracharyapuram alias Surutāl by Aṅgiyanapavalai-Jiyai, the kēlvi of Periyakōvil.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
444	On the west wall of the same, 'oak'	....	....	[19th year], Mina, Śu. di., pañchami, Wednesday, Revati.	Grantha and Tamil.	Records the gift of the village of Udayakamam in Anta-ndra-vishaya by Somaadevi Mahadevi for daily worship and offerings to the god. It also mentions Śrīmat Anantavarma Rahuttaraya, who is stated to have belonged to the Gaṅga family and some of his brāhmas. He is stated to have camped at Abhinavavar-muvāsi (perhaps 'onjeeve-ram').
445	On the same wall	Chola	Rajarajadeva	26th year, Ādi, 12, septami, Monday, Āṣvati.	Tamil	Records the gift of 128 cows and 4 bulls by Kalingesvara-Anyariga Bhṛṅgadeva Rāhutta for four perpetual lamps in the temple.
446	Do.	..	Gaṇḍagopala	Śaka 1163, Mithuna, Śu. di., pañchami, Sunday, Dhuni-sukha.	Grantha and Tamil.	Gives the genealogy of Gaṇḍagopala and records the gift of a number of villages for conducting the festivals in the months of Ādi and Puraṣṭadi, the service called Gaṇḍa-gopalan-sandi and repairs by Madhurantaka Pottappich-cholan. Names of the villages: Tūṅkaṭṭidevan alias Gaṇḍagopalan.
447	Do.	Vijaya-nagara.	Vīrapratāpa Sadāśivadeva-Maharaya	Śaka 1480, Karkaṭka, yukti, Karkaṭka, Śu. di., septami, Thursday, Revati.	Tamil	Records a gift of land by Alagi-annavaḷa Jiyar mentioned in No. 443 above for offerings. Mentions the shrine of Tondaradipoṭṭi-Ālvai and Vīṇāpadevavarājendrapuram alias Tūṅkaḷpuram.
448	Do.	Do.	Do.	Śaka 1482, Raudri, Tula, Śu. di., septami, Friday, Śrāvana.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Alagiyaṅgar and Tiruppa-nāḷvar.
449	On the west and south walls of the same 'oak'.	Do.	Vīra ratapa Achyutayadeva-Maharaya	Śaka 1462, Vikṛiti, Karkaṭka, Śu. di., navami, Viṣakha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Saṅgaḷa[mman] Lakshmanamman, a disciple of Saṅga-gopa-Jiyar. It is stated that at Uṇṇakkaṭṭu-kōṭṭam in which Kañchipuram was situated is said to have belonged to Chandragiri-rajya.
450	On the north wall of the same 'oak'.	Pallava	Kōppe rājyaśivadeva.	[11th year, Karkaṭka, Śu. di., pañchami, Monday, Uttara-Phalguni.	Tamil	Gift of a lamp by a Nāyaka of the Mahai-maṇḍalam.
451	On the same wall	Chola	Tribhuvanaśakravartin Tribhuvanaśivadeva, 'who having taken Madura, Īlam, (Ceylon), Karuvir and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anointment of victors.'	37th year, Kumbha, 28, pañchami, Sunday, Purva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Kṛṣṇayakka Munavalan of Karuv-palli in Mahai-maṇḍalam.
452	Do.	Do.	Tribhuvanaśakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura, and the crowned head of the Pāndya.'	28th year, Chittirai.	Do.	Gift of 32 cows and one bull for a lamp to the same temple by a native of Añjūmullappadi in Seṅgunya-nadu, a subdivision of Kaṭṭur-kōṭṭam, a district of Jayangonda-koḷa-maṇḍalam.
453	Do.	Do.	Tribhuvanaśakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura, Īlam (Ceylon), Karuvir and the crowned head of the Pāndya.'	30th year, Karkaṭka, 22, Āṣvati, Wednesday.	Do.	Gift of 15 Bhujabalan-Vannanāṅgakarai-madai (coin) for a lamp by Pōṣaṇi Pūḍōli Reddi of Seṅkkaṇṇēruvu in Muṇḍu-nadu, a subdivision of Nellur-nadu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same 'rock.'	..	....	....	Tamil ..	Gift of the villages of Anedinalloor alias Anavartasundara-chaturvedi-mangalam and Akkaramer-pakkam in Payyur-kottam for conducting the service called Gandagopalan-sandi and for festivals in the temple by Madurantaka Pottappicholai Manumasiddharai in the 18th year of Rajarajadeva. It is also stated at the end that in the 14 + 1st year of Perumal Sundara-Pandyadeva, the village Akkaramer-pakkam was exclusively assigned for the benefit of the Perumal.
455	On the same wall	Chola ..	Tribhuvannachakravartin Rajarajadeva ..	18th year, Makara, 40. di., navami, Tuesday, Krittika.	Do. .	Gift of 132 sheep for a lamp to the same temple by Siddappa-Nayaka Suraippu-Nayaka of Vinumalai in Pattai-nadu of Vinmarasar, Vintrapalar of Tyagasamudrapattai, one of the mudalis of Gandagopalam.
456	Do.	Do.	Tribhuvannachakravartin .. Kulottunga-Choladeva, 'who was pleased to take Madura and the crowned head of the Pandya.'	29th year	Do. .	Gift of 96 sheep for a lamp by Peddaraśar, son of Madurantaka Pottappicholai, Nallasiddharai to the same temple.
457	Do.	Do.	Tribhuvannachakravartin Rajarajadeva ..	16th year, Purattasi, 10, Sunday, Uttaraśada.	Do. .	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Sengattur in the Nellore district.
458	Do.	..	....	..	Do.	Gift of the village of Madagumeda, a hamlet of Ukhal in gopalan-sandi and for certain festivals in the temple by Madurantaka Pottappicholai Manumasiddharai in the 18th year of Rajarajadeva.
459	Do.	Chola	Tribhuvannachakravartin Rajarajadeva ..	8th year	Do. .	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Urukkaḍu in Urukkaḍu-kottam.
460	Do.	Do.	Do.	17th year, Makara, 30. di., trayodasi, Sunday, Mrgaśirsha.	Do. .	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumanadi-setti, son of Nakkampandai of the weaver caste in Mayilappur, for burning a lamp.
461	Do.	..	....	..	Do. .	Gift of the village of Payyūr alias Rajakesari-chaturvedi-mangalam in Amar-kottam for conducting the service called Gandagopalan-sandi, for festivals and repairs by Madurantaka Pottappicholai Manumasiddharai in the 17th year of Rajarajadeva.
462	Do.	Do.	....	....	Grantha	Verse in praise of Tatayadosika.
463	Do.	Do.	....	....	Tamil ..	Gift of the village of Mavaṇḍur including Eruśevagaohēri in Erikkai-nadu, a sub-division of Kaliyūr-kottam, for conducting the service called Gandagopalan-sandi, for festivals and repairs by the chief mentioned in No. 461 above in the 16th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'.	..	..	....	Grantha ..	Records that the worshipful Karalanandana Tātayya constructed all the necessary (vahanas) vehicles for the god, that he covered the Kalyanakōṭi and Pūnyakōṭi vīmanas with thick gold plates and that he dug a tank called Devarajannayya for the god's delight. Gift of money for offerings on certain festival days.
476	On the same wall	Vijayanagara.	Virapratāpa Krishnadeva-Maharāja ..	Śaka, 1434, Angirasa, Mīna, śu. di., paṇṇina, Sunday, Hasta.	Tamil ..	
477	Do. .. ..	..	Tribhuvanachakravartin Kōṣerimmaikondaṇ.	4th year, [162]nd day.	Do. ..	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local devādāna lands in Salukkipparur in Venkura-kōṭam to provide for the expenses amounting to 3,000 poṇ required for the services called Virakōṭalan-saṇḍi and Narayanai Anantan alias Sundara-Pāṇḍya Kalingarayan-ṇaṇḍi and for feeding 83 and 12 Brahmins respectively. Iṇaiyacūṭa-nadu in Pāṇḍi-maṇḍalam and Tiruvandipuram are mentioned.
478	Do.	Vijayanagara.	Virapratāpa Krishnadeva-Maharāja ..	Śaka, 1436, Bhava, Mithuna, śu. di., dāsami, Wednesday, Uttara-phalguni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasayaka-Uḍaiyar and his mother Nagaḷimmai he had the Pūnyakōṭi-vīmana of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadeva-Maharāja ..	Śaka 1504, Chitrabhaṇu, Kishabha, śu. di., śaashthi, Sunday, Makha.	Tamil ..	Registers an agreement given by the treasurers of the temple and the manager Pīṭṭar Tirumalai Kumara Tātacharya-ayyaṇ to "oppūr Tirumalai-Nayaka, the delavay (military commander) under Mahamandalesvara Ramaraju Veṅkatapadideva-Maharāja, to provide certain offerings and worship to the gods Perarūlalar, Aṣṭabhuja-tēmburamai, Sōṇnavarmadevayadaperumal, the goddesses Perundēviyar and Śerakulavalli-nachchiyar and for certain Alvars on certain festival days in return for 670 poṇ of gold which was the income derivable from the two villages, Ravuttanallur in Nagariyil-sīrmai in Pādariyidu-rājya, a subdivision of Jayangonda-śōḷamanḍalam alias 'Tondai-maṇḍalam and Serukkupettuvur in Śēṅgaḷumir-paṭṭa-sīrmai in Chandraḡiri (-rājya).
480	Do. .. ..	..	Virakulaśekhara ..	..	Grantha and Tamil.	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayanagara.	Virapratāpa Achyutadeva-Maharāja ..	Śaka 1453, Khara, Karkāṭaka, śu. di., dāsami, Friday, Mōla.	Tamil ..	Records that Narasayya of Solappakkam, son of Virḍḍaksha Danyaka of Pūṇaṭṭur assigned to the temple authorities the income of the village of Paḷichirappakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasāda to his son Chitamaraḷa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rock.'	Vijayanagara.	Virapratapa Sadāsivārāya	Śaka 1470. Kṛṣṇa, Śiṃha, ba. di., pañchami, Wednesday, Revati.	Tamil ..	End much damaged. Records the gift, by purchase, of the village Kṛṣṇaḥaṇṇa agrahāra by Soriappa-nayaka, son of Pottu-nayaka of Kāśyapa-gōtra, for the Padivēṭṭai and the Toppūtirunā festival.
483	On the same base	Pandya	Jatavarman Tribhuvanachakravartin Vira-Pandya-deva.	8th year, Pūṣa, ba. di., śaṣṭhī, Wednesday, Pūṣya.	Do. ..	Registers sale of one yoh of land for 200 pan to Nāyanar 'Kondaimanar of Chakrapannamallur, in Sevvirur-nādu, a district of Paṇḍi-mandalam, which was then presented by him to one Samantavarayan for rearing a flower-garden for the god. The measuring rod nādu-alakkum-kol is mentioned.
484	Do.	Vijayanagara.	Virapratapa Sadāsivārāya-Mahārāya	Śaka 1486, Krodhi, Vṛṣchika, ba. di., chaturdasi, Thursday, Svati.	Do. ..	Records a gift of gold by Chennayyanagar, son of Timmayyanagar of Paṇḍi-nādu, for certain repairs to a ruined tank called Poṇṇamakkulam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Rāja Ramanuja Ayyan.
485	Do.	Pandya	Tribhuvanachakravartin Sundara-Pandya-deva.	13 + 2nd year ..	Do. ..	Records gift, by purchase, by Madhusudanar Aṇḍasāyan alias Ramanachandradeva, a resident of Sotavannadevi in Paṇḍi-mandalam, of the village of Kumbantāṅgal alias Aṇḍasāyanallur in Selukkippattu, a subdivision of Aṇḍi-kavur-nādu in Venkunra-kōṭṭam which was a district of Jayāgōpda-sōlamandalam, to a māṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	13 + 2nd year, Chittirai.	Do. ..	Damaged. Seems to record a gift of money by Tṛiparikkōṇṇ Teyandan alias Viṇṇapadayan, a māṇḍi of Iṇṇamāvalur in Iṇṇamūṇṇipādi-nādu, a district of Nāduvin-mandalam, for the daily supply of four tiruttoḷa-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōṇṇinmai-konḍan.	13 + 1st year and 76th day.	Do. ..	Records the gift, free of taxes, of the village of Ālathur in Uttamamūṇṇipattu, a subdivision of Iṇṇamūṇṇi-nādu in Venkunra-kōṭṭam by Iṇṇamāyan Kalingarayan of Neṭṭur, for offerings to the god every month on the asterism of Chitrā in which he was born and for worship, etc., to the image of Tṛival-alvar consecrated by him.
488	On the same base	Pandya	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	5th year, Māra, ba. di., trayō-dasi, Monday, Mūla.	Do. ..	Incomplete. Mentions only the name of the donor, viz., Tṛipolayanṇar Tanaṭṭandan alias Solliyadaraiyan of Melakkōḍumalur alias Uttamāṇḍyanallur in Vada-talai Sombiya-nādu, a subdivision of Paṇḍi-nādu.
489	Do. .. ..	..	....	..	Do. ..	Records the gift as sarvaṇṇya of the village of Iṇḍurai in Amūr-nādu, a subdivision of Pūḷai-kōṭṭam by Madurantaka Pōṭṭepichōḷai Kāḷagapḷagōpala for offerings and worship, to the god during the service called Aṇḍi-kāṭṭina Sankaranārāyanan-ṣandi. Quotes the 8th year (presumably of Rājaraḷadeva).

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil ..	Ratification of the order contained in No. 489 above by the residents of Tindurai.
491	On the same base	..	Tribhuvanaachakravartin	[1] 8th year, Makara, su. di., paurnami, Wednesday, Hasta.	Do. ..	Records the gift of 32 cows and 1 bull by Jñanamperñ Villavarayan Tiruvukamba-Udaiyan, a dōsavellāla of Vaigavūr in Urukkaṭṭa-kōttam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, su. di., saytami, Sunday, Śatabhisaj.	Do. ..	Records gift of cows by a private individual of Narayana-puram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanaachakravartin	13 + 1st year and 76th day.	Do. ..	Records gift, by Ilayalvan Kalanganayar of Neṭṭūr, of the taxes of the villages of Sirkolī and Perunkolī in Uṭṭaramelurpattu for the expenses connected with offerings to the god Nayanar Timberumāyar consecrated by him, repairs to the temple, bhāshyavṛtti for expounding the Ramanujabhāṣya and the feeding of certain jiyars in the temple maṭha.
494	Do.	..	Tribhuvanaachakravartin	12th year, 22nd day.	Do. ..	Records the gift by Aṇababaiyanaṭṭai of the village of Kulottunga-viḷḷuṇ in the eastern portion of Urukkaṭṭa-kōttam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Paṇaiyur-mudisuṇperumal set up by him in the temple.
495	Do.	..	....	Śaka 1475, Pramā-dieba, Kishabhā, ha. di., pañchami, Avittam.	Do. ..	Registers an agreement by the temple trustees and the manager Aḷaiyananavalaiyar to provide certain offerings to the god on certain days from the income of Vallat-tāñjōri Perichambakkam presented by Tiruvēṇṇakap-par, son of Sīrutirumalaiyangaṇ of Talappakkam.
496	Do.	Vijaya-nagara.	Vīrapratāpa Sadāsivadeva-Maharāya	Śaka 1474, Paridhapi, Makara, ha. di., pañchami, Tuesday, Makha.	Do. ..	Registers an agreement given by the temple authorities to Periyatirumalaiyangaṇ, son of Annamāyangaṇ and Sīrutirumalaiyangaṇ, son of Periyatirumalaiyangaṇ of Talappakkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do.	..	....	..	Grantha ..	One of the verses records the gift of the village Sārdhā-pakam (Pulippakkam) in Tondai-maṇḍalam by Kodanda-raghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do.	..	....	Khara, Tai, 22	Grantha and Tamil.	Incomplete. Records the gift made by Śrīmatu Kumāra Daṇḍaka, of taḷaiyaimānya to the sāttina Sri Vaishnavas of the temple, for the merit of Kāyaasam Ayyappaṇḍaṇḍayan and Narasayyan of Sālippakkam.
499	Do.	Vijaya-nagara.	Vīrapratāpa Venkaṭapatideva-Maharāya, 'who instituted the elephant hunt'.	Śaka.... trayodaśi, Thursday, Mula.	Tamil ..	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Periyu Nayinaṇ, son of Uṇṇipattin Tiruvēṇṇaḍaiyan by Periya Tirumalanambi (Chakkarayyar, agent of Eṭṭūr Tirumalai Kumāra Tātacharya Ayyaṇ, manager of the temple.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Gopāladēva.	31st year, Kumbha, su. di., tritiya, Thursday, Visakha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah .. ..	..	Do.	21st year, Kumbha, su. di., panchami, Monday, Aśvini.	Do. ..	Records gift of 32 cows and one bull by Girakki Perumandi-dēvaṭi, son of Kamarasār, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Vīrapratāpa Venkatapatidēva-Maharāya.	Saka 1564, Chitrabhaṇu, Vaisakha, ba. di., 30.	Telugu ..	Records gift of the village of [Mandi] by Tamappa-nāyadu, son of Chinna-krishna-nāyadu of Pachada and grandson of Tamma-nāyadu as tiruvaiyāṭam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rohini asterism every month.
503	Do. .. ..	..	Tribhuvanachakravartin Vijaya Gopāladēva.	21st year, Kumbha, su. di., dvitiya, Friday, Uttirāṭṭadi.	Tamil ..	Records gift of 32 cows and one bull by Ramanakkai, a nayaka of Malai-mūṇḍalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Vīrapratāpa Sadāsivadēva-Maharāya	Saka 1473, Virodhi-kṛti, Dhanu, su. di., panchami, Wednesday, Śrāvaṣṭha.	Do. ..	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadēvasōja Maharāja, son of Chalikyadēva-Chōja Maharāja.
505	Do. .. ..	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varada-rājasvamin on the Rohini festival day. Mentions Tammi Bhupati, son of Chinna Krishna.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil ..	Beginning built in. Mentions Tirumalai-nambi Ramanajayagar and Tirumalai Anantachari.
507	On the same verandah	Vijaya-nagara.	Vīrapratāpa Sadāsivārāya-Maharāya	Saka 1470, Kilaka, Makara, su. di., paurṇami, Pūṣya.	Do. ..	Gift of money which accrued from the village Panbundi alias Krishnapuram which was assigned by Mahamapdā-lesvara Rāmarāja Chinna tūmayadēva-Maharāja to Mahamandalesvara / Vallabhayadēva-Maharāja to conduct the oblations.
508	Do. .. ..	..	....	28th year	Do. ..	Registers the orders of Nilgungaraiyan Tiruvokambamudaiyan making a gift, free of taxes, of the village of Valladavaraiyancheri in Uṇṇakattin-kōṭṭam for offerings and worship, to the god and for the service called Kunnaragopalan-sandi instituted by him.
509	Do.	Vijaya-nagara.	Vīrapratāpa Sadāsivadēvarāya-Maharāya.	Saka 1473, Virodhi-kṛti, Viśākhika, su. di., dvitiya, Friday, Anurāda.	Do. ..	Gift of money by Perumal Dēvar for offerings to the god at the festival in the vasantan-toppu in the month of Chittirai.
510	Do. .. ..	..	....	Saka 1436, Bhava, Aśadha, su. di., dasami, Wednesday, Uttirā-Phalgunt.	Kannarese ..	End built in. Seems to record the fact that Krishnaraya (name not mentioned) gave the Pūṇyakōṭi-viṭṭana with fine gold for the merit of himself, his father Narasannayaka Vodeya and his mother Nagaladevi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'.	Vijayanagara	Achyuta	Śaka 1455, Nandya, Śravya, su. di., Sunday, Avadhāti.	Sanskrit Grantha.	The same verses are re-engraved above this inscription in Kanarese. Nagari and Telugu characters respectively. Records that King Achyutarya, son of Narasa, performed the Mukta-ulabhāra ceremony of himself and his queen Varadambidevi at Kāñchi and that his son China Venkatañri gave munificent gifts to Brahmins.
512	On the same verandah	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1451, Virodhi, Tula, su. di., paurnami, Sunday, Advant.	Tamil	Built in at the beginning. Records gift by Ramanojapaditarayana of 50 panam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandahs round the same 'rock'.	Do.	Do.	Śaka 1438, Bhava, Ashadha, su. di., dśami, Wednesday, Uttara-Phalguni	Sanskrit Kanarese.	Same as number 178 above.
514	Left of entrance into the Narasimhasvamin shrine in the same temple.	Chola	Tribhuvanachakravartin Rajarajadeva	10th year, Mithuna, ba. di., dśami, Tuesday, Revati	Tamil	Records gift of one lamp-stand and cows by Kettamala-deviyar, one of the wives of pillayar Gaṇḍagōpālār for a perpetual lamp to the god.
515	In the same place	Do.	Do.	10th year	Do.	Beginning built in. Seems to record gift of 96 sheep by a caste of Pallapuram in Puliur-kōṭṭam for a perpetual lamp. 'Irunarayana' is mentioned as a liquid measure.
516	Do.	Chola	Tribhuvanachakravartin Vikrama-Choladeva.	8th "	Do.	Beginning and end built in. Begins with the historical introduction "Iṇṇaṇṇaṇṇa" etc. Seems to record gift of 197½ kalaju of gold of 9½ māṇṇu fineness tested by the temple-touchealane (kōyilkaḷ) for a bathing vessel (sahasradhara) for the God. Śrīraṅgaśāyī alias Vikramaśōja-vinnagar-peṭṭumal in the temple by Kaṇḍarap Vāsishṭen Kumarasvami of Tenkaijau in Tiruvindalur-nadu.
517	On the right wall, inside the same shrine.	Do.	Tribhuvanachakravartin Choladeva, 'who having taken Madura and the crowned head of the Pandya, was pleased to perform the appointment of heroes and the appointment of victors.'	13th "	Do.	Records gift of land in the melṭṭṭam of Tirukvattu. Kumarasvami of Tenkaijau in Tiruvindalur-nadu.
518	On the same wall	Do.	Chakravartin Vikrama-Choladeva	10th "	Do.	Records gift of land in the melṭṭam of Tirukvattu. Kumarasvami of Tenkaijau in Tiruvindalur-nadu.
519	Do.	Do.	Rajakesarivarman Udayar śrī Rajadhirajadeva I.	13rd "	Do.	Records gift of land in the melṭṭam of Tirukvattu. Kumarasvami of Tenkaijau in Tiruvindalur-nadu.
520	On the left wall, inside the same shrine.	Do.	Tribhuvanachakravartin Vikrama-Choladeva.	10th "	Do.	Records gift of land in the melṭṭam of Tirukvattu. Kumarasvami of Tenkaijau in Tiruvindalur-nadu.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chola	Tribhuvana-chakravartin Viradeva, (who having taken and the Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors. Rajakesarivarman, Udayar an Rajendra-Choladeva (Kulottunga I)	32nd year, Mitha, dāsi, Monday, Makha	..	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall of the gōpura in front of the same shrine.	..	..	13th year	Do. ..	Damaged. Begins with the historical introduction "பெருந்தோழன்" etc. Sale of land by the assembly to the temple for offerings and worship. Records the gift of the village of Melaiyilagam in Veda-kurai Manavil-kōttam for supplying a garland to the temple and for a flower-garden by one of the servants of Sayapa-Udayar.
523	On the right of entrance into the first prakāra.	Vijayanagara	Sayapa-Udayar	14th year, Tula, su. di., pañchami, Thursday, Mōla.	Do. ..	Gift of 300 kuḷi of land in Leṅkani Tiruchchola for a flower-garden. Registers the gift of the village Moṅkavayur in Poliyar-kōttam in Tiruttani-śirna for daily offerings.
524	On the left of entrance into the same prakāra.	..	Sakalabhojachakravartin Sambuvārāya.	Saka 1467, Viśva-vasu, Mī a, ba. di., dvitīya, Pī-day, Svati.	Do. ..	Registers the gift of the village Moṅkavayur in Poliyar-kōttam in Tiruttani-śirna for daily offerings.
525	On the east wall of the second prakāra.	Vijayanagara	Vīrapratāpa Sadanayadeva-Maharaja	Saka 1475, Ananda, Rishabha, ba. di., pañchami, Sata-bhishaj, Wednesday.	Do. ..	Gift of land for a flower-garden to the temple by Saluva Timmaraja, son of Saluva Vijayadeva-Maharaja who was a feudatory of the king.
526	On the same wall	Do	Do.	Saka 1469, Pī-vaṅg, Pūshya, ba. di., Thursday, tritīya	Telugu	Gift of the village of Vadakānippakkam for offerings to the god by Gopināyningaru, the agent of Ramaraju Chinna Timmayadeva-Maharaja for the merit of the latter.
527	Do.	Do	Do	Saka 1466, Krodhi, Mithuna, ba. di., daśami, Saturday, Aśvati	Tamil	Records gift of money by Maṭṭili Varadaraja, son of Maṭṭili Sōmaraju Pottiraja for providing daily offerings, to the god and for special offerings on his natal-star day. Maṭṭili Varadaraju bears a number of birudās.
528	Do.	Do	Do.	Saka 1407, Viśva-vasu, vṛśābhika, su. di., daśami, Friday, Uttara-Bhadrapada.	Do. ..	Gift of money for offerings. The money was deposited for interest with Maḍabai Ugrapi rayar.
529	Do.	Do.	Do.	Saka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Utcārāśadha.	Do. ..	Registers that Vallabhaṇyadeva-Maharaja, son of Sōma-vamādhāśvara śrīman Mahamāṇḍalāśvara Ramarajārāja Varadaraja of Atrēya-gotra, made a gift for the merit of his mother Kṛishnamma, of a garden and left it in the possession of Uttandarayar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasaya, son of Samkṛitana Ramānujaya, the village of Sittanadjeri in the Poliyar-śirna, the income from which was to be utilized for conducting the tōppu-tirunai festivals of the god.
530	Do	Do.	Do.	..	..	..

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prakara.	Vijayanagara	Virepratapa Maharaya.	Saka 1609, Sarvajit, Karkataka, su. di., dasami, Thursday, Mela.	Tamil ..	Records the gift of the village of Paruttiputtur in Tiruttani- simal for offerings by Tirumalainambi Chakravarthy, the agent of acharya-Ayyan of Ettur, Tirumalai, Kumbha- konam and Thumalirunjalai. The gift was inscribed in the name of Aramudajavar, grandson of Kidambi Srinivasa Ayyangar and others. Same as No. 530 above.
532	On the same wall	Do.	Virepratapa Sadasivaraya-Maharaya	Saka 1471, Saunya, Vaishakha, ba. di., tritiya, Tuesday.	Telugu ..	Same as No. 174 above.
533	Do.	Do.	Virepratapa Krishnadeva-Maharaya	Saka 1438, Dhātu, Purbha, ba. di. 7, Wednesday.	Do. ..	
534	Do.	Do.	Virepratapa Sadasivaraya-Maharaya	Saka 1483, Dhun- rati, Tula, ba. di., dvitiya, Sa- turday, Rohini.	Tamil ..	Records the assignment, on interest, to Rayasam Venka- tadri, son of Mosalinadugu Timmaraja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do.	Saka 1480, Kala- yukti, Makara, su. di., dasami, Thursday, Mrga- shirsha.	Do. ..	Records the assignment of the income of certain villages to Kamaraja, son of Mahamandalakavara Chikkaraja of Araviti (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virepratapa Achyutaraya-Maharaya	Saka 1457, Dhur- mukhi, Vishohi- ka, su. di., New- moon, Monday, Anuradha.	Do. ..	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prakara.	..	Tribhuvanachakravartin Vijaya Gauda- gopaladeva.	18th year, Simha 10, ba. di., prathamā, Sunday, Sakabhi- shaj.	Do. ..	Gift of cows and a lamp-stand by Mayyur Ramannadevan, a member of the Nayakanmar of Malai-magdalam, for a perpetual lamp in the temple.
538	On the same wall .. ..	..	Do.	5th year, Kanya, su. di., prathamā, Monday, Chitra.	Do. ..	Gift of cows for a perpetual lamp to the temple by Siku- maran, a member of the Nayakanmar of Malai-magdalam.
539	Do. .. ..	..	Do.	14th year, Kanya, ba. di., prathamā, Sunday, Sravana.	Do. ..	Gift of 32 cows and a bull by Tiruvattiyarkonri of Tiruvay- padi for a perpetual lamp in the temple.
540	Do. .. ..	..	....	Saka 1582, Vikari, [Chaitra], 25, su. di., Chatur- dasi, Sunday, Hasta.	Telugu ..	Records the repair of prakara walls in the Varadaraja temple at Kanohi, by the son of Duddayacharya.
541	Do.	Vijayanagara	Achyutaraya-Maharaya	Saka 1454, Nandana, Jyeshtha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prakāra.	Vijayanagara	Achyutarāya-Maharāya	Śaka 1464, Nandana, ekadasi, Sunday, Mōla.	Tamil	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadadevi Amman and Kumara Vekkaladi-Ujjayar and made a gift of 1,000 cows. Records that, in the year Virodhi on the day of Kartika-bahula-pañcami, on the occasion of his coronation, king Achyutarāya directed Saluva-Nayaka to assign villages to the temples of Vardarāja and Ekāmbaranātha equally neither more nor less. But as Saluva-Nayaka gave more to Ekāmbaranātha, Achyutarāya hearing this equalised the number of villages by redistribution. Same as No. 544 above.
544	On the same wall	Do.	Do.	Śaka 1465[4], Nandana, Phalguna, ba. di., chatur-dasi.	Do.	
545	Do	Do.	Achyutarāya	Śaka 1464, Nandana, ba. Phalguna, di., 4, (Saturday). Śaka 1464, Nandana, Sravana, ba. di., 12, Sunday.	Telugu	Registers gift of villages and lands to the temple of Varadarājasvamin on the occasion of the tulabhāra ceremony of the king. Registers grant of certain villages to Varadarājasvamin and Ekāmbaranātha equally on the occasion of the coronation of the king. Same as No. 547 above. Same as No. 541 above.
546	Do.	Do.	Do.	Śaka 1465, Vijaya, ba. Phalguna, ba. di., Sunday, 4.	Do.	
547	Do.	Do.	Do.	Śaka 1464, Nandana, ba. di., Sunday, 4.	Nagari	
548	Do.	Do.	Do.	Śaka 1464, Nandana, Jyeshtha, ba. di., 12, Thursday.	Kanarese	
549	Do.	Do.	Do.	Śaka 1472, Sadharana, [su], di., sapthami, Rōhini.	Nagari	
550	Do.	Do.	Viraprātapa Sadāsivadeva-Maharāya	26th year, Makara, ba. di., Thursday, sapthami, Hasta.	Tamil	Assignment of certain lands granted for providing offerings during the time of Krishnarāya by Vadamahānannan and Viramarāja. These lands were now made over to Naganna, son of Siddarāja of Somavamsa. Gift of 115 sheep for a lamp by a native of Karum[ba]r
551	On the west wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajarājadeva	26th year, Mēsha, ba. di., dasami, Thursday, Sravi-shṭha.	Do.	
552	On the same wall	Do.	Do.	3rd year 1[1]th	Do.	(Gift of 33 cattle for a lamp by a native of Puliya in Puliya-kōttam.)
553	Do.		Tribhuvanachakravartin Allantikka-Maharāja Gaudagōpākhadeva.		Do.	Records a gift of 4 cows for a lamp.
554	Do.	Chōla	Tribhuvanachakravartin Kulottunga-Chōlādeva.		Do.	Gift of 32 cows and a bull for a lamp and of 120 kaṣa for conducting worship and offerings at the service called Dharmapariṣadā-sūdi and for feeding five devotees in the temple by Tiruvannamudaiyan alias Rajarāja-Maharāya alias Dharmapariṣadai, son of Munaiyadaraiyan alias Kulottungasōja Mahārāya, one of the Malai-Mudalis residing in Tirunelumbikai in Perum-nadu, a sub-division of Maṇavar-kōttam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prakara.	Chōla	Tribhuvanachakravartin Rajarajadeva	22nd year, Mina, su. di., dvadasi, Saturday, Aśvini.	Tamil ..	Gift of 32 cattle for a lamp by Konda Nagadevaraja alias Gopa[ra] Perumal of Nattapadi-nadu.
556	On the same wall	..	....	....	Do. ..	Registers an order of Madurantaka Potappichoholai stating that the assembly of the people of Jayangonda-solamandalam remitted six kalam of paddy per veli of lands granted as devadānam, tiruvilaiyattam, palliob- chandan, agara-pattu, madappattu, jivita-pattu, padai-pattu, and vaṇṇiya-pattu.
557	Do.	Chōla	Tribhuvanachakravartin Rajarajadeva	26th year, Kumbha, su. di., pad- chami, Thursday, Aśvini.	Do. ..	Gift of 17½ veli of land in Periyannajeri alias Virasimha-chaturvedinadagalam, a hamlet of Ukkal in Kaliyur-kottam, a district of Jayangonda-solamandalam, by Periya-perumal alias Perumalidasai to 58 Brahmans for reciting the Vaishnava hymn <i>tirumoli</i> .
558	Do.	Do.	Tribhuvanachakravartin Chōladeva, who was pleased to take Madura and the crowned head of the Pandya.	18th year, Mina, su. di., Tuesday, Sravana.	Do. ..	Gift of 16 buffaloes for 3 lamp by a native of Urukkaḍu alias Rajaraja-chaturvedinadagalam in Avur-kurram, a sub-division of Nitavinōda-vañjanadu.
559	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	24th year, Masha, su. di., ekadasi, Wednesday, Pūr- vaphalguni.	Do. ..	Gift of 32 cows, a bull and a lamp-stand for burning a per- petual lamp in the temple by a native of Vēndattur in Sengattu-nadu, a sub-division of Sengattu-kottam, a district of Jayangonda-solamandalam.
560	Do.	Do.	Do.	21st year, Kumbha, su. di., dvadasi, Thursday, Pūrva- shadha.	Do. ..	Gift of 89 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virapratapa Śadaśivaraya-Maharaya	Śaka 1469, Pla- vanga, Dhruva, su. di., dvadasi, Friday, Rohini.	Do. ..	Gift of 80 pon for offering cakes on the festival days in the months of Āpi, Puraṣṭadi, Māsi and Vaigasi, out of the 9 pon and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Soṇṇavannamseyda-perumal on two days and cakes offered.
562	Do	..	Tribhuvanachakravartin Alhantikka- Maharaja Gandagopalaadeva.	6th year, Rishabha, su. di., dasami, Friday, Revati.	Do. ..	Gift of land by Alilagamundān, Viragamundān, Śirāḍa-gamundān and Gavundaiyān, the pradhani-Mudalis of Idai-nadu in Poyasla-rāja, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Simha, su. di., pafichari, Saturday, Hasta.	Do. ..	Gift of 11 buffaloes for a perpetual lamp by Tondai-mandalala Gurukulārāyan, a native of Valitcheri alias Śilaktha-mani-chaturvedinadagalam in Puliyur-kottam.
564	Do.	..	Sakaladevachakravartin Rajanarayana	Plava .. Mon- day, Revati.	Do. ..	Unfinished. Records the gift of the village of Shripuliyur in Ukkal-pattu by Kaṭṭari Saluvaṇ.
565	Do.	..	Tribhuvanachakravartin Gandagopala- deva.	[3]rd year, Mithu- na, su. di., dasa- mi, Wednesday, Hasta.	Do. ..	Records a gift of land by purchase for providing offerings to the god by a native of Mōlmandalam.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prakara.	Chola	Tribhuvanaachakravartin Rajarajadeva	[2]9th year, Karkkaka su. di., pañchami, Monday, Pushya.	Tamil ..	Records a gift of land in Perunagar in Perunaga-nadu, a sub-division of Venkuma-kottam, a district of Jayagonda-śoṭamaṇḍalam by Viraperumal Ediriliśoṭa Sambuvayaiyan Aleppiyandunayai alias Rajaraja Sambuvayai, grandson of Sengon Viragarai Annamappan for offerings and worship at the service called Alappirandaṇḍi sandi following the service called Gaṇḍagopalaṇḍi. The donor made a gift of land in Panangattappandi, a hamlet of Ukkai for the supply of flower-garlands to the god. Gift of certain privileges in the temple to Venkaṇḍi, son of Dharmayya of Kottapalli.
567	On the same wall	..	....	Śaka 1518 [1, Viṣambhi, Tai, [18].	Telugu	Gift of land in the villages of Perumbetun with its hamlets Melaiṇṇu, Kottupakkam, Pañchalipattu, Payyapiyapattu, Kusappitu and Kacholipattu for conducting the service Kaṇḍatayai-sandi called after the donor Nalla-siddarasa, who bears various birudas and who is stated to have been born of the Pallava family and of Bharadvaja-gotra.
568	Do	..	Tribhuvanaachakravartin Gopalaḍeva.	16th year, Kishabha, ba. di., dasami, Friday, Uttara-Bhadrapada.	Tamil ..	Same as No. 498 above.
569	Do.	Vijayanagara	Vira-pratapa Krishnadeva-Maharaya	Śaka 1496, Bhava, jyeṣṭha, su. di., 10, Wednesday.	Telugu	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (śeṣaṇḍi) of Gaṇḍagopalaḍeva, for a perpetual lamp in the temple.
570	Do.	..	.....deva	24th year, Makara, su. di., dvitīya, Wednesday, Śravana.	Tamil ..	Gift of land in Eriyagaram, a hamlet of Kūtannur alias Rajadhiraja-chaturvedimangalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
571	On the north wall of the same prakara.	..	Vijaya Gaṇḍagopalaḍeva	7th year, Kanya, su. di., dasami, Wednesday, Mula.	Do. ..	Seems to record that, while the king, seated with his consorts under the canopy called Ariyanavallu on the throne of Viravallu in the Abhisheka-mandapa, was listening to the songs of Saḍagopai, he directed that a house for dwelling together with certain privileges may be given to a certain Karambichettu Narasiṅga-bhaṭṭan who appears to have been an approved devotee of god.
572	On the same wall	..	....	Mithuna, su. di., Shaṣṭhi, Wednesday, Uttara-Phalguni.	Do. ..	Records the assignment of all taxes levied on the village of Murukkambakkam belonging to the temple to a servant (name lost) of Salya Maṇḍu-Maharaju made on an occasion similar to the one mentioned in No. 572 above.
573	Do.	..	....	Do.	Do. ..	Records that the god invested the title of Brahmanura-ṣṭantura jyaṇ on Vaishnavadaśa and directed that a maṭha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Ramanuja-darśana by him and his disciples after him, all disciples of Ramanuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.
574	Do.	..	....	Vikari, Mesha, su. di., prathamā, Friday, Aśvati.	Do. ..	

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prakara.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Śaka 1460, Viṇambi, Vriśāhika, 2a. di. pañchami, Monday, Pushya. Hevilambi, Arpasi, 27th.	Tamil ..	Gift of the village of Tirunukkōdal in Śakāpakkam-śrīnāi in Kāñṇīr-kōṭṭam, a hamlet detached from Maṭṭurāntakam, for offerings by Śakakkarāja I'eriya Tirumalaiyadeva-Maharaja one of the feudatories of the king. Records that the king directed that, out of 1200 poṇ assigned by him, in the year Vikṛti, for offerings to the temple, 150 poṇ should be transferred in the name of Govindayyāgar, son of his preceptor Druppuṭṭar Nallaṇ Chakravarti Śirayyaṅgar, who was to receive 1th of the offerings as such.
576	On the same wall	Do.	Do.	Śaka 1462, Plava, Mēsha, su. di. paṇṇami, Sunday, Svati.	Do. ..	Gift of 120 poṇ for offerings to the temple of Raghunātha in Vēgavati. The money was deposited on interest with Rama-bhaṭṭa, son of Kūṭanātha Chittī-bhaṭṭa.
577	Do.	Do.	Do.	Śaka 1462, Plava, Mēsha, su. di. paṇṇami, Thursday, Hasta ..	Do. ..	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukaṇ.
578	Do.	..	....		Do. ..	
579	Do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Śaka 1460, Viṇambi, Karkāṭaka, su. di., śuklāśi, Jyeshtha, Monday.	Do. ..	Gift of 100 paṇam for celebrating the day of Śrīpāvanī festival on which Śrī Kṛṣṇa was born. In making provision for worship and offerings, it was particularly noted that the image of Kṛṣṇa should be represented as a child drinking milk placing the conch at the month. The gift was engraved on stone in the name of Vāḍa Tiruveṇḍaḍaiyar, the kōyil-kēlvi, who was the disciple of Paravastu Nayinar Ayyaṅgar at the instance of Kandaśai Ramaṇajāyāṅgar, one of the managers of the temple.
580	Do.	Do.	Virapratapa Sadāsivadeva-Maharaya	Śaka 1473, Virōdhi-kṛt, Nakara, su. di., sapṭami, Sunday, Revati.	Do. ..	Gift of land for offerings by Tiruppuṇḍarāja for the merit of his father Mahānandadevara Śaḷuva Chinnayadeva-Maharaja of the lunar race and of a garden for the merit of his daughter Akkanma.
581	Do.	Do.	Achyutaraya-Maharaya	Śaka 1466, Jaya, Kumbha, 2a. di., śuklāśi, Monday, Śrāvana.	Do. ..	Built in at the beginning. Gift of the village of Uṭṭirāśalai in Dāmal-kōṭṭam by Tiruveṇḍa Anṇai, son of Bhaṭṭa-ṇ [p]ṇai of Srivilliputtar.
582	Do	Do.	Virapratapa Sadāsivadevaraya-Maharaya	Śaka 1472, Sadharapa, Kumbha, su. di., dvitīya, Saturday, Uttara-Bhadrapada.	Do. ..	Beginning built in. Gift of the village of Sittāṇaijori by Rana-bhaṭṭa, son of Bhūtarāḍha Chittābhaṭṭa for offerings to the god Vēgavati Raghunātha.
583	Do.	Do.	Virapratapa Achyutadeva-Maharaya	Śaka 1468, Duramukhi, Kumbha, dvādāśi, Wednesday, Uttaraśaṭha.	Do. ..	Records that Narayana-śeṭṭiyar son of Periyanaṅga-śeṭṭiyar of the Nedunkumara-gotra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a maṭha dedicated to Tirukkuchimāmbi, the Vaiṣṇava devotee.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prakāra.	Vijayanagara	Vīrapratāpa Achyutadeva-Maharāja ..	Saka 1456, Vijaya, Karkkaka, ba. di., Wednesday, Satabhisaj.	Tamil ..	Records that the king soon after his coronation in the year Virodhi directed that the gift of villages made to the temple of Varadajidēva and Ekāmbaramatha should be of equal estimated worth and ordered Sāluva-Nāyaka to attend to it. But the latter gave more to Ekāmbaramatha than to Varadajidēva and that, on hearing this, Achyuta went to Coñjeeveram in person and effected the equalization between the two temples by casting lots.
585	On the same wall ..	..	....	Vishabha, su. di., dāsamī, Saturday, Haṣṭa.	Do. ..	Similar to No. 572 above. The recipient herein is Pottarasaṅga, the minister (pradhani) of Sāluva Maṅga-maharāja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
586	Do. ..	Vijayanagara	Vīrapratāpa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Saka 1605, Subhānu, Tula, ba. di., tri-tyā, Rohini, Tuesday.	Do. ..	Gift of the village of Chedirayunkuppan of Urattī-paru in Nallur-nādu, a sub-division of Venkuṇṇa-kōttam in Paṇḍya-rājyam for offerings and for conducting festivals by [Vīrār] Tirumalai Kumāra Tātachārva.
587	Do. ..	Do.	Vīrapratāpa Venkūtapatidēva-Maharāja...	Saka 1610. Surva-dhārī, Śiṅha, su. di., pañchami, Saturday, Chitra.	Do. ..	Gift of the villages of Alambakkam, Anumbādi in Kurumbāri-nādu, a sub-division of Kalatīr-kōttam in Paṇḍya-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Rāṅgapayyaṅgar, son of Anpavayyaṅgar, grandson of Puṭṭaṅgi Nāyikar Ayyaṅ.
588	Do. ..	Do.	Vīrapratāpa Śrīraṅgadeva-Maharāja, 'who instituted the elephant hunt.'	Saka 1504. Chitrahānu, Tula, ba. di., pañchami, Sunday, Mūla.	Do. ..	Gift of the village of Telattēru in Iḍavāsal-sīrmai for conducting certain festivals. The record was engraved in the name of the Achārya of Tirumalai, Kumāṭkōṇa and Tirumal-pharipirunjōlai (Tirumalirufjōlai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantālyar shrine in the same prakāra.	Chōla	Tribhuvana-chakravartin Vīradēva, 'who having taken Madura and the crowned head of the Paṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Saka 1134	Grantha and Tamil.	Records that Śivagaṅga of the Gaṅga dynasty built the Anantālyar shrine with stone. It mentions Choleṇḍra-siṅha as his father's name and gives him the birudas Kavalāparaparamūṣvara, Gaṅga-kuloṭbhava and Śir-amaṭṭaperumal.
590	Inside the Karumapikkarada shrine in the same prakāra.	Do.	Chakravartin Vikrama-Chōlādēva ..	11th year ..	Tamil ..	Records that the king set up in the temple the image of Vikrama-chōla-viṅṇagar-Ālvar and for its daily worship made a gift of land, as devadāna, in the village of Vilva-lam, which was renamed Akalāṭkanallūr, in Kaliyār-nādu, a sub-division of Kaliyār-kōttam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Vīrapratāpa Sadāśivadeva-Maharāja ..	Saka 1473, Virodhi-kṛit, Dhanuṣ, su. di., śakadāśī, Tuesday, Aśvati.	Do ..	(Gift of the village of Mōṇṭakkam near Āṇjar in Sēngalunir-puttu-sīrmai which belonged to Daḍavay Tīmmarāja, the agent of Maṭṭamaṇḍalēvara Rāmārāja-Viṭṭhalārāja-Chinna Tīmmarāja-Pappu Tīmmayadēva-Maharāja. The village was handed over to Daḍavay Tīmmarāja on lease for providing offerings to Arujāla-Perumal.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Virupakṣa Sadasiṁḍa-Mahārāja	Śaka 1471, Skarmya, Kaṭṭakāṭṭa, Śa. di., paṇḍohami, Friday, Revati.	Tamil	Records the assignment of the village of Irāyūr, the income from which, amounting to 120 panam, was ordered to be utilised for sacred offerings, garlands and butter for the god by Daḷavay Koppu-nayakar, the agent of Mahamāṇḍa-lēśvara Rāmārāja Tinnarāḷa Chinnatinnamayadeva, for the merit of his master.
593	On the east wall of the Abhisheka-mandapa in the same temple.	..	..	2nd year, Āṣā	Do.	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śrī-Rāmachandra-Perumāl in Viśva-nāḍu in Vada-maṇḍalam by the managers of the Arulala-Perumāl temple at Conjeevram.
594	On the same wall	Chola	Tribhuvannachakravartin Rājārājadeva	18th year, Viśvika, Śa. di., trayōḍaśī, Tuesday, Āsvatī.	Do	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Nulappiyarūḷan Nanyanāmbi Paṇḍaran, one of the kēḷi-muḍalis of Gonḍagōḷadeva.
595	Do.	..	..	21st year, Makara, Śa. di., prabhama-tuesday, Śrava-na.	Do.	Records the building of the mandapa by Ilambilakatta Nayakar.
596	Do.	Chola	Tribhuvannachakravartin Rājārājadeva	18th year, Makara, Śa. di., daśami, Monday, Svātī.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Murap-ottamangalam in Velluva-nāḍu in Mahai-maṇḍalam.
597	Do.	Do	Do.	11th year, Sinha, Śa. di., [trītiya], Sunday, Uttara-Bhadrāpada.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kandan Eranaṁbi residing in the city of Kulamūku in Malai-maṇḍalam.
598	Do.	Do	Do.	Śaka 1448, Sarvajit, Mēsha, Śa. di., daśami, Pushya, Tuesday.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkan Ayyanāṁbi, a native of Kārayēppalli in Malai-maṇḍalam.
599	Do.	Vijayanagara	Viraprakṣa Kṛṣṇadeva-Mahārāja	Śaka 1462, Hasta, Sunday, 143 [1], Mēsha, Śa. di., trayōḍaśī, Tuesday, Revati.	Do.	Incomplete. Gift of 100 panam for offering cakes during certain festivals.
600	Do.	Do.	Viraprakṣa Achyutarāja-Mahārāja	Śaka [1462], Hasta, Sunday, 143 [1], Mēsha, Śa. di., trayōḍaśī, Tuesday, Revati.	Do.	Gift of money for offerings by a native of Kaḍavarayāṁ-paṭṭu.
601	Do.	Sāluva	Mahamāṇḍalēśvara Bujabala Viru Nara-siṁḍadeva-Mahārāja.	..	Do.	Gift of 3,000 panam for offering cakes. The money was deposited with a native of Narasingarayapuram.
602	On the south wall of the same mandapa.	..	..	3rd year, Kumbha, Śa. di., trītiya, Saturday, Haṣṭa.	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Somēśvara was descended from the family of the Yadus and that Devika born of the Chakravya family was his chief queen.
603	On the same wall	..	..	7th year, Āṣā, 30th	Tamil	Gift of 33 cattle and a lamp stand for a perpetual lamp by a native of Pajārājapuram, a sub-division of Venkūṇṇa-kōṭṭam.
604	Do.	..	..	..	Do.	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and garuḍa vehicles respectively and after the car festival.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same mandapa.	Chola	Tribhuvanaachakravartin Rajarajadeva	21st year, Kumbha, su. di., chaturdashī, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapraṭṭiyar), the senior consort of Arulala-perumāl by a native of Tirumunaiyappadi-nadu in Naduvil-mandalam.
606	On the same wall	Do.	Do.	24th year, Visolika, su. di., pañchami, Tuesday, Porva-shadha.	Do.	Gift of four cows for one-eighth lamp by a native of Śūral in Vēlī-nadu.
607	Do.	..	....	25th year, Margaṣī	Do.	Refers to an order of Maḍurantaka Pottappicheḷḷai according to which taxes were levied on all oil merchants in Munmaḍicheḷḷapperunderuvu in Conjeevaram. Bandhapālī is mentioned as one of the places exempted from this tax. Stones with the insignia of Gaṇḍagōpala were set up to mark the jurisdiction.
608	Do.	..	Tribhuvanaachakravartin Allantikka Maharaja Gaṇḍagōpaladeva.	5th year, Tula, su. di., prathamā, Monday, Viśakha.	Do.	Gift of 97 cows and one bull for three perpetual lamps by Kōṅ Kattaiyāṅ, a minister of Gaṇḍagōpala.
609	Do.	..	....	25th year	Do.	Refers to the order of Maḍurantaka Pottappicheḷḷai. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Śāliya weavers and other people residing in the streets of Arumolidevaperunderuvu, Kajarajapperunderuvu, Nigiriliḷḷapperunderu alias Gaṇḍagōpalapperunderuvu and Koravaiyapperunderuvu.
610	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	26th year, Makara, ba. di., dasami, Friday, Svati.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gaṇḍagōpala.
611	Do.	Do.	Do.	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Daṇḍanayaka, son of Appaya Daṇḍanayaka, brother (p) of the mahapradhāni Daṇḍinagapa.
612	Do.	Do.	Do.	24th year, Mēṣa, ba. di., pañchami, Thursday, Mēla.	Do.	Gift of 33 cattle for a perpetual lamp by Kōṣava Daṇḍanayaka, son of the individual mentioned in No. 611 above.
613	Do.	Vijayanagara	Virapratapa Virupakṣadeva-Maharaya, son of Devaraya-Maharaya, who initiated the elephant hunt.	Śaka 1393, Kāra, Makara, ba. di., chaturthi, Wednesday, Hastā.	Do.	Incomplete. Mentions a king with Śāluva birdas whose name is lost.
614	Do.	Do.	Virapratapa Achyutsaya-Maharaya	Śaka 1464, Śubhā-kṛit, Mithuna, su. di., trayodasī, Sunday, Mēla.	Do.	Gift of 260 paṇam for offering cakes on ekadaśī days after the return of the god from procession. The money was deposited on interest with the maṇḍrādis of Tiruvattiyār.
615	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Phalgunī.	Do.	Gift of 83 cattle for a perpetual lamp by Gōppaya Daṇḍanayaka, younger brother of Mallaya Daṇḍanayaka, son of Appaya Daṇḍanayaka.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same mandapa.	Chola	....	20th year, Simha, śu. di., daśami, Monday, Mula.	Tamil ..	Gift of a flower-garden by purchase by Madayya Daṇḍa-nayaka for supplying flowers and garlands.
617	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva ..	Do.	Do. ..	Gift of 33 cattle for a perpetual lamp by mahapradhani Daṇḍagopa Mādaya Daṇḍanayaka.
618	Do. .. ..	..	....	....	Do. ..	Beginning built in. Gift of land and cows by Taluvak-kuṇḍin dan Vapadaya of Perunguṇḍur for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Gaṇḍagopa-āgiyar of the nambi caste and the possession of the land was given to Uttara-veḍi-āgiyar for rearing a flower-garden.
619	On the west wall of the same mandapa.	Chola	[Tribhuvana]achakravartin Rajarajadeva	.. śu. di., Saturday, pañ- chami.	Do. ..	Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do.	Kulottunga-Choladeva, 'who was pleased to take the crowned head [of the Pandya] and Madura.'	13th year, Meṣa, 11, Thursday, Pushya, śu. di., Ashvini.	Do. ..	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by Ammaṣappan Kannuḍalpperumal alias Vikrama-Chōla Sambuvatayaṇi.
621	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva ..	21st year, Simha, śu. di., daśami, Wednesday, Mula.	Do. ..	Gift of the village of Kukkulam, a sub-division of Vaḍa Payirkottam, a district of Jayangonda-śōlamandalam for worship and offerings to the god Aṣṭar at Tirumāṇir-uvilolai in Paṇḍi-mandalam by Madurantaka Pottappich- chōlan Manuśasiddarasan Tirukkajattidevan alias Gaṇḍagopalan, at the service (kand) called after him.
622	Do.	Do.	Do.	21st year, Simha, śu. di., chatur- daśi, Sunday, Sraviṣṭha.	Do. ..	Gift of the village of Valluvappakkam in Urukattū-koṭṭam, a district of Jayangonda-śōlamandalam for the maintenance of Tiruvāṇiparappinai koṭṭam who had to recite śindu (ode) in the temple of Arulalaperumal by the individual mentioned in No. 621 above.
623	Do. .. ..	..	Tribhuvanaachakravartin Kōnerinmai-kondan.	....	Do. ..	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in 'Londai-mandalam' whose names are enumerated and that no tax will be levied on them by the owners.
624	Do. .. ..	..	Tribhuvanaachakravartin Vira Gaṇḍa- [gōpaladeva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do. .. ..	..	....	....	Tamil ..	Much damaged. Quotes the order of Maḍurantaka Pottap- pichchōlan and records the assignment of certain taxes.
626	Do.	Chola	Tribhuvanaachakravartin Choladeva.	1 * year	Do. ..	Gift of land in the village of Aṭapiyaśōlanallur for daily worship by Ammai Appan Pāṇḍi-nāḍu-kondan alias Ira..
627	On the north wall of the same mandapa.	..	....	....	Do. ..	Registers the gift of the two villages Kaṭṭāṇḍuṇḍu and Aiyyankulattur in Kaliyūr-koṭṭam by Maḍurantaka Pottappichchōlan Manuśasiddarasan Tirukkajattideva Gaṇḍagopalan in the 19th year of Rajarajadeva.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same mandapa.	..	....	..	Tamil ..	Records gift of land in the village of Kaliyur in Kaliyur-kottam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rajarajadeva.
629	On the same wall .. ..	..	....	..	Do. ..	Gift of land in Kaliyur for forming an agaram, to the bhaktas of the temple of Candagopala-Vinnagar Kulleruman at Kaliyur in the 24th year of Rajarajadeva. Refers to the order of Madurantaka Pottappichcholan.
630	Do. .. ..	..	....	..	Do. ..	Records the order of Madurantaka Pottappichcholan fixing the share of the produce which the occupiers of the street and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhisheka mandapa.	Chola ..	Rajakesarivarman (deva).	36th year	Do. ..	Incomplete. Begins with the introduction "450000" etc.
632	On the right wall of the same gōpura.	Do. ..	Rajakesarivarman alias Tribhuvana Chakravartin Kulottunga-Chōladeva.	45th year, 190th day.	Do. ..	Begins with the historical introduction "450000" etc. Gift of money for offerings at the early morning service by Vaṅṅumulaṅṅur-Udayan Maayan Maamudisolan alias Anukappallavarayan of Maam-nadu, a subdivision of Vinbhajabhayankam-valamada, a district of Solamandalam.
633	On the left wall of the same gōpura.	Vijayanagara	Vijayaditya Krishnadeva-Maharaya	Saka 1460, Sarvadhari, Mithuna, ba. di., pañchamal. Sunday, Satabhisheka.	Graantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall .. ..	..	..	Saka 1359, Pithigala, Mithuna, Thursday, Śravana.	Do.	Records that Vasantharaya, son of Vamput-Nayaka and brother of Sūga-Nayaka made a gift of the four dvāpāpā images Chanda and Praehanda at the second and third gōpuras respectively and the two pinnacles of gold for the car.
635	Do.	Chola ..	Rajakesarivarman alias Kulottunga-Chōladeva.	.. .. [Thursday], Uttara Phalguni.	Tamil ..	The commencement of each line is very much damaged. Begins with the historical introduction "450000" etc. Registers a sale of land, free of taxes, by the people of Vaidavur in Urukkanadu, a sub-division of Urukkanadu-kottam, a district of Jayarajadeva-Solamandalam to the Mahamuni of Periyakoyil who was tending the Brahmins versed in the sacred lore at Arikkōṭṭavan-matha situated on the north bank of the sacred tank (Urupponnai), of Arul-alupetumal.
636	On the wall to the right of entrance into the Tayar shrine in the same temple.	..	....	Kilaka, Ādi	Do. ..	Built in. Records the assignment of certain taxes from the village of Nallam in Vayalalur-pattu. A certain Goppalan figures as the signatory.
637	On the same wall .. ..	..	Tribhuvanachakravartin Vijaya Ganda-gopaladeva.	21st year, Vriśchika, su di., dvadasi, Tuesday, Āṣvati.	Do. ..	Remission of taxes, for supplying sacred garlands to Periyaphaṭṭavar, on certain lands in Padai-nadu alias Devap-perumalṅṅallur in Kaliyur-kottam which was given for flower-garden, by Sidduram.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Iayar shrine in the same temple.	Saluva	... son of Narasingaraya-Maharaya.	Śaka 1115, Pramadola, Masha, 4u. di., Monday.	Tamil.	Built in at the beginning. Records a gift of money by Narasadeviyar, wife of Kommaraya Periya Timmaraja Udayar for daily offerings to the god.
639	On a stone set up in front of the Tayar shrine, to the right of entrance.	..	....	Śaka 163 [2], Virodhi, Phalguna, 4u. di., 31, Saturday, Uttara-Bhadrapada, Vrishabha lagana.	Sanskrit verse in Telugu.	Records that in compliance with the order of Sriniyasa alias Atan Tiruvengama Ramanuja Jiyar, his pupil the chief-tan Raja Sri Lala Tadamadha brought back the image of Varadaraja and his consorts from Udayarpalayam and set them up in the temple at 'Conjeevaram.
640	On the wall to the left of entrance into the same shrine.	Pandya	Māyavarman Tribhuvanaachakravartin Parakrama-Pandya-devu.	[6]th year, Vrisachika, 4u. di., tritaye, Monday, Anuradha.	Tamil	Records a gift of land, by purchase, in Devaperumalhallur a padaiyappara in Urukattai-kottam, by Thukkakattil-Udayar, the headman (kilavan) of Ambaleayammar in Puḷal nadu, a sub-division of Puḷal-kottam alias Vikrama-sola-velanadu, a district of Jayavikonda-solamandalam, for the purpose of rearing a flower garden to the god.
641	On the same wall	Vijayanagara	Virapratapa Kriśnadeva-Maharaya	Śaka 1430, Iṣvara, Masha, 4u. di., śiksha.	Do.	Built in. States that while Kriśnadeva-Maharaya was camping at Kāśī, he granted two villages for the floating festival of god Ekambaranatha and that he constructed two small cars for the Viṣṇuṣka in that temple and for Kṛishna in the Perumal temple and also specifies the routes which the Śiva and Viṣṇu temple cars should take on the respective festival days.
642	On the wall above the steps leading to the same shrine, right of entrance.	Do	Kampapa Udayar	Saunhya, 28th.	Do.	Registers that 'Tunal-trundān Nambi Koṅgarayan assigned certain individuals as tirupandavilakkundi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Naachiyar Perarular and Perundeviyar in the lamp stands presented to the temple by the king.
643	On the same wall	..	....	Tai, 10	Do.	Seems to record a gift of gold for a perpetual lamp. Atiuppara, a sub division of Padaiyala-rāja is mentioned.
644	Do.	..	....	Yuva, Margasira, 4u. di., 15.	Telugu	Records that Venkamma and Janaki, the wives of the headman of Alampalli, son of Venkapaṭi Tirumal Rao, paid a visit to the temple.
645	In the mandapa in front of the same shrine, left of entrance.	Vijayanagara	Mallikarjuna-Maharaya, son of Davarayamaharaya, 'who instituted the elephant hunt.'	Śaka 1373, Pramadola, ..	Tamil	Built in. Records gift of 64 paṇam of gold for burning a twilight lamp to the god Varantaram-perumal. The donee's name is (illegible).
646	On the north wall of the same shrine.	Do.	Virapratapa Achyutayadeva-Maharaya	Śaka 1452, .. Kṛkayaka, 4u. di., tritaya, Wednesday, Phalguni.	Do.	Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to Kandaḍa Rama ujjayangar, the agent of the charities of the Ramanujakrupa-madham in the Samadhi street, that for 2,600 chaikram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Varadaraja and Mahalakshmi will be conducted. A supplemental charity of Narapparasayan, the agent of Rāyasam Ayyappaarasayan for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Saluva	Narasimharaya-Maharaya	Śaka 1409, Phalga, Mēsha, su. di., sapāmi, Sunday, Pushya.	Tamil	Records that Virupakṣa-dādayaka, the son of Gaṅgathāra of the Aśraya-gotra, and a Vāsāl-maharāja-rūdhana of Narasingaraya Maharaya, made a present of money for the reconsecration (?) ceremony of the images of Nācheṇṇar Perarūlār and Perarūḍēyār in the temple and that he formed a new town called Virupakṣadādayakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to those images and that a fourth of these offerings should be given to the Rāmānujākṣa-maṭham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tāṭachārya repaired and regilt the Panyakōṭi-vimāna which was originally erected by Krishnaraya and which had become dilapidated and that he also erected the Kalyāṇakōṭi-vimāna and had it also gilt with gold.
650	On the same wall .. ..	..	....	Śaka 1536, Ananda, Mēsha, su. di., 3, Saturday, Rohiṇi, Kāṭaka Jagna.	Grantha	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	..	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tāṭasamudram, a tank dug by and named after Tāṭachārya. The verses are re-engraved on the east and north walls of the 'rock' and also on the outermost gopura, right of entrance.
652	On the western base of the hundred-pillared mandapa in the second prakāra of the same temple.	Vijayanagara	Vīrapratapa rāya	Śaka 1491, ba. di., dvitīya, Sunday, Uttara-Phalguni.	Tamil	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prakāra, right of entrance.	Do.	Vīrapratapa Sadāsivadeva-Maharaya	Śaka 1477, Kāṭaka, su. di., dvitīya, Sunday, Uttara-Phalguni.	Do.	Registers a gift of land, by purchase, in Agaram Navetiṅkattūr and Agaram Iḍevāyamaḥarāyapuram alias Poi-gaṇṇakkam by Pāṇḍaya Aḷagiyasṅgar, son of Mūḍumbai Appilai Annaiyungar of Virunārayanapuram and of the Sītvala-gotra, for cake offerings to the god on the birth-days of certain Ālvārs and Achāryapur-uḥas and on certain other festival days.
654	On the same wall .. ..	..	....	Paṇḍhāmi, Sunday, Māla.	Do.	Built in at the beginning. Gift of 3,500 kuli of land houses and house sites, by Alimtirukalattideva Maharaya-Gaṇḍagopāḷadeva for the construction of the temple and its prakāra walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prakara, right of entrance.	Vijayanagara	Virapratapa Achyutadeva-Maharaya	Śaka 1457, Manmatha, Mṛga, su. di., sapṭmi, Monday, Mṛgaśīrṣha.	Tamil ..	Registers an agreement between the temple treasurers and the temple agent Ramanujaya Tirupparipillai on the one hand and the tenants of the temple lands on the other to the effect that as the areas, coconut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being fixed on an improved basis.
656	On the same wall left of entrance.	..	....	..	Sanskrit verse in Grantha.	Records that Rāmāya ordered the repair of the stone steps of the tank called Anantasaras and made some gifts to the Ekamranātha and Varadarāja temples. Gives the genealogy of the earlier members of the Karnaṭa dynasty. The composer of the verses is one Obhala-dikshita of Krishnapuram.
657	On the south wall of the third prakara, opposite the Udaiyavar sanmudi.	..	....	Subhakti, Āṣi, 28.	Tamil ..	Registers a gift of land in Kuvalaivedu by Kayasam Tirumakkaṇ for certain festivals and for singing the Tirup-pallandu-hymns of Periyaḷvar, which function was being conducted by Kandanai Annaiyāṅgar.
658	On the wall of a dilapidated maṇḍapa next to the Maṇḍavālar sanmudi.	Vijayanagara	Virapākshadeva, son of Virapratapa Pratadeva-Maharaya.	Śaka 1399, Sarvajit, Simha, ba. di., obaturthi, Wednesday, Āsvani.	Do ..	Records that two pieces of land, which belonged to the temple in padaiyappara alias Tirumalṇallur and which remained uncultivated on account of its non-irrigable high level were purchased as Uḷavukkaṇi by the treasury of Tirumelśaiḷvar, reclaimed and brought under cultivation and that these lands were leased out for 200 paṇam of gold per year by the temple.
659	On the left wall of the stable-maṇḍapa.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1438, Dhātū, Kumbha, su. di., dvādasi, Wednesday, Svāti.	Do. ..	Records gift of land, by purchase for 170 paṇams of gold, for offerings to the god on particular festival days by Vengayar Kalastinatha of Paramesvaranāṅgalam, the tiruppar-ni-vaṣal kanakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do.	Śaka 1438, Dhātū, Kumbha, ba. di., pañchami, Wednesday, Svāti.	Do. ..	Records gift of land by purchase for 50 paṇams of gold by Kamaḷayan, son of Uttamarar-udaiyan Anarapadikāṭṭar Nallappan, Periya Erappan Chinna Erappan and Angaḍḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance	Do.	Mahamandalesvara Harihararaya	Śaka 1325, Chitra-bhānu, Kumbha, ba. di., sapṭmi, Wednesday, Anurādhā.	Do. ..	End much damaged. Records the gift, by Obhala-deva-Maharāja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding birudas are mentioned to Piliyayar Podukkam Ambaladeva-Maharāja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vira Kampana Udaiyar	Śaka 1296, Ananda, Karkāṭaka, su. di., obaturda-ṣi, Wednesday, Śatabdiśāḥ.	Do. ..	Records the assignment, free of taxes, of Uttamaśolāralar alias Kolipakkam, a village in Brahmadēśapattinam in Vīrpuḍu-nādu, in the sub-division of Kalyar kōttam, by Kōnappa, son of Muddappan for worship and daily offerings to the god. Anumbāḍḍan and Bashaikkatappuvarayaragāḍḍan are mentioned as birudas of Muddappan.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōla	Parakēsarivarman alias Raj	8th year ..	Tamil ..	Damaged. Begins with the introduction "செருகுடிசை" etc. Records gift of paddy for offerings and worship during certain festivals and of 6 kasa of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Konērinuṇaikondāṇ ..	31st 24[4]th day.	Do. ..	Registers an order of the king to the managers of the temple of Mūlaṭṭāṇam-Udaiyār of Tiruvārūr in Tiruvārūr-kūṭram, a sub-division of Kōṭṭaiyāsikhaman-valanādu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Sadayam of Arpaṣi and Andū of Aṭṭi as the asterisms of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōla	Parakēsarivarman alias Raj ..	Lost	Do. ..	Much damaged. Begins with the introduction "செருகுடிசை" etc. Records an order of the king to Velāla-kōṭṭan alias Sembiyāṇ Muvendavelān to cover with gold plate certain portions of the garbhagrīha and ardhamaṇḍapa of the temple.
676	On the north wall of the same shrine.	Do.	Parakēsarivarman alias Rajendradeva ..	8th year ..	Tamil prose and verse.	Begins with the introduction "செருகுடிசை" etc. Records the gift of a wreath of precious stones for the goddess, consort of Udaiyār Vidiṭṭāṇkadevar by Perumakkalūruṇḍaiyāṇ Velāṇ Seyyapadam of Gangai-kōṇḍa-śolapuram.
677	On the same wall ..	Do.	Do. do.	Do	Tamil ..	Begins with the introduction "செருகுடிசை" etc. Records that Kūṭṭan alias Sembiyāṇ Muvendavelān of Pundi, a hamlet of Paṇchechūr-pōndi, a sub-division of Adhirāja-valanādu, made tax-free gift of land by purchase for 100 kasa for offerings to the god and that his brother Mārāṇ alias Sembiyāṇ Muvendavelān made another tax-free gift of land by purchase for 100 kasa from the assembly of Pulivalan, a brahmadeya of Vijayarajendra-valanādu for the expenses of feeding daily 12 śivayōgins at the temple and making two gold ear ornaments to the god.
678	Do. ..	Do.	Do. do.	Do.	Do. ..	Begins with the introduction "செருகுடிசை" etc. Records deposit of gold by Parakkēdayāṇ Surri Adittan alias Solāvechchadira Viṇupparaiyāṇ of Parakkūṭi in Ambar-nādu a sub-division of Uyyakōṇḍa-valanādu with certain merchants of Tiruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple songsters and servants.
679	On the north and west walls of the same shrine.	Do.	Rajakēsarivarman alias Rajadhirajadeva	27th year	Do. ..	Incomplete. Begins with the introduction "செருகுடிசை" etc. Records the details of the quantities of paddy accruing from the several bits of temple devadāna lands in the villages of Tiyaṅkūṭi and Mēmaṅgalam which were bought over by the king and Anukkiyār Nakkaṇ Pavai-nāṅḡaiyār for expenses connected with offerings and worship to the god Tiruvāṇēriyudaiyār.

B. —Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chola ..	Parakēsarivarman alias Rajendra-Chōlādēva.	20th year ..	Tamil ..	Incomplete. Begins with the introduction "Rajendra-Chōlādēva and his servant (P) Anukkiyar Pavanangaiyar for plating and gilding certain portions of the temple, of Arumolikkitten alias Lokarāyan of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rajarajap-kāṣṭha-mukal is mentioned as a standard weight of gold. States that the jewel-chests of the big temple at Tiruvārur and Valmikinatha which were in the custody of one individual were now left in the joint charge of two men Brahmayyar and Viḷupparāyār and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the ponpandaravāsal were in is handled.
681	On the west wall of the Valmikanatha shrine, same temple.	..	....	Śaka 1578, Purnjorpati, wrong Chittrai 5.	Do. ..	
682	On a slab lying in the Gopālavamin temple at Bollavaram, hamlet of Proddaturu, Cuddapah district.	Vijayanagara	Virapratapa Vira-Sadaśivadeva-Maharaya, 'ruling at Vijayanagara.'	Śōḥakrit, Nijā-Sra[vaṇa].	Telugu	Registers the grant of tolls in the pelmaka at Bollavaram in Gaddituru and which he held in Nayankara, by the Mahamandaleśvara Timmataju of the Atreya-gōṭra and horn of the Lonar race, for offerings to the temple of Gōpikanatha-Perumal on the day of Kṛishnashṭami.
683	On a slab in a field on the northern side of Modimidapalli, another hamlet of Proddaturu.	..	....	Śaka 1438, Dhātu, Ashadha, Śu. di., 13, Thursday.	Do.	Damaged. States that the Garuda-pillar was set up by Valayya, son of Konḍi-Seti.
684	On a stone set up near the Anjanēyavamin temple at Hattibela-gallu.	..	....	Durmata, Śrāvāsa, Śu. di., 6.	Kanarese	Mutilated. Registers the grant of the village of Hattibela-gallu to the Jiya of that village for cooking and worship by Mahamandaleśvara Śrī-Ita[m].
685	On another stone set up by the side of the road to Aluru in the same village.	Vijayanagara	Virapratapa Kṛishnadevarāya ..	Śaka 1432, Pramōdita, Magha, Śu. di., 2, Thursday.	Do.	Damaged. Mentions Jakke-Nayaka and the village of Hattiyabellagallu seems to record a market-regulation.
686	On a slab lying near the Virabhadraavamin temple at Nema-kallu.	..	....	Śaka 1484, Pundabhi, Magha, Śu. di., 14.	Telugu	Registers the grant of 10 mada of gold levied on the members of the Vira-Saiva community in the village of Nannikallu, Kamapuram, Saingalapuram, Beludolu, Timmasapuram and Nala-Jimmapuram by Ajati Vira-Saiva Siddha Bhikshaviti-Ayyavaru for a perpetual lamp in the temple of Virabhadra at Nannikallu. The gift was made on the occasion of Sivaratni.
687	On a stone lying near the Basavappa well at Beludona.	Vijayanagara	Virapratapa Vira-Vikrātipatideva-Maharaya.	Śaka 1514, Nandana, Vaishakha, Śu. di., 15.	Kanarese	Registers a grant of land as tax free to five persons for having repaired and restored the well named Madigondana-bhavi, by Kachi Rahuta-Lingappa-Nayaka, the parupatya of Chippagrit-stone and agent of the Nihalmandaleśvara Aliya-Raghunatharajayudēva-Maharasa.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Anjaneya temple at Kundalaguruti.	..	....	Vishu, Magha, ba. di., 16.	Kanarese	Registers the gift of the village Kundalagappa surnamed Dēvalapura to Gurumūrti Lingarādhyā-Oḍeru by Mahārājadhīrāja Hādēya Dēvappa-Nayaka.
689	On a slab in the Kēśavaśaṁin temple at Chippagiri.	..	..	Śaka 1430, Vibhava, Vaiśākha, su. di., 15, Saturday.	Telugu	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Kēśava-Perumal at Chippagiri and for the maintenance of the Brahmins serving in the temple, by Mahāpāṇḍalēśvara Timmayyadēva-Mahārāja, son of Kandanaṁbōli Ramayyadēva-Mahārāja and grandson of Aravūti Bukkayyadēva-Mahārāja. Chippagiri was situated in Madhanāṁṭi-sāma which was held as a nayāṅkara by the donor.
690	On a slab set up in the Bhōgēśvara temple in the same village.	Vijayanagara	Vīrapratāpa Ahoṁtadēva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappa to certain Brahmins doing service in the temple. Advani is mentioned. Another grant dated in Ananda which is also damaged is given at the end of the record. This refers to Tirumalayyadēva Mahā-arasa. In archaic letters. Gift of 50 matṭar of land for a flower-garden: Bhavathurmal Bhaṭṭarka Nerahōja is mentioned.
691	On a stone lying in the same temple	Western Chalukya	Vijayaditya Satyāśraya Śrī Prithivī-vallabha-Mahārāja.	Lost	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkaṭādrī at Chippagiri in Mudanāda-sime belonging to Arakeyya-venṭhe.
692	On a slab set up in the Timmappa (Venkaṭēśa-Perumal) temple in the same village.	Vijayanagara	Vīrapratāpa Kṛṣṇadēvarāya-Mahārāja.	Śaka 1460, Sarvadhari, Vaiśākha, ba. di., 30, Monday, Solar eclipse. Śaka 1474, Paridhavi, Pūṣya, ba. di., 30, Solar eclipse.	Kanarese	Registers the grant of rice for offerings, to the temple of Suṅṅadakaṭṭe Vinayakadēva at Chippagiri by Nagappa the seti of Timmarasādēva, the officer in charge of the tolls (suṅka) of Advanū-sime and the agent (kayavarta) of the Mahāpāṇḍalēśvara Ramarāja-Koṇḍarāja-dēva-Mahārasa.
693	On a slab set up near the Sunkamanna temple in the same village.	..	....	....	Do.	Records the death of Manma-maṅka-gāṁuṇḍa in a cattle-raid.
694	On a hero-stone set up near the Ramalingasvamin temple at Nancherla.	..	....	8th year, Ananda, Aśāṭha, su. Anavase, Monday, Vyetpāday, Śakrānti, Solar eclipse.	Do.	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhinḍēśvara situated on the banks of the Tungabhadra in Sindavādi. Thousand by the Mahāpāṇḍalēśvara Vira-Iruṅṅōla-Chōja-Mahārāja who has a long prasasti. The temple was founded by a certain Bevi-seṭṭi.
695	On a slab lying in the court-yard of the Bhinḍēśvara temple at Pemadurga .	Western Chalukya	Chōḷakamalladēva, 'ruling at Kalyanapura'.	6th year, Duudubbi, Magha, pūṇṇama, Monday, Lunar eclipse, Uṭtarayana-Sakkrumana.	Do.	Registers the grant of the village of Honanaji for offerings, etc., in the temple of Svayambhu-Bhōgēśvaradēva at Indavali in Sinupavāṇa situated in Advanū 600, by the Dandanayyaka Chiyamarasa who was the heir of Sindavādi 1000, under the orders of his father, the herilāśaradhivigraha Kēśinayya who was ruling Manēdēnadu, Mūṭṭi-nadu Kolipaka-nadu, Sindavādinadu and Kallakēḷu-nadu.

B.—Stone inscriptions copied in 1919—cont.

No	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place..	Western Chalukya.	Tribhuvanamalla	Chalukya Vikrama 4th year, Siddharthi, Anavasye, Thursday, Uttarayana-Saikranti.	Kanarese	Registers the grant of land, by the Mahamandalesvara Jogumyayana for offerings and a perpetual lamp in the temple of Someavata constructed by Garudasetti.
698	On a third slab set up in the same place.	Rashtrakuta	Dudbhayya, son of Amoghavarsha	....	Do.	In archaic characters. Records the remission of taxes sē-siddhaya etc. on 12 mandalas including Indravali by Ballahi.
699	On a slab lying near the Hanumana-dome in the same village.	Western Chalukya.	Bhulokamalla	8th year, Ananda, Jyeshtha, Saturday, Friday.	Do.	Registers the grant of 4 madda of land, 2 oil-mills, a house-site and a flower-garden to Malli-Pandita of Henkanna-hala for conducting worship in the temple of Kalideva consecrated by Gaingonda (Garuda-setti of Indravali and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Anjaneyasvamin temple at Healharivi .	Vijayanagara	Sadasivaraya	....	Tulugu	Registers the grant of lands in the village of Aligea for a feeding-house for the prominent Brahmans and Sudras who resorted to the temple of Chennakésava at Halaharivi. The grant was made at the request of Aliya Ramappaya by the king.
701	On a pillar lying in the same place.	Western Chalukya.	Pratapachakravartin Jagadekamalla	6th year, Rudhired-garin.	Kanarese	Registers the grant of black land, 2 oil-mills and garden to the temple of Aliya Sankaradēva by the Dandana-yaka Chiyamarasa. The temple was built by two gavodas.
702	On a slab set up near the Maramman temple at Kaminahalu .	..	Ajare-Khane Khoda Yivanda Amadeli Ayana-Sana-malki jam Akarama-mulki Abinla Baba Sa.	Saka 1573 Nandana, Vaisakha, su. di., 10.	Do.	Records the grant of land free of taxes to a gavoda of Kavinahalu which belonged to Adavani (district).
703	On a pillar in the Lakshmi temple Gulya .	Vijayanagara	Virapratapa Krishnadevaraya-Maharaya	Saka 1430, Sukla, Śravana, su. di., 10. Thursday.	Do.	Registers grant of lands in the village of Virupasamu dra with the produce of a man, a garden, to a temple whose central shrine, sukandai and ranga-mundapa were constructed by a certain Narasara. The donor was of the Kaundinya gotra and Vajrasakha and bore the title the lord of Yeluru in Gandikota time.
704	On a slab lying near the Timmappa temple at Virupapura.	..	....	Saka 1479, Purnimaga, Chaitra, su. di., 12.	Do.	Registers the grant of one kasu per head (bullock-pack) on the herus that come into the market at Virupapura, for the temple of Tiruvengalanatha by Palavayi Gangapuri Nayaka, the agent of the mahamandalesvara Gobburu Tirumalarajayadeva-Maharasa, and the maharaja including the gauda, the sonaboya and the (patana-svami) of the village.
705	On another slab in the same place	..	....	Siddharthi, Vaisakha, su. di., 13.	Do.	Incomplete. Mentions the Mahamandalesvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Saka 1573, Nandana, Kartika, su. di., 6.	Do.	Records a grant of land by Budekhan Nayaka Saheli to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavavarasvamin temple at Bolagoti .	Vijayanagara	Krishnadeva Maharaya	Saka 1448, Vrisha, Chaitra, su. di., 1.	Do.	The grant portion is lost. Mentions Kajege Kamanna-Nayaka, governor of Adavani-durga.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Kesavasvamin temple at Holalagundi.	Western Chalukya.	Tribhuvanamalla-deva, Kalyanapura.	Ch. Vik. 50, Vijaya-vasu, Nagha. su. di., 1, Friday, Solar eclipse.	Kanarese	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brah-mesvaradeva at Holalagundi, by the Mahamandalesvara Dasavarmadevarasa of the Kayasagotra who bore the title 'lord of Mirinjogokaripura' and had his capital at Holalagundi.
709	On a gaddigokallu lying near the elavadi at Kanchagara-Bela-gallu.	..	....	Saka 1039, Hema-jambhi, di., 2, Saturday, Rohini, Anrita-Siddha-yoga, Taitula-karana.	Do.	Records the commencement of the construction of the temple of Bhogeshvara, of a well, a tank on the road to Adavani and the gift of land by Aiyana, son of kulakarni Kayapa Narasimha of Kanthagara Belagallu.
710	On a slab lying near the Anjaneya-svamin temple in the same village	Western Chalukya.	Abavamalla-deva	Saka 903, Vikrama, Vasakha, su. di., 5, Thursday.	Do.	Records the revival of the former grants of land made to the temples of Patanjalesvara, etc., and also registers the gift of lands to Kalapriyadeva and two Vishnu temples by Dharevaladevi, wife of Vira-Nolamba Pallava-Penna-nadideva of the Pallava family who had the title 'the lord of Kanchipura'.
711	On a boulder called 'Bache-gundu' near the same temple.	Do.	Trailokyamalladeva	Saka 909, Sarvajit, Vasakha, Amavasye, Solar Friday, eclipse.	Do.	Registers a grant of land, to the temple of Vishnudeva of Naganola, by the Mahamandalesvara Gardaradiyarasa who had the title 'the lord of Maheshmatipura' and who was ruling the Sundavadi 1000, Bennavuru 12 and [Nul]-gunda.
712	On a boulder near the entrance into the same village.	..	....	Saka 1549, Pra-bhava, Chaitra, su. di., 5.	Do.	Damaged. Seems to register a gift of land and well. Mentions the Mahanayakacharya Kondapa-Nayaka and the villages Siragumpe and Kanthagara-Belagala.
713	On a boulder in a field to the south-west of the village of Gejjehalli.	..	....	Saka 1553, Prabha-dute, di., 13, Sunday.	Do.	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nayaka, the agent of Mathasahi of Gajahala, who was again the agent of Babasaheb, Killadar of Adavani.
714	On a stone set up in the Byadaru-keri at Vandavagalli.	..	....	Khara, Sravana, su. di., 10.	Do.	Mutilated. Records the lease of land granted to the gauda, senabova and the citizens of Vandavagila by Chennana-Nayaka, the agent of Timma-Nayaka, the son of Viru-panna-Nayaka.
715	On a slab lying in a field to the west of the village of Hebbettam.	..	....	Saka 1517, Manmatha, Vasakha, be. di., 10, Magha, Plava, Thursday.	Do.	Records the grant of lands to a private individual by the gauda, senabova, talavara and the ayagars of Hebbeta for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhogeshvasvamin temple in the same village.	..	....	Saka 1198, 5th year, Diatsu, Chaitra, su. di., 1, Tuesday.	Do.	Damaged. In Chalukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallarayya temple at Neraniki.	Yadava	Yadava-Narayana Prandha Pratyascha-bravartin Kamaabandradeva.	..	Do.	Registers the grant of lands for offerings to the temple of Kalinathadeva and for the maintenance of a feeding-house, by Lakshmidideva-Nayaka, the sarvadhikari of Vaudeva.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Sunik-lamma temple in the same village.	Yadava ..	Yadava-Narayana Prandha Pratepnobha-kravartin Ramachandradeva.	Śaka 1209, [17th year, Śrāvapa śu. di., 15, Thursday. Paridhāvi	Sanskrit and Kanarese.	Records the gift of two pinnas on every ten pack bullocks by the merchants of Vira-Narayana Tumbula-paṭṭana to the Mahanayakacharya-Nageya-Nayaka, son of Kammeya-Nayaka. Mentions the king's subordinate Davarane, and the villages granted to Nagaya-Nayaka in Sindavadi-nādu. Mutilated. In archaic characters of about the 11th century. Mentions the names of some gavundas.
719	On another slab near the Kallarayana temple in the same place.	..	....	..	Do.	....
720	On a slab built into the side of Ambar-bavi at Kottapeta, hamlet of Neraniki.	..	....	..	Persian	....
721	On a slab set up near the Ājjanōyāsvāmin temple at Kurukundi.	..	....	Hemalambi, Jyeshtha, śu. di., 16.	Kanarese	Fixes by lease the rent and due to Lingarasa, the agent of Bacharasa, from the gauda and the people of the village of Kurukundi for having reconstituted the village ruined by Madayya.
722	On a stone set up near the Bhimbēśvarasvāmin temple in the same village.	..	....	Manmatha, Maghe, śu. di., 12, Thursday.	Do.	Records the appointment on contract, of Linga-jīva Nandijīva for worship in the temple of Īṭhmośvaradeva at Kurukundi by Kondupaya, the agent of Bacharasa.
723	On a slab set up near the Potappan temple in the same village.	Vijayanagara	Virapratapa Sadāsivārāya	Śaka 1466, Krodhi, Maghe, ba. di., 11.	Do	Registers the remission of certain taxes on tanners at Kurukundi situated in Advāni-sime.
724	On a slab set up near the Obalēśvarasvāmin temple in the same village.	Western Chalukya.	Kirtivarma Satyaśrāya Prithivallabha ..	Lost	Do.	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Ājjanōyāsvāmin temple at Manekurti.	..	....	Śaka 1420, Kalayakṭi.	Do.	Registers a grant of wet and dry lands to a private individual by Guleya Kavapa-Nayaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Ahokāśvara-svāmin temple at Hulebidu.	Vijayanagara	Sadāsivārāya .. ..	..	Telugu	Records the grant of the village of Tummalabidū for offerings to the temple of Avubala-Janardana-deva at Hulebidu situated in the Heṇṇē-sime which was bestowed on Kūmaraju-Kōṇēti-jimmaraja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Pṛava, Bhadrāpada, śu. di., 12. Tāraṇa, Vaisakha.	Kanarese	Registers the grant of land to certain hōvas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nayaka.
728	On a broken slab lying near the Ājjanōyāsvāmin temple at Kuruvalli.	Western Chalukya.	[Tribhuvanamalla .. ..	..	Do.	Mutilated. Mentions the Mahamandalēśvara Śōkaradeva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Ājjanōyāsvāmin temple at Molagavalli.	..	....	Śaka 1479, Pīngala, Kartika, ba. di., 6.	Telugu	Damaged. Records a grant of land to certain artisans attached to the temple of Cheṇnakēśvara-deva for the merit of Siddhiraja Siraṅgarajayudova-Maharaja.
730	On a slab set up near the Ājjanōyāsvāmin temple at Halgera.	Vijayanagara	Sadāsivārāya .. ..	..	Do.	Registers the grant by the king of the village of Aligera to the temple of Cheṇnakēśvara at Halgera and to the choultry which was resorted to by the Brahmins travelling by the military route (dandudōva).
731	On another slab in the same place	Do. ..	Virapratapa Sadāsivārāya-Maharaja, 'ruling at Vidyanagara.'	Śaka 1484, Kaudri, Mārgaśīra, śu. di., 12.	Do.	Mutilated and damaged. Seems to register the money and grain income in the village of Halgera belonging to Ādavanī-durga which was held by the Mahamandalēśvara Siraṅgaraja, son of Siddhiraja Aṇḍaraja as an amara-umbal, to the temple of Kēśava-Perumal at Hālaharivi and to the choultry which was resorted to by itinerant Brahmins travelling by the military road.

B.—Stone inscriptions copied in 1919—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Išvara temple at Nagaruru.	Yādava	Yādava-Narāyapa Kannaredeva.	Śaka 1176, Ananda- Ashādha, 8a. di., 11, Monday.	Kanarese	Registers the revival of the previous grant of land to the choultry of Somanath deva by the Mahapradhana and Sarvadhikari Jogana-Rahuta who was ruling the Sindavadi-nadu.
733	On the same slab	Do.	Do.	Śaka 1177, Rakshasa, Ashādha, 8a. di., 11, Monday.	Do.	Damaged. Seems to register a gift of land to the temple of Siddha-Somanathadeva at Nagaruru by a certain Paragideva.
734	On another slab in the same place..	Western Chalukya	Śrī.....ditya Bhatara	..	Do.	Seems to record a grant of land in Nagamangala. Mentions Tondaiman Mutiarasa and a Chaliya temple.
735	On the Garuḍa-kambha set up in front of the Chennakēśvara-svamin temple at Chinna-Hoturu.	..	....	Rudhiredgari, Māgha.	Do.	Seems to provide for offerings in the temple of Adikēśava-natha consecrated by Prātapa Harihararaya.
736	On the wall to the left of the entrance into the Lakshminarayanasvamin temple at Pedda-Hoturu.	..	....	Śaka 1463, Pṛava, Kartika, 8a. di., 12, Monday.	Kanarese Nagari.	Records the gift of land for offerings in the temple of Lakshminarayadeva at Sangamapuram.
737	On the Garuḍa-kambha set up in front of the Anjanēyasvamin temple in the same village.	..	....	Śaka 1681, Pramathi, Śrāvana, 8a. di., 8, Friday, Rohini.	Kanarese	Records that the Garuḍa-kamba was set up by Maohireḍi. The village is called Hire-Hoturu.
738	On a stone pillar set up at the entrance into the village of Nagaradona.	..	....	Śaka 1681, Pramathi, Śrāvana, 8a. di., 8, Friday, Rohini.	Do.	Records the gift of a Vinayaka-pillar (benakana kamba) by Devarasa, son of Keṛeya-Nagaṇṇa of Nagaradone.
739	On a slab lying near the Kallēśvara-svamin temple at Suluvayi.	Vijayanagara	Vireprātapa Sadatīvadeva-Maharaya	Śaka 1486, Durmati, Śrāvana, 8a. di., 16.	Do.	Damaged. Records the gift of some land and cash income to Kalihathadeva by Mahamandalesvara Tirumalaraja Ramarajayyadeva-Maharasa with the consent of all people.
740	On the south wall of Arjunalingēśvara temple at Pallichchandai, Madura district.	Pandya	Maravarman alias Kulakēśharadeva, 'who was pleased to take every country'	23rd year, Mithuna, 8a. di., tṛitiya, Friday, Pūṣya.	Do.	Records that the images of Kuttāḍavar and his consort set up in the temple in the 2nd year, were consecrated and that provision was made for worship by Kuṭṭapkarayar, son of Maḷavarayar. Mentions the assembly of Kunda-devi-chaturvedināṅgalam, a brahmadeya below Velurkulam in Madurodaya-vaḷanadu, a devādāna of Muḍirajāṅgu-Pandiya Išvaramudaiya-Nayagar.
741	On the north, west and south walls of the same shrine.	Do.	Do.	20+1st year, Kṛṣṇa- taka, 8, 8a. di., śakadasi, Rohini.	Do.	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kuttan Tennāḍan alias Tribhuvanaśingadeva residing in Kaṇṇanur in Malaimaḍalam. Mentions the temple of Maṣugunatiruvaramāsuram-udaiya-Nayalṅgar].



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C.—Stone inscriptions copied in 1920.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanatha temple at Tirumalavadi (Udaiyarpalayam taluk, Trichinopoly district).	Chola	Parakēsarivarman	10th year	Tamil	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udaiyar by the queen (?) Nakkan Tillalagiyar alias Solamadēviyar. Mentions the standard weight called Vaiyagattarkkal.
2	On the same wall	Do.	Rajakēsarivarman, Madura.	17th "	Do.	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahadēva.
3	Do.	Do.	Parakēsarivarman	5th "	Do.	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-nadu.
4	Do.	..	....	..	Do.	Gift of a gong to the temple of Tirumalavadi-Ālvar by a private individual.
5	Do.	Chola	Parakēsarivarman, Madura.	19th year	Do.	Gift of sheep for a lamp by a native of Pondayil in Miṇai-kūṛam.
6	Do.	Do.	Rajakēsarivarman	1[7]th "	Do.	Unfinished. Records a gift of a lamp to the temple by a native of Pullamaṅgaṁ in Kīlar-kūṛam.
7	Do.	Do.	Parakēsarivarman	1[6]th "	Do.	Unfinished. Records the gift of a copper-image of Kolgaideva and a silver plate for betel at the sribali offerings.
8	Do.	Do.	Do.	3rd "	Do.	Registers a gift of land by purchase, for a lamp to the temple by a certain Ariyugaikōni, daughter of 'Muttā-Udaiyar.'
9	Do.	Do.	Do.	4th "	Do.	Gift of sheep for a lamp to the same temple by a native of Kīlēnzilī-nadu.
10	Do.	Do.	Do.	10th "	Do.	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devadāna in Miyyiḷḷaḷu which was a sub-division of Toḷyḷgai-nadu.
11	On the west wall of the same shrine.	..	....	..	Do.	Gift of a gold-flower and a gold sword to the image of Mahadēva by two private individuals.
12	On the same wall	Chola	Parakēsarivarman	3rd year	Do.	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvadiraḍay in the temple.
13	Do.	Do.	Do.	10th "	Do.	Fragment. Seems to register a gift for a lamp. Mentions Porakkāḍu in Arkkaṭṭuk-kūṛam.
14	Do.	Do.	Rajakēsarivarman	27th year, Saturday, Bharaṇi.	Do.	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumalavadi-Perumanadigal by Iṅṅon Fīchēhi, the senior queen of "Solapperru-manar" and the daughter of Vallavaraiyar.
15	Do.	Do.	Do.	27th year	Do.	Gift of land for a lamp to the same temple by a certain Parakkilāṇ Nakkan Singa[ḍḍavāṇ] of Parivandatturai in Arkkaṭṭuk-kūṛam, who purchased it from the assembly of Maraiḍuṅka-chaturvelinaṅgaḷam.
16	Do.	Do.	Parakēsarivarman	7th "	Do.	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Tanjāvur.
17	Do.	Do.	Parakēsarivarman	6th "	Do.	A similar gift of sheep for a lamp to the temple by a certain Kamaṇṇṇi Tayaṇṇi, a teacher (vatti) of Iḍi-yar.
18	Do.	Do.	[Ra]jakēsarivarman	23rd "	Do.	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahadēva by a certain Āyiravaṇ Eoḍdi, the headman of Arkkaḍu in Porakkāḍu, a sub-division of Arkkaṭṭuk-kūṛam. Mentions Vēṭṭanarkudi, a brahma-dēva in Poygai-nadu.

C.—Stone inscriptions copied in the year 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chola	Raja.....naohakravartin [Itha]jadēva.	[14th year ba. di., Mesha ma., pratha- ma., Monday, Anuradha.	Tamil ..	Built in at the beginning. Begins with the introduction of "Vasudha" etc. Registers the appointment by royal order of a certain Chandrabhahana Blatta for an additional Saivacharyakani in the temple at Tirumala-vadi in Poygai-nadu a sub-division of Puvamuludu-dellai-va-jalandu.
20	On the north wall of the Utsava-vigraha shrine adjoining the central shrine in the same temple.	Hoyasala	Sarvabhaumaohakravartin [Itha]jadēva.	19th year, Mesha ba. di., pratha- ma., Monday, Anuradha.	Do. ..	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kaveri daily for the sacred bath of the image in the temple at Tirumalapadi in Poygai-nadu, a sub-division of Rajaraja-valanadu, by one of the āndars living in the same village.
21	On the same wall (inside) ..	Do.	Do.	16th year, Vithuna. ba. di., ekadasi, Friday, Bharani.	Do. ..	Records a similar gift of land for the same purpose by a brother-in-law of Virajya Dandaayaka, the Mahapradhāni of the king.
22	On the north and west walls of the same shrine.	Chola	Tribhuvanaohakravartin Rajarajadeva ..	28th year, Kumbha. ba. di., sapthami, Wednesday, Rē- vati.	Do. ..	Another gift of land by purchase for the same purpose by Paranteginādi alias Chirakoti who had the kavalāni of Tirumalapadi alias Jmchintanannallu which was a devayāra of the temple. Records also some previous gifts by the same person of a brass vessel (annakkondi), a kalām, two sounding horns, a bamboo (travaḍutandu), a mirror, a sounding cench and five lamps.
23	On the west wall of the same shrine.	Hoyasala	Sarvabhaumaohakravartin [Itha]jadēva.	25th year, Vrischi- ka. ba. di., dasa- mi, Thursday, Hasta.	Do. ..	Another gift of land for providing a pot of water daily from the Kaveri for the sacred bath of the god by a certain Paraiya-Nayakar.
24	On the same wall ..	Chola	Tribhuvanaohakravartin Rajarajadeva ..	24th year Kanva. ba. di., pañchami, Monday, Rohini.	Do. ..	Unfinished. Gift of land by two residents of Nerkoṭṭam in Peṇi-nadu, a sub-division of Puliyurk-koṭṭam alias Kulottunga-soḷa-valanadu in Jayangonda-soḷamandalam.
25	On the west and south walls of the same shrine.	Do.	Do	26 + 1st year, Kar- kataḥa, ba. di., trayodasi, Sun- day, Punarvasu.	Do. ..	Built in at the right end. Records a tax-free gift of land by a merchant of Paṇṇuram in Malai-mandalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prakāra for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Śaka 1409, Pṛavān- ga, Uhausa, Ba. di., tritaya, Mon- day, Pūanya.	Do. ..	Registers a gift of land to a dancing woman for service in the temple, by Koneṇḍeva-Maharaja
27	On the same wall ..	Chola	Tribhuvanaohakravartin Rajarajadeva ..	5 + 1st year, Risha- bha, Śr. di., pañchami, Mon- day, (chitra.	Do. ..	Gift of land by purchase for two lamps to the temple of Tirumalapadi (dayar by a resident of Kōṭṭar in Kuppā-kurram, a sub-division of Uttungatunga-va-jalandu.

O.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Ganapati shrine in the same temple.	Chōla	Rajakesarivarman	6th year	Tamil	Records gift of gold for the sibilal offerings by a certain Parisakijai Ayiravan Padaiyalan of Parivandatturai in Arkattuk-kurram on the southern bank (of the Kaveri).
	On the west wall of the Jundēvara shrine in the same temple.	Do.	Tribhuvanachakravartin Rajendra-Chōlādēva.	3rd year, Vriśchika, 6th day, chaturdasi, Sunday, Asvati.	Do.	Gift of land in Rajagambiramangalam separated from Nittavinōlanallur, for a pot of Kaveri-water for the sacred bath of the lord of Tirumalaṅṇaḍi by the wife of Araṣūr Nāijai Kanda-Bhāṭṭai of Gandarāditta-chaturvedinangalam.
29	On the east, north and west walls of Chandēvara shrine in the same temple.	Do.	Parakesarivarman alias Rajendra-Chōlādēva.	23rd year	Do.	Beginning lost. Seems to record a gift of land by certain Brahmins of Maṇṇantaka-chaturvedinangalam, a brahmadēya, to Chandēvaradēva at Tirumalaṅṇaḍi devādāna in Poygai-nadu, a sub-division of Vaḍagairai Rajendrasinga-valanadu.
31	In the third gōpura leading into the central shrine, left of entrance, same temple.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-dēva.	3rd year, Vriśchika, 6th day, dvitīya, Saturday, Rohini.	Do.	Gift of land for fetching two pot-fuls of water daily from the Kaveri for the sacred bath of the lord of Tirumalaṅṇaḍi by Araṣūr Deivachomaiyār alias Eduttakai Alaiyiyai of Valamar alias Vembuallur in Kaveri-kurram, a district of Paṇḍi-maṇḍalam.
32	On the same gōpura, right of entrance.	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōlādēva.	20th year	Do.	Begins with the introduction, "Iṇṇaṇṇaḍi-śeṇa", etc. Gift of a lamp-stand to the temple of Tirumalaṅṇaḍi, in Poygai-nadu, a sub-division of Gōyavinōḍa-valanadu by a native of Tiruvēlppur in Kavinadu.
33	Do.	Do.	Parakesarivarman alias Rajendra-Chōlādēva.	26th year, Rikha, 14th, Sunday, Anurādha.	Do.	End built in. Begins with the introduction, "Iṇṇaṇṇaḍi-śeṇa", etc. Records remission of certain taxes on lands granted for feeding in the Gaṅgaikondra-salai in the temple by the great assembly of Gandarāditta-chaturvedinangalam, a brahmadēya in Poygai-nadu, a sub-division of Rajendrasinga-valanadu who met at the hall called Uttamaśōḷai-maṇḍapam.
34	Do.	Pāṇḍya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-dēva.	6th year Karkāṭaka, 6th day, dvadasi, Sunday, Mṛga-śiraha.	Do.	Gift of land in Nittavinōḍamangalam for two pots of Kaveri-water for the sacred-bath of the lord of Tirumalaṅṇaḍi by Pihalaṅṇaiyār Iraṅṅadevaṇ, one of the Kaikōḷars of Tondaimanar-agaram in Karuṅṅudi-nadu, a sub-division of Paṇḍi-maṇḍalam.
35	Do.	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōlādēva.	4th year 137th day	Do.	The inscription begins with the introduction, "Iṇṇaṇṇaḍi-śeṇa", etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumalaṅṇaḍi in Poygai-nadu, a sub-division of Tribhuvanachakravartin-valanadu by Tiruvēṅṅambunḍaiyāl "Iyaguṇḍar", daughter of Nuhambai.
36	Do.	Do.	Parakesarivarman alias Rajendra-Chōlādēva.	31st year	Do.	Begins with the historical introduction, "Iṇṇaṇṇaḍi-śeṇa", etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumalaṅṇaḍi, in Poygai-nadu, a sub-division of Rajendrasinga-valanadu by Ulagudaiyāl, daughter of Perundaram Deudaiyavakam Kuṭṭai Jananāṭhan alias Valavaṇṇamayar Marasiyar Kiliyandaiyāl Valavaṇṇaḍi Kappai alias Uḷaiyamaṇḍaiyāl Muvondaveluṇ.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōla	Parakēśarivarman alias Rajāndra-Chōlādēva.	20th year ..	Tamil	Begins with the historical introduced in "Pēsāśēśār", etc. Gift of paddy for offerings to the image of Pīlāyār Tirujñānaśambandāḍal. Tiruvavukkaraiyādēva and Nambi Āṭṭiālar set up in the temple by Tirumharaṅgaṇ alias Tirupallitamaṇḍichāṇ and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do.	Tribhuvanachakravartin Rajarājādēva	29th year Mithuna, śu. di, tritiya, Monday, Panarvasu.	Do.	Built in at the end. Gift of land in Naderipungalluḷḷur, a hamlet of Gaṇḍarāditya-chaṭturvēdinaḡalam 'or the maintenance of the person who had to bring a pot of water from the Kaverī for the sacred-bath and offerings to the image of Bhavanāpaśi-nāchechiyar set up in the veruṇḍeh on the north side of the first prakāra of this temple.
39	On the north wall of the same prakāra.	Do.	Do.	20th year, Karkātaka, ba. di, pañchadāśī, Monday, Pūṣya.	Do.	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumajavadi in Poygai-naḍu, a sub-division of Kājaraṇa-valaṇḍu by Vallaya Dandanāyaka, son of Dutappillai Dandanayakkar of Aranapuram, one of the pradhāns of Virā-Narasimhadeva.
40	In the third gopura leading into the central shrines, left of entrance.	..	....	..	Telugu	Gives in a single verse the praise of the chief Gopaya-Tippa who was a great philanthropist to the poor and the poets.
41	On the north wall of the first prakāra.	Hoysala	Virā-Ra[ma]nātha[dēva]	[1] 3 Menha, śu. di, śat-tam, Saturday, Āśleṣha.	Tamil	Built in at the beginning. Gift of land for the maintenance of the person bringing water for the sacred-bath of the god at Tirumajavadi by Davaṇṇai alias Devapperumāl, son of Kaliyāṇḍar of Tōṭṭi, am one of the followers of Mahepradhāni Virā Dandanayaka.
42	On the same wall ..	..	Lost ..	.. [Sunday], Bharaṇi.	Do.	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kaverī for the sacred-bath. Mentions the Mahāpradhāni Vāniya Dandanāyaka.
43	Do.	Chōla	Tribhuvanachakravartin Rajarājādēva	28 + 1st year, Mina, śu. di, chaṭturdaśī, Monday, Uttara-Pūṣyami.	Do.	Gift of land in Kajarajamaṅgalam which was separated from Vikramaśūlārallur, a hamlet of Viṇḍarāditya-chaṭturvēdinaḡalam for the maintenance of the person bringing a pot of Kaverī-water for the sacred-bath of the lord of Tirumajavadi in Poygai-naḍu, a sub-division of Kajarajazalanadu, by Paśini Vikramādittai Vallaya Nayakaṇ, a native of Mañbharaṇaḷḷur of Tulu-rāṇṇa.
44	Do.	Vijayanagara.	Pratāpadevārāya	Śaka 1366, Pramādiḥa, Mithuna, śu. di, dvitiya, Friday, Pūṣya.	Do.	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Alajaya-pillaiyar set up in the temple by one of the karmakāra.
45	Do.	Hoysala	Sarvabhaumaśakravartin Virā-Ramanāthadeva.	6th year ..	Do.	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumajavadi.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prakara.	Hoysala ..	Sarvabhaumaachakravartin Vira-Ramachathadēva.	18th year, Vishabha, ho. di., pañchami, Monday, Uttarashadha.	Tamil ..	Gift of land by purchase in Ponnammuvilagam by Kunnannan, son of Kuvayan Kallanagal for a perpetual lamp to the temple of the lord of Triumalavadi. Mentions the liquid measure 'Sembiyam-Mahadevi'.
47	On the west wall of the same prakara	Do ..	Do.	19th year, Vishabha, su. di., dvitiya, Wednesday, Mridgastha.	Do. ..	Gift of land in Ponnammuvilagam separated from Ulaguyarandanallur a hamlet of Gandaraditya-chaturvedinagalam for one pot of Kaveri-water for the sacred-bath of the god at Triumalavadi by Udatthorudaiyan Tirubhanganbamudayan alias Kankarayan.
48	On the same wall	Do. ..	Do.	15th year ..	Do. ..	Records a gift of land for the sacred-bath in Kilirisola separated from Kodandarama-nallar, a hamlet of Gandaraditya-chaturvedinagalam. One of the donors was a native of Naduvil Kaveri in Arkada-kurram, a sub-division of Tenkari Pandukulasani-valanadu.
49	On the east wall of the mandapa between the 2nd and 3rd gopuras.	..	....	Saka 1412, Sadharana, Kartikai, 10th day.	Do. ..	Records that the mandapa was constructed by Rajuagapla Konerayan, son of Mahamudalesvara 'Raya Basava-sankara' who bears the bradas pattakkatti, vanchipurnavaradhisena, etc.
50	On the south wall of the same mandapa.	..	....	Vijaya, Kartikai, 28.	Do. ..	Records a gift of land in Udayam and Anninagalam for offerings by Sevappa Majavarayasaigal. Refers to an earlier gift of land for offerings to Aravattinavar (63 Saka devotees).
51	On the west wall of the same mandapa.	..	....	Saka [14]14, Paridhapi, Avani, 26.	Do. ..	Gift of land in Per-Arafor as a dovadana to the (images of) Nayanmar set up in front of the temple after paying certain amount into the treasury of Konerideva-Maharaja.
52	On the left wall of entrance of the kitchen room, same temple.	Pandya ..	Margvarman alias Tribhuvanachakravartin Kulesekharadeva.	.. .. . Meeha, su. di., chaturdasi, Friday, Hasta.	Do. ..	Donated. Gift of land by purchase in Nittavinodanagalam for offerings to the image of Bhikshatanadeva set up in the temple by Nriko, pai-Udayan Aravumdu Panaya Nayan alias Narpatennayiranambi.
53	In the second gopura of the same temple, right of entrance.	Hoysala ..	Sarvabhaumaachakravartin Ramanathadeva.	[2nd] year, Kartigai.	Do. ..	Gift of land in Kulotunga Solanallur for the maintenance of the person bringing one pot of Kaveri-water for the sacred bath by Valar Kilavan Rajarajadevan.
54	In the same place .. ..	..	....	Saka 1409, Plavanga, Jai, 24	Do. ..	Remission of taxes on lands belonging to the temple by Raya Basava-sankara Konerideva-Maharaja who bears the bradas pattakkatti, etc. The amount remitted had to be utilised for the great worship (Mahapuja) and repairs in the temple.
55	Do. left of entrance.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	31st year, Meeha, su. di., chaturthi, Wednesday, Rohini.	Do. ..	Registers lands bought under cultivation for perpetual lamps given to the temple. Mentions the liquid measure 'Sembiyamadevi'.
56	Do.	Hoysala ..	Sarvabhaumaachakravartin Vira-Ramanathadeva.	[17th year, Meeha, ho. di., [trayodasi], Mula.	Do. ..	Gift of land by purchase for one pot of Kaveri-water daily for the sacred-bath of the lord of Triumalavadi by Devanpan alias Devappurmal.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gopura, left of entrance.	Chōla	Tribhuvanaachakravartin Rajarajadeva	12th year. Makara. ba. di., trititva, Monday, Makha.	Tamil	Gift of land in Vompamēvilagam for the maintenance of the person bringing a pot of Kāveri-water daily for the sacred-bath of the lord of Tirumalavādi by Singalutva- raiyar. Records a similar grant.
58	Do.	Hoyasala	Sarvabhaumachakravartin Vira-Ramanāthadeva.	.. .. Mina, su. di., [pratha- mā], Monday, Aśvati.	Do.	
59	Do.	Do.	.. .. Vira-Ramanāthadeva	[15]th year, Karka- taka, 8u. di., septami, Sunday.	Do.	Damaged. Gift of land by purchase by a Dandanayaka at the service of rousing the god from sleep (tiruppal- eichechi), for the merit of the king.
60	Do.	Chōla	Parakēsarvarman alias Tribhuvana- chakravartin Tribhuvanaviradeva, who having taken Madura, Ilam (Ceylon), Karuvur and the crowned head of the Pandyas, was pleased to perform the anointment of heroes and the anointment of victors.	36th year, Mithuna, ba. di., chatur- dasi, Sunday, Rohini	Do.	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Trukkaka-Udaiyar in Nittavinōdu-valanadu.
61	On the east wall of the second prakāra, right of entrance.	Do.	Parakēsarvarman alias Udaiyar Rajendran- Chōladeva.	[26]th year	Do.	Much damaged. The inscription begins with the introduc- tion "Sēvāśēkar" etc. Gift of 14 kasu and vessels for early morning-offerings in the temple at Tirumalavādi, in Poyyinaḍu, a sub-division of Rajendrasinga-valaradu by Tirumal Araṅgaṇ alias Tiruppalittamapichan. Below this, is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do.	Do.	12th "	Do.	The inscription begins with the introduction "Sēvāśēkar" etc. Sale of land to the temple by Mogliyan Kōvaṇ Suvarṇ of Anaravikkiamachcheri Karikudi, a brahma- deya in Gaṇḍarāditya-chaturvedinangalam, in Poygai- naḍu, a sub-division of Vaḍagarai Rajendrasimha-va- ja- naḍu.
63	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "Sēvāśēkar" etc. Sale of land to the temple by a Brahman lady.
64	Do	Do.	Do.	7th "	Do.	The inscription begins with the introduction "Sēvāśēkar" etc. Sale of land to the temple by Vārāḍur Mādēva Dasapuriyan.
65	Do.	Do.	Do.	[8]th "	Do.	The inscription begins with the introduction "Sēvāśēkar" etc. Sale of land to the temple by Mōḍi Anantanāyanan of Malimābharaṇachcheri Kaṇḍiyar, a sub-division of Gaṇḍarāditya-chaturvedinangalam, a brahmadeya of Vaḍagarai Rajendrasimha-valanadu.
66	Do	Do.	Do.	8th "	Do.	The inscription begins with the introduction "Sēvāśēkar" etc. Sale of land to the temple by a private individual of Alattūr.

C.—Stone Inscriptions copied in 1920—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall, left of entrance	Chōla	Parakesarivarman alias Udayar Rajendra-Chōlādēva.	13th year	Tamil	The inscription begins with the introduction "Sesadēvar" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanathadēva at Tirumalavadi, by a shepherd Vembasōlai alias Uttamasōlakkottir.
68	Do.	Do.	Do.	Lost	Do.	The inscription begins with the introduction "Sesadēvar" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do.	Do.	17th year	Do.	The inscription begins with the introduction "Sesadēvar" etc. Gift of a gold ornament set with jewels to the temple at Tirumalavadi by a Brahman lady of Marungūr. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do.	Do.	26th "	Do.	Unfinished. The inscription begins with the introduction "Sesadēvar" etc. Gift of a silver armour (kavacham) to be used at the three sacred-baths and 30 kāsū for one perpetual lamp by Anukkasippiya Pāñchavai Madēvi.
71	Do.	Do.	Rajakesarivarman alias Rajadēvrajādēva [I].	2[9]th year, 102nd day.	Do.	Gift of a pearl umbrella to the god at Tirumalavadi, a devadāna in Poygai nadu, a sub-division of Rajendrasinga-vaḷanadu by Madurantakadēvai Arumolimangaiyar alias Virāṇar, daughter of Rajendra-Chōlādēva.
72	Do.	Do.	Tribhuvavarachakravartin [Vijayarajadēva].	2nd year, Tula, badi, [dēv]dasi, Saturday, Nriḡasabrah.	Do.	Gift of land by purchase for feeding a lot of water from the Kaveri for the sacred-bath of the god in the temple at Tirumalavadi in Poygai nadu, a sub-division of Vaidakkarai Rajaraja-vaḷanadu by a lady of Aragalur in Arūr kōṭṭam.
73	Do.	Do.	Parakesarivarman alias Udayar [Rajendra-Chōlādēva].	Lost	Do.	Much damaged and built in at the bottom. The inscription begins with the introduction "Sesadēvar" etc. Makes provision for feeding Sivayogins and Mahāśvaras on the days of Maḡi-Shashthi and Tiruvai-ashtami festivals.
74	On the same wall, right of entrance	Do.	Parakesarivarman alias Udayar Rajendra-Chōlādēva.	31st year	Do.	Much damaged. The inscription begins with the introduction "Sesadēvar" etc. Gift of 30 kāsū and two lamp-stands for burning a perpetual lamp in the temple of Tirumalavadi.
75	Do.	Do.	Do.	Lost	Do.	Built in at the bottom. The inscription begins with the introduction "Sesadēvar" etc. Mentions the land lying waste until the 21st year, but brought under cultivation for feeding Sivayogins and Japāsins on the occasion of the midday-offerings, by a servant of Rajendra-Chōlādēva named Virakōla Nellurudaiyan Nanuruvai Vanarasaṅ of Virachōlajalallur in Tirukkalumale-nadu, a sub-division of Rajendrasinga-vaḷanadu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the same prakara.	Chola	Rajakesarivarman Tribhuvanachakravartin, Rajarajadeva.	3rd year, Makara, su. di., ekadasi, Saturday, Rohini.	Tamil	Begins with the historical introduction "Sivasthambam" etc. Gift of land for offerings, festivals and flower-garlands to the image of Aludaiya Pillaiyar in the temple of Tirumalavadi-Udaiyar by Vapadarayan, grandson of Patnamudaiyan Arayan Uttumachola Gangaiyariyan of Avur-kunnam in Nittavinoda-valanadu.
77	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva	[10]th year, Tula, ba. di., chushbi, Friday, Pushya.	Do.	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do.	Do.	Virarajendravarmen alias Rajadhinajadeva.	33rd year, Kumbha, [Sun]day, Asvini.	Do.	Much damaged. Seems to be a copy of the old record. Begins with the introduction "Sivasthambam" etc. Gift of land for daily worship of the images of Jayangondasola-vishkar and his consort, set up by one of the managers of the temples of Maha-Vishnu and his consort and of Brahma by the great assembly of Gandaraditya-chaturvedimangalam, a brahmadeya in Poygai-nadu, a sub-division of Rajendrasinga-valanadu which assembled in the temple of Gandaraditya-Vinagar.
79	Do.	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadeva.	4th year, Simha, ba. di., ashtami, Monday, Rohini.	Do.	Unfinished and damaged. Begins with the introduction "Sivasthambam" etc. Gift of land for forming a grove of trees for the god Tirumayadi-Udaiyar to stop in after smothering the water in the Kaveri.
80	Do.	Do.	Tribhuvanachakravartin Virarajendradeva.	[6]th year	Do.	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	4th year, Tula, ba. di., tithiya, Sunday, Kritika.	Do.	Begins with the introduction "Sivasthambam" etc. Gift of 30 sheep for a perpetual lamp by a native of Idaiyayur in Pandi-nadu.
82	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madura and the crowned head of the Pandya.	[1]th year, Dhanu, ba. di., dasami, Thursday, Visakha.	Do.	Damaged. Records a gift of land by a merchant of Dina-chintamaninallur for the consecration and worship of the image of Bhikshatanadeva set up by his father who died before consecrating it.
83	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	2nd year	Do.	Unfinished. Records that the gift of 198 sheep for 2 lamps ordered in the 16th year of Virarajendravarmen Kulottunga-Choladeva, who abolished tolls, was engraved on stone now.
84	Do.	Do.	Kulottunga-Choladeva	4th	Do.	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyagasundari, daughter of Nalambav.
85	Do.	Do.	Rajakesarivarman alias Rajachirajadeva I.	[9]th	Do.	Begins with the introduction "Sivasthambam" etc. Gift of land for a perpetual lamp by Arayan Jayangondasolaiyar alias Panolavanmadaiyar, wife of Solavanabhadra, who is called son (pillaiyar).

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prakara.	Chola	Tribhuvanachakravartin Chola-dēva, 'who took (Madurai, Iam (Ceylon) and the crowned head of the Pandya.	22nd year ..	Tamil	Records that Kanaiyandevan Kottan alias Gandaraditta Bhatjan, one of the Sivabūhmanās of the temple took charge of certain lamps including the one given by Tiruvēgamhamudaiyar alias 'yagasundari in the 4th year of Kulottunga-Chola-dēva. The price of one sheep is stated to be 48 kāsū.
87	On the same wall ..	Do.	Lost ..	21st year, Mithuna, 6a. di., ashvini, Sunday, Hastā.	Do.	Mutilated. Contains a portion of the introduction of Kulottunga-Chola III. Gift of land for a perpetual lamp to the temple by a native of Urattor-kūram in Kōndādu alias [Iraṭṭa] padikōnd-śola-vaiaṇadu.
88	Do. ..	Do.	Tribhuvanachakravartin Chola-dēva, 'who was pleased to take Madurai (Madura), .. Karuvūr and the crowned head of the Pāḍiyā.	[2]4th year ..	Do.	Damaged. Gift of land in Anapayamallor for conducting worship to Vayichohiyamathappesamāl in this temple by Avajavalmallor Udayan Peruman Tiruvēgamhamudaiyar.
89	Do. ..	Do.	Tribhuvanachakravartin Rajarajadēva ..	10th year, Kumbha, 6a. di., tṛitiya, Śravana.	Do.	The inscription stops with the name of the king and the date.
90	On the west wall of the same prakara.	Do.	Tribhuvanachakravartin Rajadhirajadēva (II).	6th year ..	Lo.	Refers to the lamps given during the reigns of Rajendra-Chola-dēva and Kulottunga-Chola-dēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadevar Rajarajadēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall ..	Do.	Tribhuvanachakravartin Rajarajadēva ..	6 + 1st year, Kumbha, 6a. di., chaturthi, Monday, Svāti.	Do.	Records the gift of a house at Tirumalavadi to Kuzurudaiyan Teppi Periyān alias Ediriliśōlanuvendavēlar who owned lands in Kuppā-kūṭṭem alias Uttuṅgatoṅga-vaiaṇadu but who was required to reside in Tirumalavadi guarding the place. He appears to have extended the temple and certain mudapais as the space within them was very narrow.
92	Do. ..	Do.	Rajakesarivarman alias Tribhuvanachakravartin Rajarajadēva	4th year, Simha, 6a. di., ashvini, Monday Rohini.	Do.	Begins with the historical introduction "சென்னை இறைவன்" etc. Records the registering of the devadana lands purchased from the tenants for arrears of rent. The devadana included also other lands given to the image of Vayichohiyandisvaran-udaiya-Nayaiyar set up in the temple by Eyirpakkilaiyan Embirai Tambandar, one of the Mahōsaras.
93	On the south wall of the second prakara of the same temple.	Do.	Rajakesarivarman alias Kulottunga-Chola-dēva.	15th year, 147th day.	Do.	Unfinished. Begins with the introduction "முடிசேஷ பசுவர்" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 82 perpetual lamps given to the temple of Tirumalavadi-Udaiya-Mahadēva in Poygamaṇḍu, a sub-division of Kulottunga-śōla-vaiaṇadu.
94	On the same wall ..	Do.	Parakesarivarman alias [Rajendra-Chola-dēva].	Lost ..	Do.	Much damaged. Sale of land for a flower-garden and its maintenance.

C—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the south wall of the same prakara.	Chola	Tribhuvanaachakravartin Rajarajadeva ..	17th year, Makara, ba. di., ekadasi, Wednesday, Anuradha.	Tamil	Gift of 90 sheep for a perpetual lamp to the temple at Tirumalavadi in Poygai-nadu, a sub-division of Rajaraja-valanadu by Kuppurai Sekkilar Madevudigal Kamedeva alias Uttamaachola Pallavarayan of Kuzhattnadu in Puliyur-kottam alias Kulotungachola-valanadu, a district of Jayatungoda-solamandalam.
96	On the same wall	Do.	Parakesarivarma alias Tribhuvana-chakravartin Rajarajadeva.	18th year, Dhanus, ekadasi, Wednesday, Mala.	Do.	Begins with the introduction "உரோசு பரகேச" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumalavadi by Vilangavandar alias Akilabhuvanamayar of Peruvayalar in Puliyur-nadu a sub-division of Arumolideva-valanadu.
97	On the south wall of the Sundaram-bai shrine in the same temple.	Do.	Tribhuvanaachakravartin Chojadeva, 'who was pleased to take Maduru, Ilam (Ceylon), Karuvur and the crowned head of the Pandya.'	[29]th year, Tula, su. di., trayodasi, Monday.	Do.	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined mandapa to the north of the shrine of the goddess in the same temple.	Do.	Rajakesarivarma	3rd year	Do.	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardra in the month of Margasi to Ganapati by Kendala Vellala Pillayar of Kumballambur in Oyana-nadu, a district of Tonjai-nadu.
99	On the first gopura of the same temple; right of entrance.	Pandya	Tribhuvanaachakravartin Virapandya-deva.	7th year, Kanya, ba. di., navami, Friday, Paurvasu.	Do.	Built in at the end. Gift of paddy for repairs to the temple, the mandapa and the prakara wall called Poyi-nattar-trumadil by the citizens of Vinai-nadu, a sub-division of Poygai-nadu in the district of Rajaraja-valanadu.
100	In the same place	Do.	Maravarma alias Tribhuvanaachakravartin Parakrama-Pandya-deva.	6th year, Kumbha, su. di., navami, Sunday, Mula.	Do.	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do.	Do.	2nd year, 206th day	Do.	Do.
102	In the same place; left of entrance ..	Do.	Do.	[5]th year, 163rd day.	Do.	Registers a gift of land for repairs to the temple.
103	Do.	Do.	Maravarma Tribhuvanaachakravartin Kulasekharadeva.	2nd year, Makara, su. di., sapthami, Friday, Revati.	Do.	Records an assignment of certain taxes for conducting repairs to the temple. Tirumalavadi was situated in Poygai-nadu, a sub-division of Vadagarai Rajaraja-valanadu. Sundara-Pandya Majavarayan figures as one of the signatories.
104	On the east wall of Ankuravara temple at Adigudi, Lalgudi taluk, same district.	..	....	....	Gantha	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.	..	..	....	Tamil	Gift of land for the sacred bath of Murchhunda-Nayanar.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chola	Madirakonda Parakesarivarma ..	[2]7th year ..	Do.	Gift of land for a perpetual lamp by a native of Anbil, a brahmadaya in Kil-kurru, a sub-division of Kilai-kurru to the temple of Tiruvadikudi.
107	On the left side of the same doorway.	Do.	Parakesarivarma	3rd	Do.	Gift of land, for feeding 25 Brahmanas on the seven festival days in the month of Masi, to the temple of Ivara-Bhattarak at Tiruvadikudi, a brahmadaya in Kil-kurru, a sub-division of Kalara-kurru, a district of Vadagarai Majanadu.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT.						
Dharepuzam Taluk.						
108	On the base of the north and west walls of the central shrine in Vinnairinda-Perumal temple at Koduvay.	Ummathur ..	Māhamandaleśvara Viranajjaraya Udayar.	Śaka 1411, Sadharana, Kārttigai, 12.	Tamil	Records that the inhabitants of Pongalorikka-nadu repaired the ruined temple of Vinnairinda-Perumal and re-erected on its walls the old defaced inscriptions of Chola and Chēra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukka-nadu.
109	On the base of the south wall of the same shrine.	..	Do.	Do.	Do.	Records that the residents of Koduvay gave some land in Vēlampūndi to the priest of the Perumal temple to provide (kamba-) food for Brahman travelers.
110	On a pillar inside the ardhamandapa in the same temple.	Koṅgu-Chola	Virarajendradeva alias Perumal.	[20]th year..	Do.	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarajendra Uttama-Narayanadeva.
111	Behind the image in the central shrine in the same temple.	Do.	Virasōja Kalimur[Khadeva]	14th " ..	Vatteluttu	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the mahā-mandapa of the Nageśvara-svamin temple, in the same village.	..	....	Kali 4826, Śōbhakṛit, Arpaṣi, 16.	Tamil	Records that Chinmayya Kavazdan, a resident of Mīlali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the mandapa at the entrance into the same temple, left side.	..	....	Kali 4836, Virodhikṛti (wrong), Avani, 16.	Do.	Records that the individual mentioned in No. 112 above built the mandapa at the entrance of the temple.
114	On the wall of the same mandapa, right side.	..	....	Do.	Do.	Records that Śeṅgūṇimundā, wife of Chinmayya Kavazdan mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmanya shrine in the same temple.	..	....	Āṅgira, Paṅguni, 18.	Do.	Records that Virabhadra Madaliyar built of stone the Subrahmanya-svamin shrine in the same temple.
116	On a slab set up out side the Kāśi Viṣvanathasvamin temple at Karukkaipalayam.	..	....	Kharu ..	Do.	Records gift of land for the maintenance of a maṭha and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vaduganathasvamin temple, Kundadam.	Koṅgu-Chola	Virarajendradeva ..	11 + 1st year	Do.	Records the gift of one acchu of gold by the maṇaikkilatti of the Kuṇḍinicholi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th " ..	Do.	Damaged and incomplete. Records a gift of gold for a lamp to the god by one .. Ko-Kaydara Pallavarayan, captain of a thousand foot-soldiers stationed at Pulambara .. kkoṭṭai.
119	On the same wall ..	Do.	Tribhavanachakravartin Virarajendradeva.	16th " ..	Do	Built in. Records a donation of gold for a lamp to the god, Tiṇṇilaigaiya-pillaiyar by a resident of Kurundakku-jattu-karai in Kalavai-nadu, in [Paṇḍi]-mandalam.
120	Do.	..	....	Do. ..	Do.	Beginning built in. Records gift of gold to certain Brahmins for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil	Beginning damaged. Records gift of gold for a lamp to the god by Sattan-Sridevi, a member of the Malayakatti caste.
122	On the south wall of the same shrine.	Kongu-Chola	Virarajendradeva	....	Do.	Mutilated. Records gift of gold by ... solappalla-varaiyan, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do	Records gift of gold for a lamp to the god by an ascetic (vayiregi) of Viragolai-urumadavilagam in Rajavich-chadhaparam in Naraiyanur-nadu.
124	Do.	Do.	Do.	44th "	Do.	Records gift of gold by Ulagavalamvandan to certain temple priests for burning a lamp to the god.
125	Do.	Do.	Do.	....	Do.	Damaged. Seem's to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Kongu-Chola	Tribhuvanaachakravartin deva.	[45]th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyanan, a resident of Kodaimangalam.
127	On the west wall of the same shrine, inside the store-room.	Kongu-Pandyas.	Virarajendradeva	11th "	Do.	Built in at the beginning. Records gift of gold by a member of the Vellala caste for lamps to Vadugapillaiyar and to god Avudaiyār. Koniga-Viṭṭabha[itu-ava]daiyar.
128	On the doorjambes of the entrance into the central shrine.	Do.	Do.	15 + 5th "	Do.	Records the order of the assembly of Kundolam to set apart for the requirements of worship and repairs to the temple of Vadugapillaiyar, a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the same temple.	Kongu-Chola	Virarajendradeva	8th "	Do.	Records that the maha-mandapa of the temple was the charitable gift of the Vapiyars of Kundolam.
130	Do. left side	Do.	....	10th "	Do.	Much damaged. Mentions the name of Irudgolai.
131	On the base of a pillar in the maha-mandapa in the same temple.	Do.	Kokkalimarkha Vikrama-Choladeva	42nd "	Do.	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Kongu-Pandyas.	Sundara-Pandyadeva	24th "	Do.	Records that the doorposts of the mandapa were erected by certain Vapiyars of Kundolam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Virarajendradeva	15th "	Do.	Damaged.
134	On a lion pillar in the tank in front of the temple.	Kongu-Chola	Virarajendradeva	11th "	Do.	States that the lion-pillar was erected by one Virasola-Irumbolai alias Perumal-Peramal, the headman (urāli) of Kodikkaraittolu.
135	On a pillar in the maha mandapa of the Nallamangai shrine in the Nagavaram temple at Sa-dayampalayam.	Vijaya-nagara.	Virarajendradeva	11th "	Do.	Records that the temple of Nagesvaramudaiyar at Kurniyur was repaired by Avudaiyuraja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year ..	Do.	Records that the same individual reconstructed the temple of Vadugapillaiyar at Kurniyur after its desecration by the Muhammadans.

C — Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the mandapa of the Visvanāthasvamin temple at Konapuram	Kōngu-Chōla	[Vik]rama-Chōladēva ..	20th year ..	Tamil	Records that the beam in the temple of Tirumarududaiyār was the gift of a gold-smith of Kadarrūr.
138	On another beam in the same place	Do.	Vikrama-Chōladēva ..	Do. ..	Do.	Records that the beam was the gift of Idāgainayaka-bhaṭṭa, a native of Kadarrūr.
139	On the base of the west and south walls of the central shrine, Viṅṅarum-perumai temple in the same village.	..	Tribhavanachakravartin Kōṅṇinmaikondai.	26th year and 305th day.	Do.	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vira-Pandya-chatur-vedimangalam in Narayanūr-nadu. The God is stated to have been consecrated by Gaṅṅarayan for the merit of Sundara-Pandya. Pirantakapuram alias Rajarajapuram is mentioned and the signatory's name is given as Arāiyam-lagāṇ alias Vāṇṇabirāja of Siru-nāraṇallūr in Kāṇṇai-ṭṭukkai.
140	On a beam in the mandapa in front of the kitchen in the same temple.	Kōngu-Chōla	Vikrama-Chōladēva ..	30th year ..	Do.	Records that the beam was the gift of a Vellālu by name Udayanapikkasla-Setti. The title of Setti to a Vellāla is somewhat peculiar and denotes probably the Vellāla-Setti sect.
141	On another beam in the same mandapa.	Do.	Do.	Do. ..	Do.	Records that Sivapadasēkhara-Nuvēndaveṇṇai gave one beam.
142	On a pillar in the same mandapa ..	Do.	Do.	26th year ..	Do.	Records that the pillar was the gift of Avināsi Arināṇ-Namiyillā-Uḍaiyār, a merchant of Edarrūr to the god Tirumarududaiyār. [The pillar appears therefore to have formerly belonged to the Siva temple and to have been subsequently brought to the Perumal temple.]
143	On a pillar in the Agastyaśvara temple at Dharapuram.	..	....	....	Do.	Mentions that Tirumakanthai alias Tillaivaṇṇam-andanā-namhi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	....	Do.	Mentions that the pillar was the gift of Paradayan Śikā-simāṇan Niliṇṇaiyāṇ.
145	On two detached stones in the south wall of the Kriṣṇasvamin temple to the south of the same temple.	Vijaya-nagara.	Virapratapa Sadasiivadēva-Naharāya ..	Śaka 1471, Saumya, Vāśakha, ba. di., 30.	Kanarese	Incomplete. Seems to record gift of a village by Sivannappa-Pandita to Vira-Pandita.
146	On a slab set up in front of the Tillapuramunai temple in the same village.	....	....	Śaka 1150, Śaka 1126, Kalayukti (wrong), Wednesday, paṇṇchami, Ut-tirādām, Minalagna.	Tamil	In modern characters and mutilated. Mentions the names of Konguvaṇṇi, Viṇṇaṭuram and Rajarajapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the mundapa in front of the Uttaravirāghavar-perumal temple in the 'Fort' of the same village.	Nayaka ..	Vitrappa Nayaka ..	Kali 4416, Aṅṅirasa, (wrong), Marga, ii, 9.	Do	Incomplete and stones out of order. States that Tambiṅṅallai pillar was the agent of Viruppa-nayaka.
148	On the west wall of the verandah behind the same temple.	Kōngu-Chōla	Rajakesarivarman alias chakravartin Virarajendra.	15 + 1st year ..	Do.	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Perunkarupai-selviyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared mandapa in the same temple.	Vijaya-nagara.	Virapratapa Sadasiivadēva-Naharāya ..	Śaka 1473, Virodhikrit, Bhadrāpada, śudi. 12, Thursday.	Kanarese	Records gifts of rice, etc., and money for the god Viṣṇu at Dharsapura.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prakara wall of the same temple.	Kongu-Chola	Rajakesarivarman alias Tribhuvanachakravartin Virarajendra-deva.	23rd year ..	Tamil ..	Incomplete. The stones probably belonged to a Siva temple and seem to record some gift by Aputtirappallavarayan for offerings to Subrahmanya in the temple of Aludayar Tirunattiyumalaiyar. Mentions Karaivali nadu.
151	Do.	Kongu-Pandyas.	..... tin Virarajendra-deva ..	6th ..	Do. ..	Fragmentary and stones missing. Mentions Rajadhirajachaturvedinaganam, as a brahmanadeya in Narayanannadu.
152	Do. west wall ..	....	....	11th ..	Do. ..	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyar temple by one Virap Viraj alias Alagakkon, a merchant of Rajavichchadirapuram.
153	On a lion pillar lying in the compound of the Kalyanaramasvamin temple in the same 'fort.'	Kongu-Chola	Virarajendra-deva ..	13th ..	Do. ..	Records the gift of the lion-pillar by a merchant of Karaikottai.
154	On two detached stones by the side of a well called the Kalyanaramasvamin tank.	Do	Do.	6th ..	Do. ..	Records gift of two kalasams of gold by Tuganadaiyan alias Telinganadu-nadayan for a twilight lamp to the god Tirumal [ma]pucciyar of Ninnappuram.
155	On the base of the south wall of the central shrine in the Sokkanathasvamin temple at Kolinjivadi.	....	Tribhuvanachakravartin Konainmai-kondan.	30th year and 51st day.	Do ..	Records gift of six ma of land, free of all taxes in Anukampallam alias Annamalai mahalanagarai in Udayapirattichaturvedinaganam in Narayanannadu for daily worship to the goddess Tirukamakottai-nachohiyar alias Alagiyasokkiyar in the temple.
156	On the same base ..	....	Do.	30th year and 56th day.	Do. ..	Records another gift of 2 1/2 ma of land in Virasolanaganai, Kumarayappan and Kulottungasolanaganai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29]th year and 236th day.	Do. ..	Records gift of 3/16 veli of land free of certain taxes to the god Alagiyasokkiyar in the same temple.
158	On the south base of the Pidari-anmai temple at Dalavay-pattanam.	Kongu-Pandyas.	..... varman Tribhuvanachakravartin Sundara-Pandyadeva.	24th year ..	Do. ..	Damage done. Seems to record gift of gold for a twilight lamp to the Pidari-anmai called Nijadesa-nadai.
159	On the north wall of the mahamandap of the Kaliyuga Kavisvarasvamin temple at Alangiyam.	Do.	[Sun]dara-Pandyadeva ..	27th year, Valigasi, 5.	Do. ..	Records the deposit of gold with certain temple priests for providing offerings to the Nael hiyar consecrated for the merit of her mother by Alagaddar, daughter of Kama-niyar Perumal alias Vijayinga-deva, a temple servant residing in Madakkula-kil-madurai.
160	On the same wall ..	....	Virarajendra-deva, who was pleased to take every country,	[7]51st year [Ar]pasi.	Do. ..	Gift of land, free of taxes, by Devan Sivandakal Perumal, a Vellala of Uttamasolanai for the maintenance of a matha of Nayanar [J]nana-murtideva-Nayanar.
161	On two detached stones set up in the ruined wall of the prakara of the same temple.	Kongu-Chola	Tribhuvanachakravartin Virarajendra-deva	2nd year ..	Do. ..	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Samkranti days to Vadamallaiyar set up in the temple of Kaliyuga Kavisvarasvamin by Serummai, wife of Tamayan Alavan-dan alias Virarajendra Adiyaman, a mudali of Alangiyam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prakara, same temple.	Koṅgu-Chōla	Virarajendradēva	10 + 1st year ..	Tamil ..	Damaged. Seems to record gift of land free of taxes by Sruppilavarai alias Virarajendra Adityan for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ..	Do. ..	Records gift of one tuni of land by Virarajendra Adityan to supplement the inadequate gift of land made by Viradarayar his elder brother for daily offerings (thrup-pudiyadu) to the god.
164	On the same wall inside the Vinayaka shrine.	....	Tribhuvanaachakravartin Koṅṇinmaikop- (dan).	2[6]th ..	Do. ..	Beginning built in. Records gift of land, free of all taxes, by Adityarayan Agnichit Sarakritunayaji to the temple.
165	On the base of the north wall of the central shrine, Paṇḍiavarasavamin temple at Kongur.	Koṅgu-Chōla	Rajakasavarman alias Kulottunga-Chōladēva.	3rd ..	Do. ..	Gift of 2 ma of land by Sundaram Niladaiya Pirumai alias Kulottunga-chōla Apudatappallavarayan for rice offerings to the god Vinayakavaramudaiyar in Kongur alias Jayangonda-solamallur in Pongalurka-nadu.
166	On the same base	Do.	Tribhuvanaachakravartin Virarajendradēva	17th ..	Do. ..	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vadappasa nadu and Perumbili
167	Do.	Do.	Do.	11th ..	Do. ..	Records gift of gold for a twilight lamp to the god by Pillaiyadevan, a Veljaia of the Sattandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ..	Do. ..	Records gift of gold to a temple priest by Sattiperi alias Tiruvilakku Pichchi, a dancing girl of Kongur for burning a twilight lamp to the god.
169	On the same wall	Do.	Do.	Lost ..	Do. ..	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the mahā-mandapa in the same temple.	Do.	Do.	7th year ..	Do. ..	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same mandapa.	Do.	Kulottunga-Chōladēva	10th ..	Do. ..	Damaged at the end. Records that the two mudalis, Suttan Adiyadolan alias Virarajendra Irungōlan and Alavandan Yalvallaṇ alias Kulottungaśōla Jondin Pallava [raayan] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the mandapa attached to the south side of the same temple.	Koṅgu-Paṇḍya.	Tribhuvanaachakravartin Konerijunai- koṇḍaṇ Sundara-Paṇḍyadēva.	27 + 1st year, Aḍi, 7.	Do ..	Records gift as devadāna, free of taxes of the village of Mahanadala Vairayavallur, a newly founded village in the suburbs of Kongur for the expenses connected with the daily worship and offerings to the god Paṇḍiavararamudaiyar and repairs to the temple. Mentions as signatories Villavadarayan and Loṇḍamāy.
173	On a pillar in the same mandapa ..	Koṅgu Chōla	Tribhuvanaachakravartin Virarajendradēva	15 + 1st year. ..	Do. ..	Incomplete.
174	On a door-post lying in the temple compound.	...	....	Saka 1634, Śubha- krit, Avani.	Do ..	In modern characters. Records that Venkatasanna, the mother of Iṇṇapathingayan of Kaṇḍapa-gotra built the prakara wall and the first gopuram-entrance to the temple. Saka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Piḍariamman temple in the same village.	Koṅgu-Chōla	.. .. . tin Virarajendradēva	13th year ..	Do ..	Built in at the beginning. Seems to record that Yalvallaṇ Appalichchavargi, a mudali of Khanur in Pongalurka-nadu engraved on stone and copper the gift of land made by his grandfather Somnathadevan alias Anittinappallavarayan for offerings to the goddess Irūṅṇapudaiyar.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the mandapa forming the entrance into the Chennivarasavamin temple at Kottanur.	Koingu-Chola	Virarājendradeva	42nd year	Tamil ..	One stone is missing in the middle. Records gift of one ahothu of gold by a temple priest for a twilight lamp to the god Chennivarasavamin of Kottanur in Tenkari-nadu.
177	On a pillar in a ruined mandapa in the east prakāra of the same temple.	Do..	.. .. . ndradeva	* 4th "	Do. ..	Damaged and incomplete. Mentions Rajōndrasola, as the name of a goldsmith in Kottanur.
178	Round the belt of the central shrine, Apramēśvarasavamin temple at Maravapalayam.	Hoyasala	Vira-Ballaladeva	Lost	Do. ..	Built in the middle. Records gift of 5 ma of land situated in Udayapiratti-chaturvedimangalam in Narayanur-nadu to provide daily offerings to the god Apramēśvaran-udaiyar of Kottanur in Tenkari-nadu.
179	Round the base of the same shrine	Ummattur ..	Mahamāndalesvara Nañjaraya Udayar ..	Paridhepi, Tula, su. di., Monday, dasami, Śrāvieṣṭya.	Do. ..	Damaged in several places. Records gift of 2 ma of land in Kappayankai alias [Virasola-chaturvedimangalam] in Tenkari [Virasola vālanadu] for offerings to the god Chennivarasavamin of Kottanur in Tenkari-nadu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanaachakravartin Kōṅgerimmai-kopṇān.	15 + 4th year and 12th day.	Do. ..	Built in at the beginning. Records a tax-free gift of 8 ma of land situated adjacent to the band of the Nilampōrur-temple for offerings to the god Aludaiyar Apramēśvara-Udayar of Kottanur in Tenkari-nadu. Ellamvellaṣōḷa-Muvēndavōḷa figures as a signatory.
181	On the same base	Koingu-Chola	Kulottuṅga-Chōlādeva	17th year	Do. ..	Records a tax-free gift of 7 ma of land for measuring out 24 kalams of paddy by the Rajakosari-marakkal required for offerings to the god.
182	On the north wall of the central shrine Tiruvallaṅṇulinathasavamin temple at Piramiyam.	Do.	Tribhuvanaachakravartin Virarājendra-deva.	14th "	Do. ..	Records gift of 8 amudan ahothu of gold by a merchant in Virasāṅḡa-chaturvedimangalam, a brahmadeya in Tenkari-nadu, for offerings to Kēṭṭrapalaṅṇipṇaiyā in the temple of Udayar Tiruvallaṅṇulinayana in the same village.
183	On the same wall	Do.	Kalimarkha Vikrama-Chōlādeva ..	42nd "	Vatṭeḷuttu	Records deposit of 55 kalaṅṇu of gold with the assembly for providing meals for 3 Brahmins daily in the temple. Parakesarikkul-talai-nirai-sempō appears to have been the standard of fineness and weight of gold and Parake-ṣarikkul a standard measure.
184	Do.	Do.	Tribhuvanaachakravartin Virarājendra-devs.	3rd "	Tamil ..	Records that a samanta of Virasāṅḡa-chaturvedimangalam set up the image of the god's consort (palliyasi-machohiyar) in the temple in honour of his sister Kadaikuriṇchōbi-alvar, wife of jēndradeva and presented some gold to the village assembly through a certain Anandakūṭṭan for providing offerings on certain occasions.
185	Do.	Do.	Kalimarkha Vikrama-Chōlādeva ..	42nd "	Vatṭeḷuttu	Records that Nakkai Viṭṭalan alias Vikramaśōḷapallavadarayan of the perumal peundanaturaiyar gave 15 kalaṅṇu of gold for a perpetual lamp to the god for the merit of Enaci Nakkai Kunjan.
186	Do.	Do.	Rajakesarivaman alias Tribhuvana-chakravartin Virarājendradeva.	5th "	Tamil ..	Records gift of 5 kalaṅṇu of gold by Devan Madevan alias Kalikāṇḍa Sōḷamarayan of the perumal-kalkōlars for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chōla	Kōṇṭiṭṭai Vikrama-Chōla ..	20th ..	Vaiṭṭeṭṭa ..	Records gift of 12 kaṇṇu of gold by the king to the villagers of Veṭṭanur, a hamlet in Veṭṭakal in Kaṇṇayanādu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḷaiyān Soḷṇūṇḍeviyār. Parakeśari-ṭṭakkaṇ is mentioned as a standard measure and Keśavaṇ Sugrivaṇ alias Sembiyan Maṇḍavāṇ appears as a signatory.
188	On the same wall	Do.	Viraṇḍendradeva ..	8th ..	Tamil ..	Records gift of 2 kaṇṇu of gold by Arayaśōṇa, son of Sunkaraṇ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do.	Viraśōḷa Kalinurkappernmāl ..	1[3]th ..	Vaiṭṭeṭṭa ..	Damaged. Seems to record that Brahmadhirājaṇ got a piece of land exempted from taxes by a payment of 15 kaṇṇu of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maṇḍan and Avirar are mentioned.
190	On the same base	Do.	Kalinurkha Vikrama-Chōḷadeva ..	32nd ..	Do.	Records a deposit of 12 kaṇṇu of gold with the assembly of Viraśōḷa-chaṭurvedimāṇḍalam by Anakkāṇ Sōṇḍaṇ alias Eṇṇiyum Viṭṭaṇka-ṭṭeṭṭi of Maṇḍaṇḍimāṇḍalam, in. layer-kūṇṇam, a sub-division of Kōṇḍaṇ, for a perpetual lamp to the god.
191	Do.	Do.	Viraṇḍendradeva ..	19th ..	Do.	Records gift of 4 aṇḍu of gold by Tiraṇḍapodi Paḷḷavarayan of the Perumal-Kaṭṭikkas for offerings to the god on Sivaratiri.
192	Do.	Do.	Rajadhirāja Vira-Chōḷadeva ..	5 + 1st year ..	Do.	Records that certain land belonging to a Brahman of Viraśōḷa-chaṭurvedimāṇḍalam was confiscated by the king on account of treason and that the same land was purchased by Periyān Sōḷai alias Viraśōḷa-kaṇṇayaṇ, one of the feudatories of the king on payment of 30 poṇ into the treasury and was presented to the temple.
193	Do.	Do.	Tribhuvanaachakravartin Viraṇḍendra-deva.	7th ..	Do.	Records gift of 2 kaṇṇu of gold by Andai, the senior wife of Naṇḍiyāḷvi, a son of Paṇḍalai Tiruvalippokki alias Vira-rajendra Brahmaḍaraya of Śrī Uḍuṇḍapraṭi-chaṭurvedimāṇḍalam in Nāṇḍiyūr-nādu for a twilight lamp to the god for her own merit.
194	Do.	Do.	Rajakeśarivarman Tribhuvanaachakravartin Kulōṭṭunga-Chōḷadeva.	11th ..	Tamil ..	End missing. Records that the assembly of Viraśōḷa-chaṭurvedimāṇḍalam took from Uḍuṇḍar Viraṇḍayana [Maḍalivaṇḍayar 20 kaṇṇu of gold and invested it on thirty kuli of land for the temple.
195	Do.	Do.	Tribhuvanaachakravartin Viraṇḍendra-deva.	....	Do.	Records gift of one aṇḍi-acheṇu and one kiṭṭi of gold by a merchant of Viraśōḷa-chaṭurvedimāṇḍalam for offerings and sacred-bath to the god.
196	Do.	Do.	Parakeśarvarman Tiruhoḷirraṇḍabala-maḍaiyaṇ Vikrama-Chōla.	13th year ..	Do.	Records gift of 28 kaṇṇu of gold together with one kaṇṇu due as tax on the brahmaḍeṇa for the supply of sandal paste to the god throughout the year.
197	Do.	Do.	Tribhuvanaachakravartin Viraṇḍendra-deva.	16th ..	Do.	Records gift of 2 kaṇṇu of gold by a merchant for a twilight lamp to the god.
198	Do.	Do.	Rajadhirāja Uttama-Chōḷadeva ..	8th ..	Do.	Records that Keśavaṇ-ari Amaraḍḍayana Kara Kōṇḍiyar of the Perumal-vaḷḷiar gave 3 kaṇṇu of gold for the daily supply of three potsful of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Koṅgu-Chola	Vīraśeṇḍradēva	8th year	Vatṭeḷuttu	Records gift of two kaṭṭu of gold by a Brahman lady Periyandachchani for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th	Do.	Records gift of two kaṭṭu of gold for a twilight lamp to the god.
201	Do.	Do.	Kulōtūṅga-Chōḷadēva	9th	Do.	Incomplete. Records gift of 2 kaṭṭu of gold by Śōḷa-nārāyaṇa Pallavaraiyaṇ-Alaṅgaṇ Sōmapiṇai alias Gaṅga-vadaraiyaṇ, the king's samanta of Kaṭṭapūpuraṁ for a twilight lamp to the god.
202	Do.	Do.	Abhinanachōḷa Rajadhirajadēva	10th	Do.	Records that Śikubaranāḍakkāḷavan, a kavalan (guard?) residing in Vīraṅgāda-chaṭṭuvēdi-maṅgalan, covered the ceiling of the Mukha-maṇḍapa of the temple with stones for the merit of Eḍuppaṇ Nīḷaṇ Śilamban.
203	On the south base of the ruined platform of the same temple.	Do.	Rajasearivarman alias Tribhuvanaśaśa- vartin Vīraśeṇḍradēva	....	Do.	Records gift of one kaṭṭu of gold by Vīraṅkaśōṇ alias Vīraśeṇḍra Nīṭṭapallavaraiyaṇ, a drummer (uvachōḷakēṇi idaiyaṇ) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Vīraśōḷa-Kalimarkhapperuma	24th year	Do.	Records gift of 1½ ma of land to the ascenṭy by the queen madeviyaṇ nāṭṭan for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rajadhiraja Uttama-Chōḷadēva	17 + 1st	Tamil	End damaged. Mentions one Kaṇḍuṅga Abhinanasōḷa Rajadhiraja as one of the relatives (urimaiyar), of the fendorities (śamantas) of the king.
206	On a similar post in the same place	Do.	Vīra-Rajendradēva	19th	Do.	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	Do.	....	....	Vatṭeḷuttu	Mutilated and beginning lost. Mentions that the gopura of the temple was built in the name of Vīchōḷadiraṇ by Vīḷupparaiyaṇ, the nephew or son-in-law (eggeṣer) of Sambiyar Vikramaśōḷiyaraiyaṇ.
208	On a slab in a field 1 mile to the south of the same temple.	Chera?	Sarvaśaṅka Viraṅga Parantaka	6 + 9th year	Do.	Much damaged. Seems to record gift of land by Vaḍuḷaṅ-kōḷai, wife of Putor-kīḷaṅ Uḷṭaṅapāṇ and daughter of Kōḷaḷiṇ for offerings, anointment and festivals to the god. The king bears the hiruda of Chandraditya-kulaḷilaka and the district of Aṇḍa-naḍu is mentioned.
209	In the same place	Do.	....	6 + 1[6]th	Do.	Damaged. Seems to record gift of paddy for offerings to the god.
210	On a broken door-post lying on the old site of the Śiva temple at Iakmanayakanpatti .	Koṅgu Chola	Vīraśeṇḍradēva	15 + 1st	Tamil	Incomplete. Refers to the gift of a stone door-post to the temple of Aḷṭaiyar Aḷṭaiyanayanaṇ by a goldsmith residing in Kuṇṇuchōḷi in Teṇikarai-naḍu.
211	On a slab set up in the prakara of the Kulamāṇikkēśvaraśaṁin temple at Turambadi .	Do.	....	....	Do.	In modern characters. Contains the imprecation that whoever obstructed the charity of the village given by Naṅṇa-rama Uḍaiyar to the god Naṅṇundalīṅga will be a sinner. The engraver's name is given as Kūṇana Oṇai.
212	On the base of the west wall of the Perumal shrine at Nanjai-talaiyur .	Vijayanagara	Mahamaṇḍalēśvara Vīra[pratap]Kumara Mallikarjunaraya.	Śaka 1381 Pramathi, Rishabha, su. di., septami, Hasta, Monday.	Do.	Incomplete and damaged. Seems to record a gift of land in the time of Kampanayaka Uḍaiyar, for daily worship in the temple.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanathasvamin temple at Mayilrangam .	Vijayanagara	Krishnadeva-Maharaya	Kali, 4633, Viya (mistake for Jaya), Tai, 12, pad[chanin. day lost].	Tamil ..	Built in at several places. Records gift of 150 koli of land by the agent of the king for offerings and worship to the god Tiravipattira-tambrānar of Mayilrangam and the provision of 3 pon each to the gods Kārinadaippa and Chellappillaiyār. Kāraṇajapuram is mentioned as the capital of Kongu-nadukam.
214	On a slab set up in front of the Perumal temple in the same village.	Do.	Achyutaraya ..	Kali 4635, Jaya, Chitra, 2.	Do. ..	Damaged at the end. Records the assignment of land near Madavilagam by adbhikari Avināśāṭṭai, the agent of Raghupatideva-Maharaja who was himself an agent of Mahamandalesvara Vālayadeva-Maharaja for conducting worship, to the god Tiravipattira-tambrānar.
215	On a pillar in the Amman shrine in the Siva temple at Mulanur .	Kongu-Chōla	Kalinarkha Vikrama-Chōlodeva ..	27th year ..	Vēṭṭeluttu ..	Damaged and incomplete
216	On the base of the north wall of the mahā-mandapa of the Parākrama-Chōlōsvara temple at Vellekoyil .	Vijayanagara	Malikajunnaraya, son of Devaraya [dayār.	Pranōdita, gaṣi, 29.	Tamil ..	Mutilated at the end. Records that during the reign of Kampayanayaka, the nāṭṭar of Kāngaya-nāḍa made a gift of 6 pon, the income from the village of chōlēsvaranallūr in Vellakal in Kāngaya-nāḍa for daily worship and offerings to the god Parākrama-Chōlēsvara and Kāruṇaikaṭṭiy-pillaiyār.
217	On a slab set up to the west of the Mandisarasvamin temple at Mandapuram , a hamlet of Metupalayam .	..	Tribhuvanechakravartin kōṇḍān.	14 + 1st year	Do. ..	Damaged and incomplete. Seems to record gift of land of the village of Virapandiyanallūr, as devadana for worship in the temple of Mandisvara.
218	On the base of the north wall of the central shrine, Vikrama-Chōlēsvara temple at Kannapuram .	Kongu-Chōla	Virarājendra[deva] ..	15 + 1st ..	Do. ..	Records that in response to the request of the nagarattar of Abhinanāśapuram and Vikramaśōlapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Ellānvalle Sōja Muvondaveḷaṭṭi, Vānarayadevan, Tyagavinōdadevan, Munayadarayan, Chēdirayadevan, Kaduveṭṭi, Kalappalarayan and Vilāṭa-singadevan.
219	On the same base	Do.	Virarājendradeva ..	16 + 1st ..	Do. ..	Records gift of one aṭṭebhu of gold by Munayadarayan and Tyagavinōdadevan, the headman of Vilattin for a twilight lamp to the god Āṇḍaiyār Vikrama-chōlēsvaranā-ṇḍar.
220	On the south wall of the same shrine	Do.	Do.	15 + 1 + [1] + 1st year.	Do. ..	Damaged at the end. Seems to record gift of one aṭṭebhu of gold for a twilight lamp to the god by a merchant of Villavāṇmadēvi alias Vikramaśōla[putam].
221	On the same wall	Do.	Virarājendra ..	17th year ..	Do. ..	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	5th ..	Do. ..	Do.
223	On the south wall of the Nityasēl-viamman shrine in the same temple.	Do.	.. .. manasōla Rajadhirajadeva ..	3rd ..	Do. ..	Built in and incomplete. Seems to refer to some feeding charity by Arayan Somaṇ.

C.—Stone inscriptions copied in 1920.—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmanyaśvamin shrine in the same temple.	Kongu-Chola	Parakēsarivarman Tribhuvanaśaśaśavar- tin Vikrama-Choladeva.	13th year ..	Tamil ..	Records that a merchant of Villavannadevi alias Vikrama- cholaapuram in Kāṅgeya-nādu set up the images of the two consorts of Kuṇṇimeṇṇipillaiyār, i.e., Subrahmanya.
225	On the north wall of the Āṇḍra Kapaliśvaraśvamin temple at Madavilagam.	Vijayanagara	Mahāmandaladeśvaran Hariyārāya Udaiyār.	Sarvadharī, 13.	Do. ...	Records gift of 5 ma of land in Alambāḍi and Kariyān- kāni alias Viraśōḷa-chaturvedinengalan in Viraśōḷa- valanādu for daily worship and offerings to the god Udaiyār Paḥelobōṭṭu-avudaiyār of Pappai in Kāṅgeya-nā- du.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōḷa, the chief of Kari, (i.e., Nattakā- raiyan).
227	On the same wall	Vijayanagara	Mahāmandaladeśvaran Hariyārāya Udaiyār, son of Devarāya.	Sarvadharī, 25.	Tamil ..	Registers an agreement given by the nāṭar of Kāṅgeya-nādu regarding No. 225 above. Devarāyam (a tax?) and a tax of one pūṇam per village are mentioned.
228	Do. .. ..	..	Rajakēśarivarman Tribhuvanaśaśaśa	[1]2th year	Do ..	Beginning built in. Records gift of one aṭachu of gold for a twilight lamp to the god Vinayakapillaiyār in the north of the village of Pappai in Kāṅgeya-nādu by the king's relative (Perumaḷ-ummaiyaṛ) of Rājyaśapuram.
229	On the base of the west wall of the same temple.	Kongu- Paḍya.	Rajakēśarivarman alias Tribhuvanaśaśa- śavaratin Vira-Paḍyaśadeva.	....	Do. ..	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjamb of the entrance temple at Nattakkaraiyūr.	..	....	Śaka 1880	Do. ..	States that the door-posts and two steps were the gift of a resident of Kariyūr.
231	On a pillar inside the mandapa in front of the same shrine.	Vijayanagara	Mahāmandaladeśvara Mallikarjunaśaya	Prabhava, Vaigai, 23.	Do. ..	Built in at the end.
232	On another pillar in the same place	..	....	....	Do. ..	States that the pillar was erected by Kōṅgavēḷaduraiyār, uncle of Viṇṇaḷayanar Kōṅgavēḷaduraiyār of Kariyūr in Kāṅgeya-nādu.
233	Do.	..	....	....	Do. ..	States that the pillar was the gift of Alagan Uttamaśōḷa Gamiṇḍan Kariyār Uttamaśōḷa Gamiṇḍan of the Vellala caste.
234	Do.	Vijayanagara	Mahāmandaladeśvara Mallikarjunaśaya	Prabhava, Vaigai, [23].	Do. ..	Records that the pillar was erected by a resident of Kari- yūr.
235	Do.	Do.	Do.	Do.	Do. ..	Records gift of a pillar by Kōṅgavēḷaduraiyār Iraksha-peru- mal, a Vellalapayirar of Kariyūr.
236	Do.	..	....	....	Do. ..	States that a pillar and a corbel were given by a private individual of Tungalur in Kūṇṇuppu-nādu.
237	On a beam of the ceiling in the same place.	..	....	....	Do. ..	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanaśadevapuram alias Kariyūr in Narkaviri-nādu.
238	On another beam in the same place	..	....	....	Do. ..	Records a similar gift by a merchant of Kariyūr.
239	On a slab lying in the south pra- kara of the same temple.	..	Ramadeva Mahārāya	Kali 4723, Śaka 1543, Durmati, Paṅguni, 6, Sunday.	Do. ..	Records gift of certain pieces of land to the god Jayāṅgon- ḍanatha Tambiraṇṇar by Nallatambi-Gaṇḍar Viśvanātha Chakkaraḷ Uttamakkaṇḍa Manraḍiyār, a Vellalapayir- ar of Kariyūr in Kāṅgeya-nādu during the time of Mutuvirappa-nayaka, the agent of Ramadeva. Kañbi- nadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattisvaramin temple at Marudurai.	Vijayanagara	Krishnaraya	Dhatu, 22.	Tamil ..	In modern characters. States that during the regime of Kondamurari, the agent of the king, the residents of Marudurai in Kangaya-nadu assigned certain lands to the god Aludaiya-tambanar Pattiyappar and to Alala-sundarapandiya-nayinar in equal shares.
241	On the base of the north wall of the central shrine in the Agastyaes-varasamin temple at Akhilan-dapuram.	Do.	Mahamandalesvara Vira Sayana Udaiyar.	Dundubbi, Kartigai, 16.	Do. ..	States that the residents of Kangayam made a gift of one pappam of gold per month for providing rice offerings at nights to the god Aludaiya-Nayinar Tiruvagattisvaran Udaiyar.
242	On the same wall .. ..	....	....	....	Do. ..	Records the charity of a stone Nirmalya-trough by a Vellala of Kangayam.
243	On the base of the west wall of the same temple.	Kongu-Pandya.	Sundara-Pandya-dava	8th year, Aji	Do. ..	States that the Mukhavani in the ardba-mandapa was erected by Puliammai, the wife of Sengali of the Kavalur Kurumbillar of Payal.
244	On the base of the south wall of the same temple.	....	....	....	Do. ..	Built in at the end. Records gift of two door-posts in the Ardba-mandapa by a Vellala of the Andai sub-division.
245	On the same base .. ..	....	....	....	Do. ..	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahamandalesvara Achyutaraya-Maharaya.	Kali 4688, Nandana, Madi, 6, Thursday, 4u, di., pag-chami, Revati.	Do. ..	Damaged. Seems to record gift of land by the residents of Kangayam to the god Agastyaesvara in the time of Valayadeva-Maharaja, the right-hand of Timma-banayaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Adinathes-varasamin temple at Kiranur.	Kongu-Pandya.	Vira-Pandya-dava	15 + 1st year ..	Do. ..	Records that Periyasara Alagiyapillai, a chief of Kilaik-karai erected two door-posts in the temple of Aludaiyar Adinathesvaran-Udaiyar in Kiranur in Kangaya-nadu.
248	On two other door-posts in the same place.	Do. ..	Kulasaktharadeva	4th ..	Do. ..	Records the gift of two door-posts to the temple by Urali of the Sukkannaiyar the chief of Mohikkarai.
249	On the north wall (inside) of the ardba-mandapa, of the same temple.	Kongu-Chola	Rajadhirajadeva	3rd ..	Do. ..	Records an order of the king making a tax-free gift of land as devadana for daily offerings and worship to the god.
250	On a pillar inside the Annai shrine in the same temple.	Do.	Virarajendradeva	15th ..	Do. ..	Records the erection of the nayaka-kal (pillar) in the Tiru-mandapa of the temple by Ulaya Sevayaian alias Inji-velan of Kiranur.
251	On the door-posts of the Perumal shrine in the same temple.	....	....	Vikriri, Tai, 5	Do. ..	Slightly damaged and in modern characters. Records gift of a lamp to the god Viranarayana-perumal by Todan Mandar Kottan of Parpini during his regime as collector of tolls in Kangaya-nadu.
252	On the base of the north wall of the Vinayaka temple in the same village.	Kongu-Chola	Virarajendradeva	20th year ..	Do. ..	Incomplete and damaged. Seems to record gift of nine uchola of gold by Chitramuli, a goldsmith of Kiranur for offerings and lamp to the god Idangai-vinayaka-pillaiyar.
253	On the same wall	Kongu-Pandya.	Vira-Pandya-dava	2nd ..	Do. ..	Records that the Dharmapada in the Vinayaka temple was constructed by a blacksmith.
254	Do.	Kongu-Chola	Tribhuvanavradadeva	2nd ..	Do. ..	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Soliyanaali is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Virarajendradeva	17th ..	Do. ..	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
266	On the base of the north wall of the central shrine in the Palvanneśvarasvamin temple at Araṣan-palayam .	Kongu-Chōla	Vikrama-Chōlādēva	9+1st year	Tamil ..	Records gift of one kaṣāṇḍu of gold to a certain Brahman in the temple by a merchant living in Irattarumohōlōpperunduvu in Kaṭchikōvatundam for a twilight lamp to the god Palvanneśvaran-Uḍaiyar.
267	On the same base	Do.	Do.	21st "	Do. ..	Records gift of one kaṣāṇḍu of gold by Kālī Kālī, a Kavalanmaṇḍi of Ravinalḥor, for burning a twilight lamp to the same god in the temple at Paṭṭali.
268	Do.	Do.	Do.	5th "	Do. ..	Records the sale by the resident of Paṭṭali of a garden and an irrigation well to the temple treasury for twenty aṣṣṇu of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
269	On the base of the west and south walls of the same shrine.	....	Tribhuvanaśaṅkavartin koṇḍaṇ.	20th year, 80th day	Do. ..	Registers an order of the king, assigning paddy recoverable from Kūṟṟayaṇḍi-kani alias Vraśōḷa-chaṭṭuvēdimangalam in Vraśōḷa-velanadu, for the provision of daily offerings and worship to the god Palvanneśvaran-Uḍaiyar and the image of Nachohiyar, his consort, which was set up in the name of Akkaṇḍi. Śōḷakulanāṇikka Muvēndaveḷaṇ figures as a signatory.
280	On the same walls .. ..	....	Tribhuvanaśaṅkavartin koṇḍaṇ.	4 + 4th year, 80th day.	Do. ..	Incomplete. Records gift of gold for offerings at the service called Virarajendran-ṣundi. Kuladipa Muvēndaveḷaṇ Vaparayadēva, Chedirayadēva and Tyagavinōḍa are mentioned as signatories.
281	Do.	Kongu-Chōla	Virarajendradēva	29th + 7th year	Do. ..	Records gift of 40 aṣṣṇu for offerings to god Palvanneśvaran-Uḍaiyar. Mentions the measure Poṇṇadu-nāḷi.
282	Do.	Do.	Vikrama-Chōlādēva	6th "	Do. ..	Records gift of one kaṣāṇḍu of gold by Kuttaṇ Iyāḷallaṇ Uḍaiyāṇḍadēvan, a member of the Perumal-mudalis for a twilight lamp to the god.
283	On the base of the south wall of the same shrine.	Do.	Virarajendradēva	13th "	Do. ..	Incomplete. Records a gift of money by Kuttaṇ Vajavanḍan of the Kavalan Kurumbillār of Paṭṭali to the residents of Nallūr alias Amarabhuyankura-chaṭṭuvēdimangalam in Valupukka-naḍu for supplying paddy to the temple for the Sivaratri festival.
284	On the same base	Do.	Vikrama-Chōlādēva	20th "	Do. ..	Records gift of two kaṣāṇḍu of gold by certain private individuals for two twilight lamps in the temple.
285	On the base of the west wall of the same shrine.	Do.	Virarajendra[dēva]	4 + 4th "	Do. ..	Records gift of one kaṣāṇḍu of gold for a twilight lamp in the temple by the lady Śōḷandī of Kaḍavūr in Kaṅḡaya-naḍu.
286	On the door-posts of the southern entrance into the same shrine.	Do.	Kulottunga-Chōlādēva	9th "	Do. ..	Records the erection of the mudappa by Kuttaṇ Kuttaṇ alias Adiyumai, a member of the Kavalan-kurumpillars of Paṭṭali.
287	On the base of the east and north walls of the Maha-maḍappa in the same shrine.	Do.	Virarajendradēva	18th "	Do. ..	Records gift of one kaṣāṇḍu of gold for a twilight lamp to the god by a private individual.
288	On the base of the north wall of the same maḍappa.	Do.	Vikrama-Chōlādēva	19th "	Do. ..	Incomplete. Mentions Virantappallavaraiyaṇ.
289	On the same base	Do.	Do.	Do. "	Do. ..	Incomplete. Records gift of gold for a twilight lamp by Sengattai[], wife of Sōṇappallavaraiyaṇ of Virakeraḷam.

C.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahā-mandapa.	Koṅgu-Chōla	Vikrama-Chōladeva	19th year ..	Tamil ..	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kavalai-kurumpillars.
271	On the base of the west wall of the Kalabhairava shrine in the same temple.	Do	Do.	12th " ..	Do. ..	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1716, Pramadi-cha, Chittirai.	Do. ..	In modern characters and much damaged. Mentions Uttama Gamirāda Maṇṇāḍiyar.
273	On the north and west walls of the central shrine, in the Nanmanis-varavamin temple at Kattan-gani.	Hoysala ..	Vira Vallaladeva ..	Dhātun, Kannī, 4u. dī., trayo-dasi, Friday, Śravana.	Do. ..	Records a deposit of gold with the temple priest by Viya-mitraṇ Trunaraṇapattur-pillai Jagannatha Brahmāde-rayaṇi, a resident of Udayapirāṭṭi-chaturvedimaṇḍa-lam, a brahmadeya in Virarājendra-vaṇaḍu, a subdivi-sion of Nāḍiyar-nāḍu for a twilight lamp to the god Nannanāvaram-Uḍaiyar in the temple at Kārṇāyankani aliaa Virasōla-chaturvedimaṇḍalam in Virasōla-vaṇaḍu. Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specially mentioned at the end of the inscription as that of Virarājendradeva.
274	Round the belt of the same shrine	....	Konerinmaikondaṇ ..	[14th] year ..	P'o. ..	Damaged and incomplete. Seems to record an order of Virarājendradeva.
275	Do.	Koṅgu-Chōla	Rajakēarivarman aliaa Tribhuvana-chakravartin Kulottuṅga-Chōladeva.	10th " ..	Do. ..	Virarājendradeva granting a gift of gold for rice offerings to the god and for five perpetual lamps.
276	On the door-posts of the entrance into the same shrine.	Do. ..	Uttama-Chōla Viraṇarayaṇa	2nd " ..	Do. ..	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
277	On the west wall of the same shrine	Hoysala ..	Vira Vallaladeva ..	.. . . . Simha, 4u. di., . . . Mon-day.	Do. ..	Incomplete. Records gift of gold by Bharadvaji Ariyaporaṇ Vinḍuvapperrumal aliaa Vikrama-Pandya Brahmarayar and his son Singaperumal Allalanatha for offerings to the god on certain festival days.
278	On a slab lying outside the same temple.	Ummattar ..	Nāḍijaraya, son of Prādara Harihararaya.	Bahudhanya, Arpaḍi 7.	Do. ..	In modern characters. Records that during the regime of Nāḍinar Rāhuttaperumal, son of Tribhuvanattirājakkal Iambirāṇar Parākrama-Pādyaḍeva, a gift of certain taxes was made to the temple. Vikrama-Pandya Brahma-raya is mentioned as a signatory.
279	Round the base of the Śokkaperu-mal temple in the same village.	....	Konerimelkondaṇ ..	76th year, 800th day	Do. ..	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulottuṅga-Chōlavinnagar-aḷvar. Brahmapallavarayar, Jayaṅgonda Movēndaveḷaṇ and Virasōla-Movēndaveḷaṇ figure as signatories.
280	On the door-posts of the same shrine	Koṅgu-Chōla	Kulottuṅga-Chōladeva	3 + 1st year ..	Do. ..	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulot-tuṅgaṣōla-vinnagar-embaruman on certain days.
281	On the rock at Vattamalai	Nayaka ..	Mahāmandalādevara Vijayarāṅga Mutta Krishna Chokkanatha-nayaka.	Śaka 1630, [Sarva]-dhari, Chittirai, 7, Sunday, Haisa, deṣami, Simha-jagṇa.	Do. ..	Records that, while Veṅgi Aḷagiri-Nayaka, the agent of Veṅgi-Minakshi-nayaka who was the agent of Śokka-natha, was holding court at Kārṇāyam, he presented 2 ma of land to the temple and left it under the supervision of Amaravati Kāṅḡayamannāḍiyar.
282	On the south wall of the central shrine in the Tirunakkiśvara-vamin temple at Aratoluṇu.	Ummattar ..	Vira-Nāḍjaraya-Uḍaiyar ..	Sādhavaṇa, Kartti-gai 14.	Do. ..	Records gift of 5 ma of land for offerings and worship to the god Tirunakkiśvaramuḍaiya-Iambirāṇar at Ara-toluṇu in Kāṅḡaya-nāḍu.

O.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Kongu-Pādya.	Vira Pādya-deva	11th year	Tamil	Records gift of gold by a private individual for a twilight lamp to the god
284	Do.	Do.	Do. .. ..	....	Do.	Records the erection of two door-posts in the central shrine of the temple by Kavalan Punnagariyan Viran.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year	Do.	Damaged. Seems to refer to the erection of two pillars in the artha-mandapa by a kavalan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahamandalasvaran Vira Krishnaraya-Maharaya.	Kali 4628, Viya, Arpaśi.	Do.	Specifies that during the time of Valaraya, the agent of Kondamaraśa some land was presented at Aratojavu for offerings to the god and repairs to the temple of Pach-chōttu-avudaiyar at Madavilagam.
287	On the north wall of the central shrine in the Varadaraja-Perumal temple in the same village.	....	....	Śaka 1675, Kali 4864, Śrīmakha, Maśi, 16.	Do.	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do.	In modern characters. Refers to the building of certain steps, etc., to the temple by a Gaundān.
289	On the south wall of the central shrine, in the Kodesvarasvāmin temple at Kadaiyūr.	Kongu-Chōla	Tribhuvanaviradeva	4 + 1st year	Do.	Damaged. Refers to the gift of a necklace of gold by a private individual for a twilight lamp to the god Aludaiyar Kadavur-Andar.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahamandalasvara Vira Krishnadeva-Maharaya.	Śaka 1449, Kali 46, 28. Sarvajit, Vaidgāsi, 9, śasāthi, Monday, Pūbhya.	Do.	Registers the assignment, by the residents (urār) of Kadaiyūr, of a third of the yield of certain wet lands in Sirukadavur for offerings, etc., to the gods Kadavur-apper and Tandōnri-apper.
291	On a slab placed in front of a Vijayanagara shrine in Kavundan-palayam.	....	....	Śaka 1449, Kali 46, 28. Sarvajit, Vaidgāsi, 9, śasāthi, Monday, Pūbhya.	Do.	Refers to a gift of 15 vellam of dry land in Kadaiyūr by Uttama Gamiṇḍa Manṇaiyār for the midday offerings to the god Sivanmalai-andavar at Sivan-malai.
292	On a stone at the northern entrance into the Śiva temple of Mahanandi on the island near Polavaram, Polavaram taluk, Godavari district	....	....	Kali 4894, Śaka 1715, Pramādiche, Chittirai.	Telugu	Registers that Śivalenka Nisānkanāthayya purchased some land from a Brahman of Koppaka for the god Mahanandisvara or Mahanandigiri-liṅga.
293	On the same stone .. ..	....	....	Śaka 139[0], Sarva-dhārī, Nija-Vaidakha, su. di., 15, Monday.	Do.	Gives the details of land in Kropaka purchased by Annadevarāja, son of Chōḍa-Iḥakirāja and granted to the temple of Mahanandigiri-liṅga and its sthānāpati Nisānkanāthayya.
294	On a pillar at the southern entrance into the shrine of the Virasvara temple at Pattisam; another island near Polavaram.	....	....	Śaka 1380, Sarva-dhārī, Nija-Vaidakha, su. di., 5[1], Monday.	Do.	States that the local and maffasāl merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Iṣṭakamīśvara at Gajjaramu.
295	On the same pillar .. ..	....	....	Śaka 1080, Uttara-yana-Sakkrānti.	Do.	Unfinished. Gift of land by purchase at Ventavrolu to the temple of Iṣṭakamīśvara at Gajjaramu, for maintaining a perpetual lamp by a certain Iṣṭha Ballapa-Nayaka.
296	Do. .. ..	....	....	Śaka 1223, Vaidakha, su. di., 10, Thursday	Do.	A certain Kosana Komana granted land for a lamp to the temple of Iṣṭakamīśvara-Mahadeva.
297	On a pillar at the southern entrance of the same temple.	....	Malayann Mahadevarāja	Śaka 1159, Makara	Do.	Records some grants of land and mentions Rajala-Mahadevi, queen of Malayann Mahadevarāja. The village Dēvami is also mentioned.
298	Do.	....	Do.	Śaka 1159, Pbal-guna	Do.	Registers that Adapa Mavēna-Pergada, minister of the king granted land at various places to the god Iṣṭakamīśvara.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śreṣṭha (jyēṣṭha), suddha-dvādāsi, Tuesday.	Telugu	Grant of land by Andalūri Pionisēṭṭi for the maintenance of a perpetual lamp in the temple of Ishākamiśvara at Gujjaranu for the merit of his parents.
300	On the same pillar .. ..	....	....	Śaka 1212, Marga-sira, su. di. 13, Monday.	Do.	Grant of land by the lady Prōlami to the god Ishākamiśvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do.	Incomplete. Eulogy of the god Bhimeśvara of Storyanarayana-puri.
302	On the same pillar .. ..	....	....	Śaka 1177, Uttarayana-Sakrānti.	Do.	Registers the grant of 5 gold māḍas by the lady Anyama. Also records grants of land to Bhimanāthadeva of Guṇḍala by several persons.
303	On another pillar in the same place	....	....	....	Do.	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Aṭṭavar shrine behind the sanctum of Śrī-Rama-bhadra temple at Bhadrachalam, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1764, Nandana, Chaitra, su. di. 9, Sunday.	Do.	Registers that a certain Varada-Ramadasan of Kāṣṇi-nagara, who was an incarnation of Śrī-Ramadasagaru of the time of Tanisha, came to Bhadradi and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanabadu-Paragana (in His Exalted Highness the Nizam's State) in the time of Nawab Nasaruddaula and conferred a large part of the income of that Paragana on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Kāṭṭakashi, Phalguna, su. di. 5, Thursday.	Do.	Damaged. Records that a certain lady devotee of Raghunayaka of Bhadrachalam, the wife of Mutyam Akkamayya, a Padmanayaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prakāra to be built as her charity in the temple and gave the whole of the village of Guṇḍala for providing festivals and servants. Another part of the inscription records that a daughter of Mutyala Ramakku, named Appakamma, built and consecrated the shrine of Nannalvār; and her daughter, a certain Akkam built the bhōga-maṇḍapa for Raghunayaka.
306	On a slab set up near the old village-site at Mallavaram, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-chavadi (raccayillu), tanks, and temple are of (i.e., constructed by?) Gujapotheri. His elder son died in the battle of Nidumranu (the present Nidumranr near Ongole). The Raṭṭadi (i.e., the Reddi of Nidumranr) gave two kaṇḍaga of field land? (ariapaṭṭa) to brahmans.
307	On a Nandi-pillar set up in front of the Ramalingasvamin temple at Mudunuru, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kakatiyas. In the end are given the names of the Mahamaṇḍalesvara Kōṇakandravādi Bhimaraja and his two sons Chodayaraja and Potaraja.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇasvamin temple at Ganapavaram, Bhimavaram taluk, same district.	..	Mahamandalesvara Gokaraja, son of Melidevaraja of Vengi.	Śaka 1096, Aśvadhā, Kṛishṇa-ekādāśī, Wednesday, Dakṣiṇāyana-Samkrānti.	Telugu	Gift of 0 cows for the maintenance of a perpetual lamp in the temple of Svarṇasvamin at Padminipura.
309	On the same pillar .. ..	..	Mahamandalesvara Kolani-mandalika Somayajña.	Śaka 1117, Uttarayana-Samkrānti.	Do.	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇasvamin at Padminipura. do.
310	Do. .. ..	..	Kolani Kaṭama-Nayaka	Śaka 1073, Uttarayana-Samkrānti.	Do.	Do.
311	Do. .. ..	..	....	Śaka 1166, Uttarayana-Samkrānti.	Do.	Damaged. Mentions Mahamandalesvara Kolani-mandalika Marṅgavadevaraja, his servant Finunadaja Anuma-Nayaka and the latter's son Kuśama-Nayaka. States that the temple was built by Siddh[na]johari, son of Eṣāohari Maṇḍohari.
312	On another pillar in the same temple.	..	....	....	Do.	Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇasvamin at Padminipura.
313	On the same pillar .. ..	..	....	....	Do.	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇasvamin at Padminipura.
314	Do.	..	....	....	Do.	Do.
315	Do.	..	Rajaraja	Śaka 1087, [2]0 th year.	Do.	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	.. ..	.. ..	Do.	Damaged. Registers a gift of land for worship and services in the temple of Svarṇasvamin at Padminipura.

E.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpādi ..	Stone image of Raṅgaṇātha in the Viṣṇu temple.
215	Do. ..	Do. Teṅgalai-Jiyar in the same temple.
216	Do. ..	Do. Lakshmī do.
217	Śingavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Viṣṇu temple.
218	Śittannavāsai ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swami-kannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—
A.D. 1510 : Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at 94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at ·50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.
When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.
3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.*. Thus :
"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. 29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.
Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.
4. An asterisk after the figure indicating a Śaka year e.g. Ś. 1235* means, as in Kielhorn's list of dates, that the year is current, not expired.
5. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Magha" is the *nakṣatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kopperuñjīṅgādēva.</i>		
1919	350	15th year, Rishaba, ba. di., tritīyā, Friday, Mūla = A.D. 1257, May 3rd ; ·23 ; ·27. The week day is Thursday, not Friday.
"	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; ·61 ; ·53. The week-day is Friday, not Saturday
"	365	19th year, Kanyā, śu. di., Thursday, pañchami, Viśākhā = A.D. 1261, September 1 ; ·28 ; ·28.
"	450	11th year, Kaṭṭaka, śu. di., pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at 35 of day and nak. Uttiram ended at ·37.
CHOLA.		
<i>Tribhuvanachakravartin Rājendra-Chōḷādēva (I).</i>		
1920	29	3rd year, Vriśchika, śu. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at ·66 and nak. Aśvati ended at ·27 on Sunday.
<i>Tribhuvanachakravartin Vijayarājendra-Chōḷādēva (Rājādhirāja I).</i>		
"	72	2nd year, Tulā, ba. di., daśami, Saturday, Mṛigaśirsha. Irregular : ba. 10 and nak. Mṛigaśirsha can combine in Kaṭṭaka month, not in Tulā.
Rājārāja II.		
"	76	3rd year, Makara, śu. di., ekādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; ·70 ; ·83.
"	79	4th year, Simha, ba. di., aṣṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; ·07 ; ·45. Regnal year was 3rd, not 4th.
"	& 92	18th year, Dhanus, ekādaśi, Wednesday, Mūla = A.D. 1163, December 25. The <i>tithi</i> was bahula-trayōdaśi (13) which ended at ·40 and the nak. Mūla ended at ·92 on that day.
Kulōttuṅga III.		
1919	346	35th year, Kaṭṭaka, 5th, Sunday, pushya, prathamā = A.D. 1212, July 1st ·32 ; ·30. The day was the 6th and not the 5th. The <i>tithi</i> was śukla-prathamā.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga III—cont.</i>		
1919	348	23rd year, Vriśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at '17.
"	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; '07; '68. The <i>tithi</i> was bahula-dvitiyā.
"	390	14th year, Mēsha, ba. di., Friday, daśami, Avittam = A.D. 1191, April 19; f.d.t. '59; '24.
"	435	36th year, Kanyā, 12th, Sunday, Mrigaśīrsha, saptami = A.D. 1213, September 8; '88; '93.
"	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. '01. The pañchami <i>tithi</i> appears to be a mistake for pañcha-daśami, Paurṇimā.
"	453	30th year, Karkāṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The <i>tithi</i> was bahula-saptami.
"	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. '00; f.d.n. '44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at '34.
"	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The <i>tithi</i> was dvādaśi which ended at '59.
"	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., aṣṭami = A.D. 1191, April 4; '10; '20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; '79; '24.
"	81	4th year, Tulā, ba. di., tritīyā, Sunday, Kārtika = A.D. 1181, September 27. The <i>tithi</i> tritīyā ended at '73 and the nak. Kārtika was current all day and ended at '02 on the following day, Monday.
"	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśākhā = A.D. 1188, December 15; ba. 10 ended at '25 and nak. Viśākhā began at '25, ending next day at '18.
"	97	29th year, Tulā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at '88 of the day.
<i>Rājaraṅga III.</i>		
1919	351	7th year, Rishabha, śu. di., dvitīyā, Wednesday, Ārdra = A.D. 1224, May 22; '03; '03. This was the 8th year, not the 7th.
"	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak. Anusha commenced at '34 of the day.
"	358	21st year, Tulā, śu. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at '34 of the day. Trayōdaśi ended at '01 on Sunday and chaturdaśi commenced ending at '91 the same day.
"	359	14th year, Simha, 29th, pañchami, Sunday, Viśākhā = A.D. 1229, August 25. On this day pañchami ended at '72 and nak. Svāti at '10 and "Viśākhā" began; but the week day was Saturday and not Sunday.
"	366	22nd year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1238, March 5; '56; '86.
"	367	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at '94 and continued the whole of next day. Nak. Śravaṇa ended at '45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as '94 of the day should have been cited and not amāvasya.
"	368	23rd year, Makara, śu. di., shasṭī, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at '63 the previous day.
"	369	20th year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1235, March 9; '47; '44.
"	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahula-dvādaśi was current the whole day and the nak. Śatabhishaj ended at '91 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
CHOLA— <i>cont.</i>		
Rājarāja III— <i>cont.</i>		
1919	388	23rd year, Simba, ba. di., dvādaśi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādaśi and nak. Pushya commenced respectively at '42 and '71 of the day.
"	392	18th year, Mina, ba. di., pañchami, Tuesday, Jyēshṭā = A.D. 1234, March 27, when bahula 5 and nak. Jyēshṭā ended respectively at '67 and '90 of the day.
"	396	22nd year, Vriśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
"	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at '17 of the day; nak Uttiram ended at '98.
"	400	21st year, Mithuna, su. di., pañchadaśi, Wednesday, Mūla = A.D. 1237, June 10; nak Mūla ended at '16 of the day.
"	407	27th year, Mina, su. di., aṣṭami, Saturday, Mrigaśirsha = A.D. 1243, February 28; '86; '47.
"	408	14th year, Mina, su. di., ekādaśi. Monday, [Pushya] = A.D. 1230, February 25; '06; '23.
"	416	17th year, Vriśchika, ba. di., ekādaśi, Wednesday, Hasta = A.D. 1232, November 10; '30; '12.
"	427	16th year, Kanyā, su. di., pañchami, Friday, Rēvati. Irregular: su. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mina, ba. di., ekādaśi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahula-ekādaśi and nak. Śravaṇa ended respectively at '46 and '48 of the day.
"	455	18th year, Makara, su. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at '08 the next day.
"	457	16th year, Purattāsi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; '82; '83.
"	460	17th year, Makara, su. di., trayōdaśi, Sunday, Mrigaśirsha = A.D. 1232 December 26. Su. 13 commenced at '06 of the day and nak. Mrigaśirsha was current the whole day.
"	468	17th year, Mina, su. di., paurṇimā, Saturday, Uttiram = A.D. 1233, February 26; '09; '54.
"	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D. 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the <i>tithi</i> and nak. quoted did not combine on any day of the week.
"	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; '55; '43.
"	552	26th year, Mēsha, ba. di., daśami, Thursday, Avittam = A.D. 1242, March 27. Nak. Avittam commenced at '03 on Thursday.
"	555	22nd year, Mina, su. di., dvādaśi, Saturday, Āyilyam = A.D. 1238, February 27; '39; '51.
"	557	26th year, Kumbha, su. di., pañchami, Thursday, Aśvati = A.D. 1242, February 6; '87; '84.
"	559	24th year, Mēsha, su. di., ekādaśi, Wednesday, Pūram = A.D. 1240, April 4; '46; '75.
"	560	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāshādhā = A.D. 1236, February 5; '96; '25. The week-day was Tuesday and not Thursday.
25 th ?	566	(31)st year, Kaṭṭaka, su. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at '74 on the previous day and nak. Uttara-Phalguni commenced then, ending at '76 on this day.
"	594	18th year, Vriśchika, su. di., trayōdaśi, Tuesday, Aśvati = A.D. 1233, November 7; '79; '51.
"	596	21st year, Makara, su. di., prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at '22 of the day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Rājārāja III—cont.</i>		
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; '96, '09. The week-day is probably wrongly cited by one day.
"	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at '33 and ba. 3 ended at '76 of the day.
"	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshāḍhā = A.D. 1239, November 1. Śu. 5 commenced at '65.
"	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. '26; '30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
"	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at '08.
"	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at '10 and '72.
"	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashāḍha = A.D. 1240, May 12; '78; '20.
"	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; '16; '79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
"	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; '80; '61.
"	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Avittam = A.D. 1236 August 17; '49; '44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. '25; '44.
"	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhiṇi = A.D. 1239, September 19; '67; '83.
"	25	26 + 1st year, Karkātaka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; '28; '19.
"	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
"	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. '23; '75.
"	39	20th year, Karkātaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; '75; '62.
"	43	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13 Nak. Uttara-phalguni commenced at '21.
"	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi ended respectively at '75 and '01 of the day.
"	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; '49; '97.
"	77	10th year, Tulā, ba. di., shashti, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at '04 next day.
"	89	10th year, Kumbha, ba. di., tṛitīyā, Śravana. Cannot be verified for want of week-day.
"	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at '04 and nak. Svāti at '99.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA.		
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1919	488	5th year, Makara, śu. di., trayōḍaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vṛiśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. '01, '00.
<i>Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva [II].</i>		
1919	413	8th year, Tulā, ba. di., shashti. Wednesday, Pushya = A.D. 1260, October 27, Wednesday; '25, '06 or A.D. 1287 October 29, Wednesday; '37; '70.
1920	34	6th year, Karkātaka, ba. di., dvādaśi, Sunday, Mrigaśīrsha = A.D. 1258, July 28, Sunday; f.d.t. '30; '02 or A.D. 1285, July 29, Sunday; f.d.t. '56; '16.
"	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; '80; '89; or Friday, 13th September A.D. 1286; f.d.t. '00; '99.
<p>N.B.—All the three dates of Jaṭavarman Vīra-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt.</p> <p>Over twenty dates are now available for this reign, to which may be added some six dates from Pudukkōta State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭavarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D. 1303 (April-May)—vide page 97 of <i>Epigraphical Report</i> (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭavarman Vīra-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof [L.D.S.]</p>		
<i>Māravarman Tribhuvanachakravartin Kulāśēkharadēva [I].</i>		
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; '11; '57.
<i>Māravarman Tribhuvanachakravartin Kulāśēkharadēva [II].</i>		
"	741	20+1st year, Karkātaka, 8th, ba. di., ēkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at '02 and ended at '95 on Friday.
1920	52	Mēsha, śu. di., chaturdaśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
"	103	2nd year, Makara, śu. di., saptamī, Friday, Rēvati = A.D. 1316, January 2; '47; '42.
<i>Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1919	640	6th year, Vṛiśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; '62; but the nak. was Mūla which ended at '07 and not "Anisha".
<p>N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vṛiśchika.</p>		
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the <i>tithi</i> should read ba. 9 and not śu. 9. <i>Tithi</i> ended at '14 and nak. at '68.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		SALUVA.
		<i>Narasīṅgarāya.</i>
1919	638	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
"	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; 93; 27. The month was Rishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, Simha, śu. di., tṛtīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Simha month.
		VIJAYANAGARA I.
		<i>Sāyaṇa-Uḍaiyār.</i>
"	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; 91; 89.
		<i>Kampana II.</i>
"	662	Śaka 12[96], Ānanda, Karkāṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkāṭaka month.
		<i>Harihara II.</i>
"	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; 29; 49.
		<i>Dēvarāya II.</i>
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; 38; 50.
		<i>Mallikārjuna.</i>
"	212	Śaka 1381, Pramādi, Rishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Rishabha month.
		<i>Virūpāksha II.</i>
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; 76; 92.
"	658	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Āsvati = A.D. 1467, August 19; 16; 66.
		<i>Timmayyadēva-Mahārāya.</i>
"	689	Śaka 1430, Vibhava, Vaiśākha, śu. di., 15, Saturday = A.D. 1508, April 15; 59. The nak. was Svāti which ended at 66 of the day.
		VIJAYANAGARA II.
		<i>Vīra-Narasīṅgayyadēva-Mahārāya.</i>
"	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; 18; 47.
		<i>Kṛishṇadēva-Mahārāya.</i>
"	370	Śaka 1433, Praj[ot*]pati, Simha, śu. di., pañchami, Thursday, Svāti = A.D. 1511, July 31. The <i>tithi</i> was not pañchami, but shashti which ended at 17 on Thursday. Nak. Svāti ended at 85.
"	375	Śaka 1446, Tāraṇa, Rishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Rishabha the week-day was Wednesday, not Friday.
"	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at 08 and nak. Rēvati ended at 39.
"	412	Śaka 1443, Vṛishu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; 10; 24.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report for 1919-20—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II—cont.		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōḍaśi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
"	449	Śaka 1452, Vikriti, Karkāṭaka, śu. di., navami, Vaiśākā, Monday = A.D. 1530, July 4; '04; '99.
"	472	Śaka 1454, Nandana, Makara śu. di., daśami, Monday, Rōhiṇi = A.D. 1533, January 6; śu. 10 ended at '17 and nak. Rōhiṇi commenced at '23.
"	481	Śaka 1453, Khara, Karkāṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkāṭaka.
"	511	Śaka 1455, Nandana, Śravana, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; '38 The nak. was Pushya which ended at '83.
"	536	Śaka 1457, Durmukhi, Vriśchika, śu. di., amāvāsya, Monday, Anūrādhā = A.D. 1536, November 13; '65; '80. Śu. di. appears to be a mistake for ba. di.
"	541	Śaka 1454, Nandana, Jyēṣṭha, ba. di., dvitīya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēṣṭha lunar month was Tuesday, 21st May A.D. 1532. The week-day Thursday should be Tuesday.
"	543	Śaka 1454, Nandana, . . . , śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at '18 and "Mūla" at '66 on Monday. The week-day Sunday is probably a mistake.
"	544	Śaka 1454, Nandana, Phālguna, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguna, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguna, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śravana, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at '50 on Sunday and the nak. Mṛigaśirsha ended at '28 and then Ārdra commenced.
"	547	Śaka 1455, Vijaya, Phālguna, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The <i>tithi</i> chaturthi commenced at '81 on Sunday and the nak. Hasta at '66.
"	549	Śaka 1454 Nandana, Jyēṣṭha, ba. di., dvādaśi, Thursday = A.D. 1532, May '30. The <i>tithi</i> commenced at '67 and nak. Bharani at '63.
"	575	Śaka 1460, Viḷambi, Vriśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; '27; '64.
"	577	Śaka 1462, Plava, Mēsha, śu. di., purnamī, Sunday, Svāti = A.D. 1541, April 10; purnamī ended at '54 and nak. Svāti commenced at '05 on Sunday.
"	579	Śaka 1460, Viḷambi, Karkāṭaka, śu. di., ēkādaśi, Jyēṣṭha, Monday = A.D. 1538, July 8. The nak. ended at '82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
"	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravana = A.D. 1535, February 1; '47; '45.
"	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāṣāḍhā, Wednesday = A.D. 1537, February 7; '37; '65.
"	584	Śaka 1455, Vijaya, Karkāṭaka, ba. di., tṛitīyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; '46; '84.
"	600	Śaka 1462, Sunday, Hasta. Details not enough for verification.
"	614	Śaka 1464, Subhakrit, Mithuna, śu. di., trayōḍaśi, Sunday, Mūla = A.D. 1542, June 25. The <i>tithi</i> ended at '34 and nak. Mūla commenced at '23 on Sunday.
"	646	Śaka 1452, Karkāṭaka, śu. di., tṛitīyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; '37; '98.
"	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśirsha = A.D. 1536, February 28. The <i>tithi</i> ended at '32 and the nak. commenced at '10 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA— <i>cont.</i>		
<i>Achyutarāya-Mahārāya—cont.</i>		
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśī. Details not enough for verification.
"	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśī, Monday = A.D. 1541, October 31; '61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
"	246	Kali 4633, Nandana. Māsi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; '68; '35.
<i>Sadāśivadēva-Mahārāya.</i>		
1919	443	Śaka 1434, Dundabhi, Mithuna, ba. di., trayōḷaśī, Monday = A.D. 1562, June 29; '35. The nak. was Mrigaśīra which ended at '47 on Monday.
"	447	Śaka 1480, Kālayukti, Karkāṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The <i>tithi</i> was current throughout the day and the nak. Rēvati ended at '90 on Thursday.
"	448	Śaka 1482, Randri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1560, October 25; '7; f.d.n. '05.
"	482	Śaka 1470, Kilaka, Mīmha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22; ba. 5 appears to be a mistake. Nak. Rēvati ended at '38 on Wednesday.
"	484	Śaka 1466, Krōdhi, Vṛischika, ba. di., chaturdaśī, Thursday, Svāti = A.D. 1514, November 13. The <i>tithi</i> commenced at '17 and the nak. Svāti ended at '18. The <i>tithi</i> and the nak. coincided for only 15 minutes.
"	495	Śaka 1475, Pramādīcha, Rishabha, ba. di., pañchami, Avittam. Not possible of verification for want of week-day.
"	496	Śaka 1474, Paritāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Paritāpi = A.D. 1552-53, Maghā nak. in Makara ended at '20 on Tuesday, 3rd January A.D. 1553; but the <i>tithi</i> was ba. 3 not ba. 5.
"	504	Śaka 1473, Virōdhikrit, Dhanuṣ, śu. di., pañchami, Wednesday, Avittam = A.D. 1551, December 2; '50; '79.
"	507	Śaka 1470, Kilaka, Makara, su. di., paurṇimā, Pushya = A.D. 1549, January 13, Sunday; '60; '60.
"	509	Śaka 1473, Virōdhikrit, Vṛischika, śu. di., dvitīya, Friday, Anusham = A.D. 1551, October 30; f.d. t. '07; '57.
"	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīya, Friday, Svāti = A.D. 1546 March 19; '59; '95.
"	526	Śaka 1475, Ānanda, Rishabha, ba. di., pañchami, Śadāyam, Wednesday. In Śaka 1476 = Ānanda = A.D. 1554-55, "Śadāyam" in Rishabha month ended at '65 on Wednesday 23rd May A.D. 1554, but the <i>tithi</i> was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
"	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tṛitīya, Thursday = A.D. 1547, December 29; '37. The nak. Maghā was current till '90 (= 54 ghaṭikas after sunrise) on Thursday.
"	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Āsvati = A.D. 1544, June 14; '93; '70.
"	529	Śaka 1467, Viśvāvasu, Vṛischika, śu. di., daśami, Friday, Uttirāṭṭadi = A.D. 1545, November 13; '76; '93.
"	530 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tṛitīya, Tuesday, Uttirāṭṭam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till '04.
"	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīya, Saturday, Rōhiṇi = A.D. 1561, October 25; '27; '67.
"	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mrigaśīrsha = A.D. 1559, January 19; '05; f.d.n., '15.
"	550	Śaka 1472, Sādharaṇa, [śu. di.], saptami, Rōhiṇi. Cannot be verified for want of week-day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Sadāśivadēva-Mahārāya—cont.</i>		
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi = A.D. 1547, December 23; .78; f.d.n. .11.
"	580	Śaka 1473, Virōdhikrit, Makara, śu. di., saptami, Sunday, Rēvati = A.D. 1552, January 3; .32; .38
"	582	Śaka 1472, Sādhārana, Kumbha, śu. di., dvitīyā, Saturday, Uttirattādi = A.D. 1551, February 7; .75; f.d.n. .68.
"	591	Śaka 1473, Virōdhikrit, Dhanus, śu. di., ēkādaśi, Tuesday, Aśvati = A.D. 1551, December 8; .86; .19.
"	592	Śaka 1471, Saumya, Karkātaka, śu. di., pañchami, Friday, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkātaka.
"	652	Śaka 1491, ba. di., dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The <i>tithi</i> commenced at .68 and the nak. Uttara-Phalguni ended at .83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākshasa, Simha, śu. di., dvitīyā, Sunday, Uttiram = A.D. 1555, August 18; f.d.t. .20. The nak. was current throughout the day.
"	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
"	704	Śaka 1479, Piṅgala, Chaitra, ba. di., dvādaśi. Details not enough for verification.
"	723	Śaka 1466, Krōdhi, Māgha, ba. di., ēkādaśi. Details not enough for verification.
"	731	Śaka 1482, Raudri, Mārgaśīra, ba. di., shashti. Details not enough for verification.
"	739	Śaka 1485, Durmati, Śravaṇa, śu. di., 15. Details not enough for verification.
<i>Śrīraṅgadēva-Mahārāya.</i>		
"	380	Śaka 1493, Āṅgīrasa, Makara, śu. di., Monday. Punarpūsam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōdūta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Āṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
"	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi, Monday, Punarpūsam = A.D. 1575, January 24; .47; .49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashti, Sunday, Makara = A.D. 1582, May 27; .69; .97.
"	586	Śaka 1505, Subhānu, Tulā, ba. di., tṛitīyā, Rōhiṇi, Tuesday = A.D. 1583, October 22; f.d.t. .62; f.d.n. .30.
"	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; .88; .31.
"	729	Śaka 1479, Piṅgala, Kārtika, śu. di., dvādaśi. Details not enough for verification.
<i>Veṅkaṭapatiḍēva-Mahārāya.</i>		
"	379	Śaka 1527, Visvāvasu, Karkātaka, ba. di., dvādaśi, Tuesday, Rōhiṇi = A.D. 1605, July 2; .95; .69.
"	381	Śaka 1514, Nandana, Rishabha, ba. di., tṛitīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. .41; .35.
"	382	Śaka 1517, Manmatha, Simha, śu. di., purnimā, Avittam, Saturday = A.D. 1595, August 9; .85; .72.
"	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. .02; f.d.n. .03.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Veṅkaṭapatidēva-Mahārāya—cont.</i>		
1919	531	Śaka 1509, Sarvajit, Karkataka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587-88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; 51; f.d.n. 30; but the solar month and day were Simha 3rd, not a day in Karkataka.
"	587	Śaka 1510, Sarvadhāri, Simha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; 9; 52. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśakha, śu. di., 15. Details not enough for verification.
<i>Rāmadēva.</i>		
"	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
<i>Veṅkaṭapatidēva-Mahārāya.</i>		
"	502	Śaka 1564, Chitrabhanu, Viśakha, ba. di., 30. Details not enough for verification.
<i>WESTERN CHALUKYAS.</i>		
<i>Āhavamalla.</i>		
"	710	Śaka 903, Vikrama, Vaiśakha, śu. di., pañchami, Thursday = A.D. 980, April 22; 40. The nak. was Punarvasu which ended at 68 of the day.
<i>Trailōkyamalla.</i>		
"	711	Śaka 969, Sarvajit, Vaiśakha, amāvāsyā, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
<i>Tribhuvanamalla.</i>		
"	697	4th year, Siddharthi, Pushya, amāvāsyā, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
"	708	50th year, Viśvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvasu. There was a solar eclipse in Parābhava in the lunar month Jyēshtha (i.e., A.D. 1126, June 22, Tuesday).
<i>Bhūlōkamalla.</i>		
"	695	8th year, Ānanda, Āshādha (śu. di.) amāvāsyā, Monday, Vyatipāta-Samkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āslēsha which ended at 48.
"	699	8th year, Ānanda, Jyēshtha, śu. di., Tritiyā, Friday. There was an <i>adhika</i> -Jyēshtha as well as a <i>nija</i> -Jyēshtha in this year. Ānanda = Śaka 1056 = A.D. 1134-35; and there were three sukla — tritiyās any of which could have been meant; but none of them fell on a Friday. They were:— Saturday, 28th April, A.D. 1134; 96. Monday, 28th May, A.D. 1134; 29. Tuesday, 26th June, A.D. 1134; 57.
<i>Jagadēkamalla.</i>		
"	696	5th year, Dundubhi, Māgha, purnimā, Monday, Lunar eclipse, Uttarāyana-Samkrānti = A.D. 1143, February 1; 74.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
YADAVAS.		
<i>Kannaradēva.</i>		
1919	732	Śaka 1176, Ānanda, Āshādha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the <i>tithi</i> was current till .15.
"	733	Śaka 1177, Rākshasa, Āshādha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
<i>Rāmashantrādēva.</i>		
"	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at .12 on Tuesday and the nak. was Rēvati.
"	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., paurṇimā, Thursday = A.D. 1287, July 25; f.d.t. .31. The week-day was Friday and not Thursday.
GANDAGOPALAS.		
<i>Alluntikka-Maharāja-Gaṇḍagōpālādēva.</i>		
"	386	6th year, Simha, śu. di., Ashtami, Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at .27 on Wednesday and the nak. Viśakha ended at .00 or A.D. 1228, August 9, Wednesday; f.d.t. .18; f.d.n. .09.
"	441	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttirādam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; .94; f.d.n. .17; the day was the 1st of Kumbha, not a day in Makara.
"	562	6th year, Rishaba, ba. di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d.t. .21; f.d.n. .57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; .92; f.d.n. .35.
"	608	5th year, Tulā, śu. di., prathamā, Monday, Viśakhā = A.D. 1255, October 4; the <i>tithi</i> was dvitīyā, not prathamā; .31; .59 or A.D. 1228, October 2; the <i>tithi</i> was dvitīyā, not prathamā; .22; .60. N.B.—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
<i>Madurāntaka Pottappichchōḷi Manumasiddaraiśa Tirukkālattidēva alias Gaṇḍagōpālādēva.</i>		
"	391	Dhanus, ba. di., trayadośi, Wednesday, Kēttai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; .92; .90.
<i>Vijaya-Gaṇḍagōpālādēva.</i>		
"	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; .42; f.d.n. .06. The solar month must be Vriśchika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; .80; .19.
"	405	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at .56 and nak. Pushya commenced at .27.
"	409	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta = A.D. 1273, April 29; .29; .91.
"	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharani = A.D. 1258, December 8; .31; .53.
"	429	20th year, Kumbha, ba. di., tritīyā, Monday, Hasta = A.D. 1270, February 10; .67; .66.
"	491	18th year, Makara, śu. di., paurṇimā, Wednesday, Hasta. Paurṇimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., śaptami, Sunday, Śadayam = A.D. 1271, May 31; śu. 7 commenced at .52 and nak. Śadayam ended at .80 on Sunday. Śu. di., is a mistake for ba. di.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>GANDAGOPALAS—cont.</i>		
<i>Vijaya-Gaṇḍagōpālādēva—cont.</i>		
1919	500	31st year, Kanyā, śu. di., tritīyā, Thursday, Viśākha = A.D. 1281, September 18; .83; .39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchami, Monday, Aśvati = A.D. 1270, January 27. Śu. 5 commenced at .05 and nak. Aśvati at .77.
"	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirattādi = A.D. 1271, February 13; .13; .34.
"	537	18th year, Sīṁha, 10, ba di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; .49; .40.
"	538	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; .50. On this day nak. Chitra which commenced at .08 of the day was current throughout the remaining day.
"	539	14th year, Kanyā, ba. di., pañchami, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at .47 and nak. Hasta was current till .88.
"	568	16th year, Rishabha, ba. di., daśami, Friday, Uttirattādi = A.D. 1267, May 20; .26; .80. The nak. was Rēvati and not Uttirattādi.
"	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at .86 and nak. Śravaṇa was current till .47.
"	571	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till .92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
"	637	21st year, Vriśchika, śu. di., dvādaśī, Tuesday, Aśvati = A.D. 1270, November 25; Dvādaśī commenced on this day at .08 and nak. Aśvati was current till .31.
<i>Vīra-Gaṇḍagōpālādēva.</i>		
"	603	3rd year, Kumbha, ba. di., tritīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at .79 and the nak. Hasta at .48.
<i>HOYSALA.</i>		
<i>Vīra-Rāmanātha.</i>		
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at .13.
"	21	16th year, Mithuna, ba. di., ekādaśī, Friday, Bharani = A.D. 1271, June 5; .10; .58.
"	23	25th year, Vriśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at .78 on the previous day.
"	41	13th year, Mēsha, śu. di., saptami, Saturday, Āyilyam = A.D. 1268, April 21; .13; .83.
"	46	18th year, Rishabha, ba. di., pañchami, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; .81; .60.
"	47	19th year, Rishabha, śu. di., dvitīyā, Wednesday, Mrigaśirsha = A.D. 1274, May 9; .58; .52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśī, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkātaka, śu. di., saptami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
<i>Vīra-Ballāḷa.</i>		
"	273	Dhātu, Kanyā, śu. di., trayōdaśī, Friday, Śravaṇa. Dhātu was apparently A. D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Sīṁha month not in Kanyā, on Tuesday, August 20; f.d.t. .00; 60.

of the spotless race of the Gāngas, the great *Māhēśvara*, *Mahārāja* Hastivarmā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōshṭukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasanēya-*[charana]*, for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasimha (or of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāngēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāngēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasimha.

Raṇabhīta Rājasimha Hastivarman—an early Gaṅga king.

The next in Prof. Kielhorn's list (No. 677), dated in the Gāngēya Era 91 might also belong to the same king. King

Hastivarman of our plates whose year was the Gāngēya Era 80 and who was also known by the surnames Rājasimha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasimha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavavarman of the Buguda plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Gudimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archaeological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$ " in length and $3\frac{3}{8}$ " in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāna copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puṇavu* (revenue assessment) of the granted (village) is five hundred *kādis* of paddy and ten *poṇ*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishṇu in his Trivikrama-āvatār). In Bali's race was born Nandivarman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmanas who were well-versed in the three Vēdas and the *Sāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Sivātama, son of Śiva-Bhaṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, viz., Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāṇa-Vidyādhara and

Bāṇa King Vikramāditya II.

Prabhumēru both of which are evidently general titles and not proper names.

After Vikramāditya I came Vijayāditya II who receives the title Prabhumēru in our plates and the Tamil title Pugalvippavarganda in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhumēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhumēru dated in Saka 820 and 827 from Gudimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Gudimallam receives the name Vippirambēdu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshtrakūṭa king Kṛishṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishnu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishnukundins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by

Vishnukundins.

Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarmān and the Rāmatīrtham plates of Indravarmān. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3" in diameter which was not cut when the plates reached me. The plates measure 7" by 1½". The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend Śrī-Mādhava[*varmma*] engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakshmi or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is Mahārāja Mādhavavarmān who had performed eleven horse-sacrifices and a thousand

Mādhavavarmān (II).

Agnishṭōma sacrifices and who had many dependent kings to worship his lotus-

feet. The son of this Mādhavavarmān was the powerful Dēvavarmān and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishnukundin Mādhavavarmān (II). The grant portion of the inscription with the possible date [30] 7 vā. pa. 7 di. 7 in 1-13 is extremely doubtful on account of the damaged condition of the plates.

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3" in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}$ " by $1\frac{3}{4}$ ". The circular seal on the ring, $1\frac{1}{4}$ " in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmi or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishnukundin *Mahārāja Śrī Gōvindavarman*, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja Mādhavavarman* who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatīrtham plates. *Mādhavavarman* is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishtōma sacrifices. From his victorious camp (*viṣayaskandhāvāra*) at Kudāvāda, he informs the residents of Vilembali in the district of Guddādi-*viṣaya* that that village has been granted to the Brāhmaṇa Agnisarman of the Vatsa-*gōtra*, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*ājñā*) of the royal gift was the 'dear son' Manchyanna-Bhaṭṭāraka

9. We know still of another Vishnukundin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) *Vikramahēndravarmān*, *Gōvindavarman* and *Mahārāja Mādhavavarman* also called *Janāśraya-Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This *Mādhavavarman* was the latest of the Vishnu-kundin kings known so far. The earliest is, as we have stated above, the *Mahārāja Mādhavavarman* of No. 12, the grandfather of *Mādhavavarman* who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śāṅkāyanas, the Brīhatphalāyanas and the early Kalinga rulers.

10. These in chronological order are—

FROM NO. 12 OF APP. A.

- (1) *Mahārāja Mādhavavarman* I., who performed the eleven horse-sacrifices;
- (2) his son *Dēvavarman*;
- (3) his son *Mādhavavarman* II., who was the lord of the Trikūṭa-Malaya country;

FROM NO. 11 OF APP. A.

- (4) *Mahārāja Gōvindavarman*;
- (5) his son *Mādhavavarman* III (?), who had his capital at Trivaranagara and performed a thousand Agnishtōma-sacrifices;

FROM THE CHIKKULLA PLATES.

- (6) *Mādhavavarman* (IV) of the Vishnukundins who performed eleven horse-sacrifices;
- (7) his son (born of the Vishnukundin and the Vākātaka families) *Vikramēndravarmān*;
- (8) his son *Indrabhaṭṭārakavarman*, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
- (9) his son *Mahārāja Vikramēndravarmān* (II);

FROM THE RAMATIRTHAM PLATES.

- (10) *Mahārāja Mādhavavarman* of the family of Vishnukundins;
- (11) his son *Rāja Vikramēndra*;
- (12) his son *Rāja Indravarmān* who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

FROM NO. 7 OF APPENDIX A OF 1914.

- (13) *Vikramahēndra*;

Plate I.
North Wall.



1. Avanaśiyandar Mudalaivayppillai.



2. Tirumurugupūṇḍiyil perṟapadi.



3. Uḍaiyanambiyai Vedar-vaḷiparittapadi.



4. Uḍaiyanambikku olai veṟṟaruḷṇapadi.



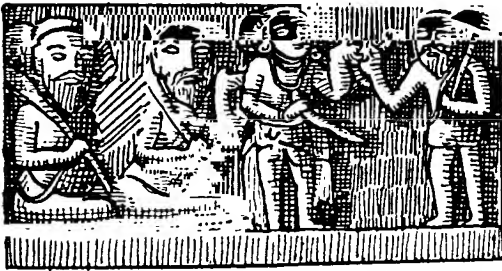
8. Isaiñāniyar.



5. Uḍaiyanambiyai aṇḍakonḍaruḷṇapadi.



9. Śadaiyaṇār.



6. vāṇa-ōlai kaṭṭṇapadi.



10. Tiruṇḷakandapperumbāṇār.



7. Uḍaiyanambi eḷundaruḷugirār.



11. Kō-Śeṇḡapperumai.

(14) his son Gōvindavarman ;

(15) his dear son *Mahārāja* Mādhavavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvari to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 8 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarmān (II) of the Chikkulla and the Rāmatīrtham plates is established by the palæography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavavarman III (No. 5 above) and Mādhavavarman IV (No. 6 above) may possibly be identical. The Trikūta-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavavarman II (No. 3 above) and Mādhavavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvari. We have perhaps to connect them with Trikūta and Tripura of the Traikūta kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūta-Malaya is Trikūta mentioned in the Bālāghat plates of the Vakātaka king Prithivishēna II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishnukundins ' must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalacharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasimha]-Vallabha Sarvasiddhi and Vishnuvardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8" in length and over 2½" in breadth. Their ring is 3" in diameter and the seal a little over 1½". The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure 6½" by about 2½" in the broadest part at the margin, the ring is 3" in diameter and the seal 1½". The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

EASTERN CHALUKYAS.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kirtivarman, his son Vishnuvardhana *Mahārāja* and his son the great Bhāgavata.

... vallabha-*Mahārāja* and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasimha-Vallabha, the eldest son of

[Jayasimha]-Vallabha.

Vishnuvardhana I. Mangi-yuvarāja is mentioned in l. 12 as the master of the

donee Maṇḍasārman and we know that this prince was the grandson of Jayasimha-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Mangi-yuvarāja was already a grown-up prince during the last years of the reign of Jayasimha-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Edēru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishnuvardhana-*Mahārāja* II, his son Vijayasiddhi (i.e., Mangi-yuvarāja) and the latter's son Vishnuvardhana-*Mahārāja* (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōri daughter of Śrī-Maghinduvarāja to a Brahman named Kēśavaśārman. The relationship of Prithivipōri to king Vishnuvardhana III is not made clear by the wording of the inscription. Records of Vishnuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of the grant was Kadaṇṇeya (*i.e.*, Katakārāja) Vishṇuvardhana III-Vishamasiddhi. Tina of the Vātaṭṭa-gāma (village?) We know of three other records of this king which have been hitherto discovered. These are :—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Prithivipōri of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musiukunḍa grant made to the Jaina temple at Bezvada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishṇuvardhana I who bore the surname Vishamasiddhi, since Vishṇuvardhana III is not known to have possessed this title from any of his own inscriptions.

THE RASHTRAKUTAS, WESTERN CHALUKYAS AND YADAVAS OF DEVAGIRI.

13. In the collection of Kanarese inscriptions from the Ālūr tāluka of the Bellary district, there are, one Rāshtrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chālukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshtrakūṭa record is not dated; but it must be one of Nripatuṅga Amōghavarsha I who ruled between A.D. 814-15 and 877-78. The name Duddayya referred to in

Amōghavarsha I. No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*,) Indavali, etc., is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pullulu*, *bālavana* and the *māyiladere* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmuṇḍas* and the twenty-five *mahājana*-[Ba]lāñjigas to protect the charity.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chālukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and ditya Bhaṭāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory chief called Tondamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmuṇḍas*, residents and accountants (*karāṇa*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's Kanarese dynasties in Bombay Gazetteer, Vol. I, Part II.

15. The eight remaining western Chālukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A.D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238-39) and [Perma]-Jagadēkamalla II (1138-39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gaṇḍarādityarasa, the lord of Māhismatipura and the ruler of the Madhyadēśa, who was then in charge of Sindavāḍi one thousand, Bennavūr twelve and the *āya-bhatta* village of Muṇḍagunda (No 711 of Appendix B). Another subordinate of the same king was the Pallava chief Vira-Nolamba Pallava-Permānādīdēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kālapriya and the Vishnu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu. Vira-Nolamba Pallava Permānādi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chālukya-Vikrama Era. They mention the feudatory chiefs

Vikramāditya VI. Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvi (Gokak), born in the Solar race

and the Kāśyapa-gōtra, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarsa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya,

Sōmēśvara III.

Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chālukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chālukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vīra-Nolamba Iruṅgōla-Chōlamahārāja who held the titles 'the lord of Oreyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅḡḡḡa Garuḍi-seṭṭi who was occupying the position of the chief minister in charge of the administration of the State. Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chālukya throne is represented by two records, viz., Nos. 696

[Perma]-Jagadēkamalla II.

and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkarana*, *Herilāla-sandhivigrahi* and the *sēnādhipati* Kēsimaṃyā, son of Kamma-Nāya[ka] who was the *hergade* of Manedade-nāḍu, Mi[diri]-nāḍu, Kosage, . . . [lū]lūru-nāḍu, Kallakelagu-nāḍu, Kolipāke-nāḍu and Sindavāḍi-nāḍu. His son the *Dandānāyaka* Chīyamarasa was ruling the Sindavāḍi-nāḍu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Sāmvatsara* = A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

16. Of the Yādavas of Dēvagiri we have four records, viz., two of Kalnara or Kamharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhipāṇin* Jōgama-Rāhutta ruling the Sindavāḍi country. One of the latter's subordinate in

The Yādavas of Dēvagiri.

the 17th regnal year Sarvajit, was Rāja-kulada-rāya son of Dēvarāṇe who gave four villages in the Sindavāḍi-nāḍu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāṇṇarāchārya*, *Ekāṅgavīra*, *Svayambhu-khandeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātri was Lakhumidēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

THE CHOLAS.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavāḍi in the Trichinopoly district and the Vishnu temple of Arulālapperumāl at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōlas were secured from Tiruvārūr and Tirumalavāḍi. An inscription of Rājarāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkaṇ Tillai Aḷagiyār *alias* Sōlamādēviyār,

Parakēsarivarman.

of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumalavāḍi-Uḍaiyār which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Kolliḍam, a branch of the Kāvērī.

14. *Appālum-adichchārnda-adiyār* (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōla and Pāndya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. *Mulunīru-pūsiya muṇivar* (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. *Mukkālam-tirumēni-tiṇḍuvār* (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. *Tiruvārūr-piṇḍār* (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. *Paramanaiyē-pāḍuvār* (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. *Pattaraiyē-panivār* (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyanmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. *Kōtpuliyāṇḍār* (No. 20 on the same wall).—This Nāyanār of Tirunāṭṭi-yattāṅguḍi in the Tanjore district was a commander-in-chief under a Chōla king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*gaṇas*).

21. *Pugaḷttunaiyār* (No. 21 on the same wall).—This *gurukkuḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *liṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *baḷi-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *baḷi-pīṭhā* also.

22. *Śeruttunaiyāṇḍār* (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyanār observing the wife of Kaḷarśiṅgar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. *Idaṅgaliyāṇḍār* (No. 23 on the same wall).—He was a king of Koḍumbālūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Idaṅgaliyāṇḍār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tomtomming.

24. *Kaḷarśiṅgaṇār* (No. 24 on the same wall).—This Kāḍava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śeruttunai Nāyanār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

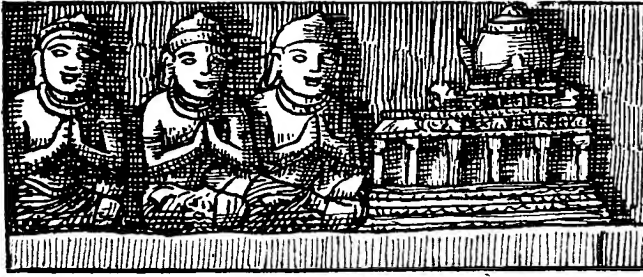
Plate II.
North Wall—cont.



12. Nēṣaṇḍār.



13. Paṇḍimādevi.



14. Appalum-ḍichehārnda-adiyār.



15. Muḷuntropūṣiya Muṇivai.



16. Mukkālam-tirumēṇitṭuvar.



17. Tiruvārūr-pṛandār.



18. Paramaṇaiyē-pāḍuvar.

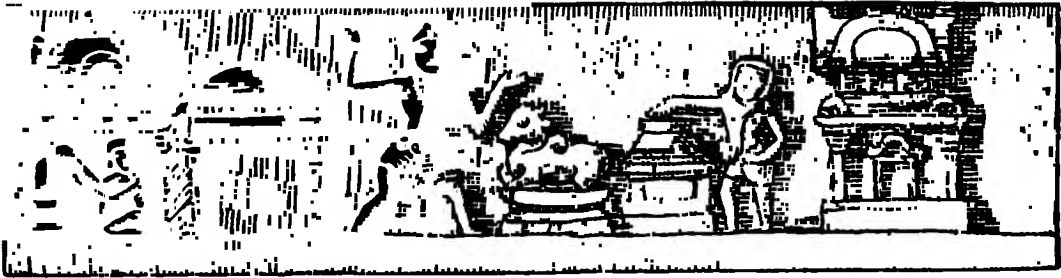
Plate III.
North Wall—cont.



19. Pattaraiyē-panivār.



20. Kōṭṭuliyāṇḍar.



21. Puḡaḷttunaiyar.



22. Śeruttunaiyāṇḍar.



23. Idāṅgaḷiyāṇḍar.



24. Kaḷarsīṅgaṇḍar.



25. Muṇaiyaḍuvar.

Plate IV.
West Wall.



26. Vayilar.



27. Neđumarañar.



28. Kariyar.



29. Širappuliandār.



30. Kaṇampulandār.



31. Aiyađigaḷ Kaḍavarkōṇār.



32. Šattiyaṇār.



33. Kaliyaṇār.



34. Kalikkambāṇḍār kadai.



35. Adipattar kadai.

immediately was much offended at this, but on Śeruttunai Nāyaṇār. informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. *Muṇaiyaḍuvār* (No. 25 on the same wall).—This native of Nīdūr in the Chōla country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. *Vāyilar* (No. 1 on the west wall).—This Nāyaṇār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. *Nedumāraṇār* (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṇ-Pāṇḍya who favoured Jainism, but advised by Mangaiyarkkāraśi his wife and Kulāśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Nedumāraṇār or Niṇṇaśīrmedumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. *Kāriyār* (No. 3 on the same wall).—This native of Tirukkadayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōla and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. *Śirappuliāṇḍār* (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. *Kaṇampulāṇḍār* (No. 5 on the same wall).—He was born at Irukkuvelūr (Vaidīśvaraṇkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch?).

31. *Aiyadigaḷ Kūḍavarkōṇār* (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. *Sattiyāṇḍār* (No. 7 on the same wall).—A native of Variṇṇiyūr in the Chōla kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. *Kaliyaṇār* (No. 8 on the same wall).—This wealthy oil-monger of Tiruvorriyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyaṇār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. *Kalikkambāṇḍār kadai* (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvaṭi appear seated on their *ṛishaba* (bull) to give salvation to them.

35. *Adipattar kadai* (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *riṣhaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. *Naraśiṅga-muṇaiyaraṇṇar* (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ārdrā asterism. On such a day even when a pseudo-Śaiva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. *Pugaḷchchōḷaṇṇar* (No. 12 on the same wall).—This Chōḷa king who was ruling at Uṇṇaiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. *Pozgaḷimaiyillāda pulavar* (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *maṇḍapa*.

39. *Kūṇṇuvaṇṇar* (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōḷa king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vassals are seen paying homage to him.

40. *Gaṇanādāṇḍar kadai* (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. *Śēramāṇ-Perumāl kadai* (No. 16 on the same wall).—This is another name of Perumākkōḍaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bānapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bānapattirar.

42. *Śiruttonḍar kadai* (No. 17 on the same wall).—This devotee of Tiruchengāttāṅguḍi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vātāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. *Śākkīyaṇṇar* (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

South Wall.

44. *Eṇṇarkōṇ Kāḷikkāmāṇḍar* (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Śiva. He executed

Plate V.
West Wall—cont.



36. Naraśiṅgamuṇaiyariyar.



37. Puṇaḷchehōḷanār.



38. Poyya-timaiyillada pulavar.



39. Kōrruvaṇār.



43. Śakkiyaṇār.



40. Gaṇaṇāḍaṇḍār kaḍai.



41. Śeraṇaṇ-Perumaḷ kaḍai.

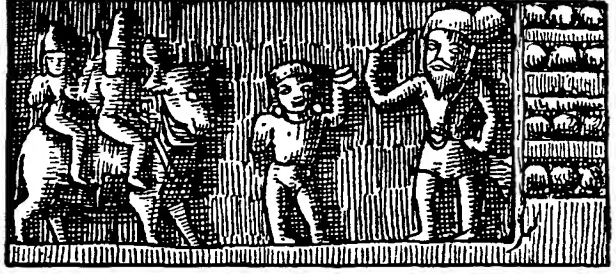


42. Śiruttoṇḍār kaḍai

Plate VI.
South Wall.



44. Eyarkōn Kalikkamāndār



45. Āluḍaiyapillaiyar.



46. Naminandindigal.



47. Seyñālār-pillaiyār kadai.



48. Tirukkuripputtonḍar.



49. Tirunalaippōvar.



50. Ilaiyamāraṅguḍi Marār kadai.

repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṅkōyil. On learning that God acted as mediator between Sundaramūrti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. *Āludaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *ṛishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. *Naminandi-aḍigal* (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Aranēri within the temple at Tiruvārūr. On the Jainas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an aerial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. *Sēṅṅālūr-pillaiyār kadai* (No. 4, same wall).—This is Chandēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chandēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. *Tirukkuripputtandar* (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. *Tirunālaippōvūr* (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Naṭarājā at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarājā directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. *Ilaiyamāraṅguḍi Mūrūr kadai* (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva. At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumalaṅvādi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūrūrūḍaiyāṇ Terri Periyāṇ *alias* Ediriliśōla Mūvēnda-vēḷāṇ repaired the *ṇṛitta-manḷapa* in the temple of Tirumalaṅvādi-Uḍaiyār. the Vishṇu

temple with its *mandapa* and the Tāyilunallāṇ-*mandapa* by extending their area and improving their general appearance. He replanned the village and opened the street called Vikrama-Chōlaṇ-tiruvīdi by filling up a large pit in the centre of the village. He also protected the village from the inundations of the river Kollidam by removing further south the southern embankment at the spot where the river turning to the north was likely to damage the village during high floods. For these meritorious acts of his, he was requested to live in the village of Tirumalavādi and a house was given him to live in. At present the said corner is being protected by a stone embankment by Government.

Rājarāja III.

THE KINGS OF KONGU.

24. Dhārāpuram which is found mentioned in inscriptions as Parāntakapuram and Rājarājapuram, and which is claimed to have been the *quondam* capital of the Kongu kings for some time, was taken up for a detailed talukwar survey during the year in response to a request from Mr. F. J. Richards, Collector of Coimbatore.

In popular legend, Dhārāpuram is commonly believed to be Virātapuram, wherein the scenes of the stirring incidents of the last year of the Pāṇḍavas' exile were laid in the *Mahābhārata*, and the fertile Hindu imagination has coupled certain places in and around this town with memorable episodes from the great epic. For instance,

Dhārāpuram in legend.

Dalavāyppattanam five miles to the south of Dhārāpuram, is considered to be the place where the brothers met in solemn conclave (*tanīyirukkai*) to pitch on Virātapuram as best suited for their life of *incognito*; Kadarūr, Kārattoluvu, and Tiruppūr are connected with the cattle-lifting raids of Duryōdhana; Kiranūr is the tryst where Bhīma met and fought his vengeful duel with Kichaka, and Nañjupoygai near Aravakkurichchi, the watercourse from off which the brothers quaffed their poisoned drink. It is also noteworthy that Draupadī seems to be a fairly popular name among the women-folk of the labouring classes.

In the year under review about 180 inscriptions were copied in this taluk, the major portion of which are records of the kings of Kongu; but they have not helped to dispel the obscurity in which the history of these kings is enveloped with their puzzling maze of Chōla and Pāṇḍya names.

25. First in order comes a record of Vikrama-Chōla (No. 187 of 1920) dated in the 20th year of his reign. He has been distinguished by the title '*Kōṇāttāṇ*'. A record of this Vikrama-Chōla with the same epithet has been found at Tiṅgalūr in the

Kalimūrkhā Vikrama-Chōla.

Coimbatore district (No. 614 of 1905) and is dated in Śaka 9[67] (= A.D. 1044) his 40th year. Five records of the present collection (Nos. 131, 183, 185, 190, and 215 of 1920), in neatly engraved Vaṭṭeluttu alphabet belong to the reign of a king Kalimūrkhā Vikrama-Chōla with dates ranging between his 27th and 42nd years, and, considering the ancient form of the script used and the high regnal years given, it is not improbable that the two kings are identical. If this is so, Vikrama-Chōla's reign of 40 years known so far is extended further by two years while his initial date would be A.D. 1004-5. It may be noted that the title Kalimūrkhā is also assumed by the Chēra king Ravikōḍai (No. 12 of 1891). Two of the Vaṭṭeluttu inscriptions of this king (Nos. 183 and 185 of 1920) begin with a short introduction which being nothing more than a laudatory prelude refers "the year of the King when, having taken Vendi-nādu he wielded the sceptre seated resplendent under his glowing white parasol appropriating for himself just a sixth share of the produce of the land discarding the rest and was (to his subjects) like a mother dear to her new-born babe." In No. 187 of 1920 noticed above, the name of the king's daughter is given as Vikramamāsōla[ṇ-Śōlamā]dēviyār, while in No. 183 of 1920 are mentioned Tirukkalumala-nādu (Shiyali in the Chōla country was called Kalumalam) and the name of the donor, one Vāṇavaṇ Uttaramantri.

26. Kō-Abhimāna-Chōla Rājādhirāja whose reign must have extended from 1080 at the earliest to at least 1100 A.D.

Abhimāna-Chōla Rājādhirāja.

(No. 573 of 1905) is represented by three inscriptions (Nos. 202, 223 and 249 of 1920); but in the last one the king appears without the prefix Abhimāna-Chōla.

Nos. 198 and 205 of 1920 are records of king Rājādhirāja Uttama-Chōla, of his

Rājādhirāja Uttama-Chōla.

8th and 17th years respectively. The name Rājādhirāja prefixed as his patronymic may perhaps favour the conclusion that Uttama-Chōla was the son of Abhimāna-Chōla Rājādhirāja and succeeded him on the throne. A different Abhimāna-Chōla [Rājādhirāja], a relative (*urimaiyar*) of the king's *sāmantas* figures as the donor in No. 205 of 1920 and mention is made in No. 198 of 1920 of a certain Kēraḷakēsari Amarabhayaṅkaraṇ Kōṭpuliyaṛ, one of the *Vāḷilārs* (?) of the king.

27. No. 192 of 1920 is a record of the 6th year of king Rājādhirāja Vīra-Chōla whose reign began in 1118-19 A.D. and continued at least for five years (*Annual Report* for 1905-06, paragraph 38). The title Rājādhirāja prefixed to his name makes him also a probable son of Abhimāna-Chōla Rājādhirāja and therefore the brother of Rājādhirāja Uttama-Chōla. The inscription supplies the interesting information that the lands of a Brahman named Kāmakkāṇi Sōmāsi who was arraigned for high treason, were confiscated to the State and that they were purchased by one Periyāṇ Śōḷaṇ *alias* Vīraśōḷkkaṅgayaṇ for 30 *pon* and presented to the temple of Valaṅjulinātha at Piramiyam *alias* Vīraśaṅgāda-chaturvēdimāṅgalam for the expenses connected with the recitation of the *Tiruppadiyam* hymns. In three inscriptions Nos. 111, 189 and 204 of 1920 figures a king named Vīra-Chōla Kalimūrka-Perumāḷ with regnal years 14, 13 and 24 respectively and considering the form of the Vatteluttu alphabet in which some of his records are engraved, it is likely that he was earlier in point of time to Parakēsarivarman Vīra-Chōla 'who ruled the two Koṅgus' but may be identical with Perumāḷ Vīra-Chōladēva mentioned in paragraph 41 of the *Annual Report* for 1909-10. Future researches must establish whether Rājādhirāja Vīra-Chōla and Vīra-Chōla Kalimūrka-Perumāḷ were identical or if different, the relationship that existed between them which may in all probability have been that of father and son.

28. No. 276 of 1920 mentions one Uttama-Chōla Vīranārāyaṇa with the regnal year 2 and there is nothing to controvert his identification with Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa (paragraph 41 of the *Annual Report* for 1909-1910) whose latest year hitherto discovered is 10. The name of Uttama-Chōla prefixed to him probably indicates that he was the son of Rājādhirāja Uttama-Chōla and we

Uttama-Chōla Vīranārāyaṇa.

may not be far wrong in surmising that Vīranārāyaṇa was an infant when his father died and that during his minority his uncle and probably his son after him reigned on the throne and that when Vīranārāyaṇa came of age the kingdom passed into his hands by the death of Vīra-Chōla Kalimūrka-Perumāḷ or on account of his own greater claim to the throne as the descendant of a direct line. Between Rājādhirāja Uttama-Chōla and Kulōttuṅga mentioned in the next paragraph an interval of about 30 years, the reigns of Rājādhirāja Vīra-Chōla and Vīra-Chōla Kalimūrka-Perumāḷ (for 5 and 24 years respectively if the two kings are different or for only 24 years if they are identical) and that of Vīranārāyaṇa for at least 10 years have to be accommodated. This view is also in consonance with the conclusion arrived at on page 105 of the *Annual Report* for 1909-10 that Perumāḷ Vīra-Chōla must have been either a predecessor or a contemporary of Vīranārāyaṇa.

29. The next king of this dynasty is Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōladēva whose reign may have commenced in about 1149 A.D. working back from the known date of Vīrarājendra's accession and extended to at least 34 years

Kulōttuṅga-Chōladēva.

according to No. 661 of 1905. Among the inscriptions in this year's collection Nos. 165, 194 and 275 of 1920 refer to him with the two titles, while the rest (Nos. 171, 181, 201, 266 and 280 of 1920) mention him only by name and in none of these has the regnal year 34 been exceeded.

30. By far the largest number of records of the dynasty copied this year are those of Vīrarājendra and the regnal year 45 still continues to be the maximum limit

Vīrarājendradēva.

for him. But they do not contain any fresh matter of special historical value that could help to throw light on the history of his long reign. No. 118 of 1920 mentions Pulāmbi[*r*]aiakkōttai, a fortified stronghold in his kingdom, which was garrisoned by a contingent of 1,000 men under the captaincy of one Kōkaṇḍara Pallavaraiyaṇ. In No. 123 of 1920 a town called Rājaviḥchādirapuram finds mention and a certain

sāmanta of the king, Telīnganāḍudaiyāṇ by name, is the donor figuring in No. 154 of 1920. Kōṅgūr was called Jayāṅḍasōlanallūr and it is not unlikely that Jayāṅḍasōla was the surname of Vīrarājendra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōla, both of whom claimed to have ruled the two Kōṅgus. *Amudaṇ-achchu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *uṇḍi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915-16. 'Rājakēsari-kāl' (No. 181 of 1920) and 'Parakēsari-kāl' (No. 183 of 1920) were evidently the names of the standards measures of quantity and 'Parakēsari-kal' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression “பாரசரிக்கல் துளைகிற செம்பொன் ஆணி ஒட்டிப் பது” in No. 186 of 1920.

31. In the *Annual Report* for 1905-06 it has been pointed out that there were two Vikrama-Chōlaṣ who succeeded Vīrarājendra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and the other a Parakēsarivarman Tribhu-

vanachakravartin whose reign began in 1273-74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909-1910). Several inscriptions of Vikrama-Chōla have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōla, with the epithets Parakēsari Tiruchchirāmbalamudaiyāṇ.

32. The date of Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905-06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Kōṅgu chronology continues indefinite. No. 160 of 1920, a record of Alaṅgiyam *alias* Uttamachōlanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṇār Jñānamūrttidēvanāyaṇār made in the reign of a king whose name has tentatively been read as Emmaṇḍalamum-kondaṛuḷiya Vīra-Sundara in the [7]51st year, Arpaṣi month. It is not understood who this king is and to what era the date belongs.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeluttu characters and is dated in the 6 + 9th year of Kō-Varaguṇa Parāntaka who bears the characteristic Chēra title of *Chandrūḍityakulatilaku* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguṇa (862 A.D.) and the Chōla king Parāntaka (A.D. 907) leads to his probable identification with Kōkkandaṇ-Vīranārāyaṇa or Kōkkandaṇ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguṇa and the Chōla Parāntaka as surmised on page 59 of the *Annual Report* for 1910-11 and on page 61 of the *Annual Report* for 1911-12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkandaṇ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Kōṅgu kings so far known :—

Kōnāṭṭāṇ Vikrama-Chōladēva probably also called Kō-Kalimūrkhā Vikrama-Chōladēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōla Rājādhirāja from 108 * to at least 1100 A.D.
Rājakēsarivarman Rājādhirāja Uttama-Chōla with a reign of at least 17 years.
Rājādhirāja Vīra-Chōla from 1118 for at least 5 years.

Perumāl Virachōḷadēva or Virasōḷa-Kalimūrka-Pērumāl with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōḷa Vīranārāyaṇa, probably also called Rājākēsarivarman Tribhuvanachakravartin Vīranārāyaṇa and Kōnēriṇmaikondāṇ with a reign of at least 10 years.

Rājakēsarivarman Kulōttuṅga-Chōḷadēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa 'who ruled the two Koṅgus', also called Kōnēriṇmaikondāṇ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva also called Kōnēriṇmaikondāṇ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōḷa from 1255 to at least 1263 A.D.

Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya from 1265 to at least 1281 A.D.

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷa from 1273 to at least 30 years.

35. The kings whose place in the Koṅgu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāḷa-Chōḷadēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jaṭavarman Sundara-Chōḷa-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōnēriṇmaikondāṇs and Parakēsarivarman Kōnēriṇmaikondāṇs.

THE VIJAYANAGARA KINGS.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōḷas, and their feudatories Gaṇḍagōpāla and Vijayagaṇḍagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vīra-Sāyaṇa Uḍaiyār down to Venkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Viṣṇu temples, seem, however, in later times to have developed a special predilection to Vaiṣṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vīra Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1235 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vīra-Sāyaṇa Uḍaiyār, son of Kampaṇa I, corresponded to Śaka 1285, we are enabled to

Sāyaṇa Uḍaiyār.

identify the king of the present inscription with that same son of Kampa I. Another inscription (No. 241 of 1920) of the *Mahāmaṇḍalēśvara* Vīra Sāyaṇa Uḍaiyār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Dundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382-83) and belongs therefore to the son of Bukka I.

38. In a record (No. 662 of 1919) of Kampaṇa II dated in Śaka 12[96] figures the donor, Kōnappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakaṇḍaṇ* and *Būshaikkuttappuvarāyagaṇḍaṇ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Prāmāḍīcha (corresponding to Śaka 1295)

Kampaṇa II.

copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

records hitherto discovered in Kōngu and they state that the temple of Nāgīśvara-mudaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvudaiyarājā, a local chieftain. This leads to the not improbable conclusion that Kōngu was at this time a Vijayanagara viceroyalty.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaḷadēva Mahārāya, son of Pillaiyār Poḍukkamūr Siddharaśar is mentioned with a long string of Sanskrit epithets, such as
 Harihara II. *Vrīṣabhalāṇehana, Bhāradvājagōtra-
 pavitra, Mailāpurandhara, Mallūpuravallabha, Pallavāditya, Jagatēkabhairava, Bhuvani-
 nārāyaṇa, Rūpakandarpa*, etc.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambādi was permitted to be colonised by ryots for cultivation purposes and that gifts of
 Harihara III. *Dēvarāyapaṇ* (same as the *Dēvarāya-
 pagodas* mentioned on page 85 of the
Annual Report for 1910-11) and a tax of one *paṇam* per village were given to the temple for its expenses.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayauāyaka is mentioned as the king's *செவகர்*, the meaning of which designa-
 Kumāra-Mallikārjuna. tion is not clear, whereas he is the king's
 agent or viceroy (*kāriyattu-kadavar*) in
 No. 216 of 1920.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Padaiparru *alias* Tēperumālnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikaṛambu*) overgrown with heath and other wild shrubs, was purchased as *ulavukkāni*, that its profitless level was tackled and that it was then
 Virūpāksha II. made irrigable by means of a new channel
 and that the income accruing from the
 land, as thus improved, was distributed between the Varadarāja and Tirumaliśaiālvār temples in a certain ratio.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Śaka 143[1] a Setṭi of Narasiṅgarāyapuram provides, among other things,
 Vīra-Narasiṅgadēva-Mahārāya. for offerings to Tirukkacchinambi, the
 Setṭi saint of Conjeeveram and a contem-
 porary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedi-
 cated to him.

44. Inscriptions belonging to Kṛishnarāya have mainly been copied at Conjee-
 veram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a
 small number. Of these, two copies of the same inscription (Nos 474 and 533 of 1919)
 copied at Conjeeveram give a complete list of Kṛishnarāya's conquests prior to Śaka
 1438 and contain so far as the historical introduction is concerned the same informa-
 tion as in No. 574 of 1902 (Tamil inscrip-
 tion at Tiruvannāmalai) and No. 196 of
 1903 (Telugu inscription at Kālabasti), a portion of which has been summarised on
 page 7 of the *Annual Report* for 1902. The second series of the king's conquests
 were that with a view to subdue the country of Kalinga, he started again for
 Bezvada, laid siege to the fort of Kondapalli and captured alive the (Oriya) chiefs
 Praharaṇju-Śiraschandra Mahāpātra, Bōdajana Mahāpātra, Bijilikhan and others who
 were assembled within that fort and promising them pardon proceeded further storming
 the Teliṅgāna forts of Anantagiri, Undrakonda, Aruvapalli, Jallipalli, Kāṇḍikonda,
 Kappaluvāyi, Nallakonda, Kambamettu, Kanakagiri, Śaṅkagiri and other fortresses on
 the way, and marched to Simhādri and after erecting a pillar of victory at Pōṭṭunūru in

the very heart of the Kalinga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara via Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908-09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāl at Vishnu-Kāñchi a present of the *Punyakōti-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalā-dēvī is again recorded in three trilingual (*Tamil*, *Kanarese* and *Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuluva dynasty from Īśvara down to Krishnarāya, while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmrānāthaśvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishnu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-maḍu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Viṇāyaka and Krishna images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahansa Parivrājākāchārya Vyāsa-Tīrtha, the disciple of Brahmanya-Tīrtha, secured from the king, the village of Pulambākkam in Padaividu-rājya, for conducting the Āvani festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Gottimukkil Timmarasa of the Bhāradvāja-*gōtra*, and the Āśvalāyana-*sūtra*, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908-09, he is mentioned as the son of Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Danāyaka Udaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Kongu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Śaka 1454-55 in the reign of Krishnadēvarāya; but as we know that Krishnarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tulābhāṇa* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōḍēna* and other ceremonies performed by him at the time of his visit to the Varadarāja-svāmi temple in company with his wife

Achyuta.

Varadādēvī and his son Chinna Venka-tādri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśi* days and on the *Kauśika-Dvādaśi* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishthā-

chārya Paramahansa Parivrajakāchārya Vēdāntāchārya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ab̥balam mutt; but the dates of their assumption of the *gādi*, viz., 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Krishṇadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Dannāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Dannāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchi and whose relationship to Virūpāksha-Dannāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasam Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Śāluva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmranātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529-30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvīḍalaiyāttam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandāḍai Rāmānujajyāṅgār, Paravastunayinār and Vada Tiruveṅgada-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandāḍai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuluva line, watchful of every opportunity to flch more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Viṭṭhala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayadēva and Rāmarāja-Viṭṭhalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-gōtra and the Āpastamba-sūtra. In No. 504 of 1919, the donor is one Raṅgayyadēva-Chōḷa Mahārāja, son of Manumapalli Śaḷukkayyadēva-Chōḷa Mahārāja of the Kāśyapa-gōtra, Āpastamba-sūtra and of the solar race and bearing the *birudas Mahāmaṇḍalēśvara* and *Appratikamalla*.

The Maṭṭli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvērī-vallabha*, *Kalikasurāhāra*, *Ōttētturājuḷattigunaganda* and *Gajasimha*. He is evidently the son-in-law of Krishṇadēvarāya and the same individual as is mentioned in No. 434 of 1911. Sūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-gōtra and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishṇappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Raṅgarāya who is perhaps identical with the agent of Yaṛa Tirumalarājayya, who was enjoying the *jāghir*

of Kondaviḍu—*vide* Director-General's Annual Report for 1911-1912, p. 180; and it is not unlikely that Nāgarāj referred to in No. 550 of 1919 as the son of Kaḍappai Siddhirāja of the Atrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tālappākkam family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayyaṅgār, his grandson Chinna Tirumalaiyyaṅgār and his great-grandson Tiruveṅgalappaṅgār.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised

Śrīraṅga II.

that it was the year of his accession to the throne since the latest record of his predecessor Sadāśiva is dated in Śaka 1492 and Tirumala I's short *de-jure* reign has also to be located between these two reigns. Achyutappa-Nāyaka, the son of Aḍappam Chinnadēvappa-Nāyaka of Vēppambattu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *dalavāy* of *Mahāmaṇḍalēśvara* Rāmarāju Venkaṭapatiḍēva Mahārāja, who is presumably Venkaṭa I who must have continued in a subordinate vicerealty in Śaka 1504 during his brother's régime till the time of his own accession in Śaka 1508.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the Varadarāja temple which was in the hands of one Rāmayya, was cancelled at the instance perhaps of Kumāra-Tātāchārya, the manager of the temple affairs and was ratified by the order of Venkaṭapatiḍēva, that the contract was thereafter conferred, for a lump sum of 500 *poṇ* which was credited into the temple treasury, in favour of Tiruveṅgaḍaśirukkaṇ *alias* Parāṅkuśa Tirupani-pillai of Tiruppullāni of Pāṇḍi-maṇḍalam, a probable partisan of the all-powerful Tātāchārya, that the lessor was allowed to enjoy the perquisites of his office such as prasāda, cakes, fees, house-site, etc., and that the items of the *nirvāha* (superintendence) were the arrangements for the Srijayanti-*uriyaḷi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain Rāmānujayya who is stated to have hailed from the same Tiruppullāni and attained to undying fame in his devoted service and *tiruppani* to god Varadarāja.

51. The next king of the Karnāṭa line, Venkaṭapatiḍēva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēdamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya* Eṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of Śrīraṅga II, he figures with his single name of Kumāra Tā-

Venkaṭa I and Tātāchārya.

tātāchārya without the resounding Vaishṇavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Venkaṭapati, to whom he was the spritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this Kumāra-Tātāchārya who was also known as Lakshmīkumāra and Kōṭikanya-kādānam Tātāchārya, lived in kingly splendour at Conjeeveram at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God Venkaṭēśa on the Phanipatigiri (*i.e.*, Śēshāchala—Tirupati) with gold in the year Promōḍūṭa corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadarāja in erecting the Kalyāṇakōṭi-*vimāna* in gold for the goddess Lakshmī in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the Garuḍa, Hanuman, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called Tātasamudram are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, Ānanda, refers to the erection by him of the Kalyāṇakōṭi-*vimāna* to the goddess perhaps in emulation of the Puṇyakōṭi-*vimāna* set up by Kṛṣṇadēvarāja, which Tātāchārya is stated in No. 649 of 1919 to have repaired

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimsati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyaṅkulaṁ) which was dug by himself.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Venkata II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tam-mappa-Nāyaḍu, son of Pāchada Chinna Kṛishṇappa-Nāyaka.

MISCELLANEOUS.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōḷas, sometimes wielding independent authority, have been often met with in records coming from the districts of

Gaṇḍagōpālas. North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tamma*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report on Epigraphy* for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāṅgaḍu and Tirup-pāsūr published by Dr. Lüders in *Epigraphia Indica*, Vol. VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpāladēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichchōḷaṅ Manumaśiddaraśaṅ Tirukkālattidēvaṅ alias Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōḷa Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichchōḷaṅ who signs his name as Rāja-Gaṇḍagōpāla or *Allālanātha padatūchehḥuma* and issues orders under royal writ (செருமுதம்) in the 2nd to 25th year of an unknown king; nineteen records of (4) *Tribhuvanachakravartin* Gaṇḍagōpāladēva or *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpāladēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (.) *Tribhuvanachakravartin* Vīra-Gaṇḍagōpāladēva with the regnal years 3 and 4 of perhaps his own reign.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōḷa king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-pudu-māḍai* made to the temple of Arulāpperumāl in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatīya king Gaṇapati

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva. (Śaka 1120 to 1182) one of whose ministers Kōṇ Kāttaiyaṅ is mentioned in No. 608 of Appendix B as making a donation to the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichchōḷaṅ Manumaśiddaraśaṅ Tirukkālattidēvaṅ alias Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōḷa king Rājarāja III. Mr. Venkayya identifies him with Chōḷa-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāl as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpālaṇ-*sandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāsūr, Tiruvorriyūr, Tiruvālaṅgādu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōla family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagiratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvēri-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had

Madhurāntaka Pottappichechōlaṇ Manuma-siddarasaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla.

passed away was born Vijjaṇa and in his family was Erasiddhi whose son Manmasiddhi married Śrīdēvi. The son of Manmasiddhi was Gaṇḍagōpāla "the

cataclysmic fire to the ocean, viz., Kalyānapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Prithvīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuṇa king and was the supreme lord of Vikramasimhapurī (i.e., Nellūr)." This description of Gaṇḍagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gaṇḍagōpāla, later on called by his full name Madhurāntaka Pottappichechōlaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchī and was ruling there after making it his own." The inscription registers that he established the service called Gaṇḍagōpālaṇ-*sandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājārāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājārāja III), a certain Gaṇḍagōpāla is mentioned with the title 'Pillaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōla king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichechōlaṇ Tirukkālattidēvaṇ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *sandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājārāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōla rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Tondai-maṇḍalam is a matter not unknown to history.

56. The third Telugu-Chōla chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōla who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (శ్రీమహా) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Arulāpperumāl a service called Rājagaṇḍagōpālaṇ-*sandi* after his own name and being a great devotee of that god, he calls himself at

Madhurāntaka Pottappi-Chōla Rāja-Gaṇḍagōpāladēva.

the end of some records ' (the servant) who bears the stamp of the feet of the blessed Arulānātha (śrī-Arulānātha-

padā-lāñchhanasya) or Allādanātha ' in place of the usual signature Rājagaṇḍagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvorriyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāṇiga-nagarattār and its Bauddhappalli (Buddhist *vihāra*). Some of the street names were Mummudichōla-perunderuvu, Arumolīdēva-perunderuvu, Nigarili-chōla-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūrai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappalli at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshī itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now

lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṅkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṅkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappichchōlaṇ Manumaśiddaraśaṇ Tirukkālattidēvaṇ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulāpperumāl were impressed with the Gaṇḍagōpālaṇ-seal for purposes of tolls (No. 609 of Appendix B).

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that “with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of his reign.” As seen already the latest date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōla genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 335 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśaṇ who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatilaka*, *Mukkanti-Kāduvettivamśavatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśaṇ of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallaśiddaraśaṇ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōla feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōla in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vira-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-gōtra in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōla in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājarāja III. But from a record of Vīra-Gaṇḍagōpāla copied at Tirup-pukkuli near Conjeeveram (No. 179 of 1916) it becomes clear that Vīra-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vīra-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vīra-Gaṇḍagōpāla who is perhaps the same as the Vīra-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290-91.

58. The Hoysaḷas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāla and the rest in that of Vīra-Rāmanātha. A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājarāja III (1216-1243 A.D.), though they cannot be called Hoysaḷa epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysaḷa king Vishnuvardhana Vīra-Narasimha II (1217 A.D.). The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-daṇāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbagaṇḍa Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapillai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumalavāḍi. It may be noted that the Tiruvēndipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appana and Samudra Goppaya.

All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysaḷa dominion, come from Tirumalapāḍi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection.

Vīra-Rāmanātha. They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumalapāḍi-Uḍaiyār, an unfailing supply of potsfuls of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*uttaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீகோயில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-dannāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

9. No. 401 of 1919, a record of Vallāladēvar is dated in the cyclic year Bhāva'ka, corresponding in all probability to Śaka 1256 (= 1334-35 A.D.) which falls into the reign of Ballāla III (A.D. 1292-1342). It mentions the fact that,

Ballāla III. when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-dannāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-dannāyaka. Mallappa-dannāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called 'Vīravallāṇ' which was placed in the Abhishēka-mandapa under a canopy (*pandal*) called 'Ariyannavallāṇ' to seat the god on the festival days, when *Tiruvāymoli* (*Śaḍagōpaṇ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Śāluva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāla III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysaḷa dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāla retired south but still managed to nurse his waning greatness in a corner of the Kōṅgumandalam.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reddi kings *viz.*, one of Vēmaya-Reddi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reddis of Konḍaviḍu chiefly lay. An attribute of Vēmaya-Reddi, the first Reddi king and the founder of the family, states that he planted different kinds of gardens

The Reddis.

near many a town. This special administrative measure speaks highly of the cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivamśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured Kāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Ahōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kundiprabhā (the river Gundlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyaṁ (Cauvery)

Vēmaya-Reddi.

and the Gautamī (Gōḍāya) crushed the pride of Kōmaṭi. He hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the Manniyas) and the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Pāṇḍya chieftains (Muhammadans) who had taken back all the *āgrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatirtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Śaka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reddi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Errā-Preggāda who wrote the *Harivamśamu*.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddividvān who was a great astronomer (*daivañachūdāmanī*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛsiṁha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiparru. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate

Anna-Vēma.

after (the death of) his brother, makes and confirms gifts to Brāhmanas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Trinētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvati whose identity could not be traced in Telugu literature.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phirangipuram inscription has been published with a facsimile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 313 ff. Evidently his great learning earned for him the title *Sarvajñachāravaratīn* which is

The poet-king Kōmaṭi-Vēma.

given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmanas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharanikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi-Vēma Viranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāndiparru in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhaṭṭa, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says :—“the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṁkara, the village given is Pinapādu, the composer is the poet Śrinātha-Bhaṭṭāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri.” Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṁkara and that all the four were composed by the poet Śrinātha.

63. The *Māhāmaṇḍālēśvara* Vīra Nañjarāya Ūḍaiyār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482–94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhārāṇa and in Paridhāpi corresponding to Śaka 1414.

Ummattūr chiefs.

In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāl temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōla kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (శివ), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Aribararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518–19 A.D. and he is evidently identical with Nañjarāya Ūḍaiyār (1512–40 A.D.) a later scion of the same family who figures also in No. 203 of 1909. If this identification is correct Immaḍi Dēpanna Ūḍaiyār, his father, must have had the other name of Pratāpa Harihara. One Rāhuttaperumāl, son of Parākrama-Pāṇdyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjararāya holding sway over Karāyangāni, a portion of Rājārājapura-nādu in the Kōngu-maṇḍalam. *Irājākkal-tambirānār* which is a title mentioned for this chief was also borne by the Pāndya kings, Vikrama and Vīra-Pāndya, *vide* paragraph 21 of the *Annual Report* for 1913–1914.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Teṅgalai Vaishnavite mark flanked on either side by a conch and a discus. The Teṅgalai sect of Vaishnavites in general and that the temple employees in particular attach great importance to it as it

Lālā Tōḍaramalla.

advertises the prominent part played by one of their own fold in the temple's decoration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vaḍagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrinivāsa alias Āttāṇ Tiruvēṅgaḍa Rāmānuja Jiyar, the image of Varadarāja from its place of retreat in the jungles of Ūḍayārpālayam and reconsecrated it in its own temple at Kāñchi. Mr. A. R. Sarasvati in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that ‘Tōḍaramalla’ was an honorific *biruda* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word 'Tōdara' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōda* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōḍaramalla Ranganātha is mentioned and Tōḍaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēlakalānidhi* (vide page 1684 of Rangacharya's 'Inscriptions of the Madras Presidency'). Tōḍaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōḍaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēsingarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the effects of this iconoclastic invasion. The temple authorities of the three principal temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishnu temple images finding an asylum in the temple of Uḍayārpālayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Uḍayārpālayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchi, with the result that, at the special intercession of Śrīmat Paramahansa Parivrājākāchārya Āttāṇ Jīyar, his disciple Lālā Tōḍaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Uḍayārpālayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Ranganātha, had to be restored by Goppana, the famous Brahman general of Kumāra Kampana in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, viz., Śrīnivāsadāsa or Āttāṇ Jīyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonda fame, who fled south when Aurangzeb's force sacked Gōlkonḍa and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa: Rāgava Aiyangār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protege of Tōḍaramalla, is said to have granted five villages to the temple of Śrīmushṇam near Chidambaram, in the Śaka year 1636 (1714-15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsiyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōḍaramalla, his wife and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Tōḍaradippodi-vāsa.

fact that the statues have been set up here, one may perhaps guess that the original

Three statues in the temple.

name of the *gōpura* was Tōḍarmallavāśal and that this designation in course

of time became corrupted into its present variant, and was connected with the name of the Vaishnava saint Tōḍaradippodi-ālvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretensions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōḍaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōḍarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōḍarmall, Mātā Mōhanadēvī

and Pitā Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōdarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōdarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōdaramalla, but for whose heroic recovery of the images from Udayārpālayam, the temple may not be enjoying its present prosperity.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakrit, in the time of the Delhi Emperor Alangir Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-

An old water-supply project for Conjeeveram. Ullāh Khān Bahadūr was wielding his viceroyalty in Ūrṛukkāṭṭu-kōṭṭam in Tanḍakanadu-nādu, a district of Jayaṅgondaśōla-maṇḍalam, one Rāyar Sitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Viṣṇu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Ambi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhīpati*, *Geṭimānniyasuratrāna*, *Nāvalaṇ*, *Peruntivu-navamanivēndaṇ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
 „ the Superintendent, Archæological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ the Home (Miscellaneous) Department.
 „ the Government of India, Department of Education (with C.L.).
 „ the Government of Burma (with C.L.).
 „ the Government of Ceylon (with C.L.).
 „ the Director-General of Archæology (with C.L.).
 „ the Publicity Officer.
 Editors' Table.

18.10.21

Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 183, 23rd September 1921

Epigraphy

Annual report for 1920-21 of the Assistant Archæological Superintendent—Recorded.

READ—the following papers:—

I

G.O. No. 985, Home (Education), dated 31st August 1920.

ABSTRACT.—Annual report for the year 1919-20 of the Assistant Archæological Superintendent for Epigraphy, Southern Circle—Recorded with remarks.

II

Letter—from M.R.Ry. G. VENKOBÄ RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kilpuak, the 15th July 1921.

No.—480.

I have the honour to submit herewith the advance copy of my Annual report on Epigraphy for 1920-21. The final copy will be submitted through the Archæological Superintendent.

III

Letter—from M.R.Ry. G. VENKOBÄ RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Finance Department (through the Superintendent, Archæological Survey, Southern Circle, Madras).

Dated—Kilpuak, Madras, the 16th July 1921.

No.—D. 486.

In continuation of my letter to Government No. 480 of yesterday's date, I have the honour to submit herewith the final copy of my Annual report on Epigraphy for the year ending 31st March 1921 with the final corrections carried out.

2. I request I may be supplied as usual with twenty spare copies of the report for distribution among friends and scholars.

3. The photos taken during the year under report are also submitted herewith in a separate packet.

IV

Letter—from A. H. LOXHURST, Esq., Superintendent, Archæological Survey, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kotagiri, the 29th July 1921.

No.—413.

I have the honour to forward herewith the final proof copy of the Annual Report of the Assistant Archæological Superintendent for Epigraphy for 1920-21, and the set of photographs referred to in Appendix D, forwarded under separate cover, and to offer the following remarks on the same.

2. With regard to the conservation proposals concerning certain inscribed monuments mentioned on pages 7 and 8, I fear the Collectors are powerless to act in the matter unless the monuments are either Government property or their owners are willing to have them declared "protected". When possible I would suggest that

all really valuable inscribed movable antiquities be sent direct to the Madras Museum and those of minor importance to the nearest taluk office, the cost being met by this department, as it is sometimes impossible for village officers to prevent ignorant persons from damaging or removing such objects when they happen to be located in isolated places or within ruined and deserted temples.

3. In submitting conservation proposals on epigraphical grounds, it would greatly facilitate matters if the Assistant Archæological Superintendent for Epigraphy would include in the same paragraph a readable account of the historical value of the temple as recorded in its inscriptions. The mere mention of a well-known king's name or dynasty in an inscription is not sufficient reason for requesting that a building should be preserved at Government expense. Unless it can be shown that the inscriptions really do record information of great historical and educational value, there is no justification for any subvention by Government and I venture to think that the Assistant Superintendent for Epigraphy should be requested to make this point quite clear in future.

4. A perusal of the miscellaneous collection of photographs submitted and the line drawings illustrating the report, indicate that the orders of Government contained in G.O. No. 961, Public, dated the 2nd August 1913, have not been properly understood. The importance of the order is well exemplified by a comparison of photograph No. 670, Appendix D, with figure 1 (B) in my own annual report for 1920-21. In view of the fact that Government have repeatedly insisted upon the strict economy of all stationery, it is not clear why the photographs in question are mounted on the most costly form of Whatmans' drawing paper, when ordinary brown paper would have answered the same purpose and looked better as a mounting for bromide prints.

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I

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Law (Education) Department.

Dated—the 15th July 1921.

No.—479.

I have the honour to submit my Annual Report for the year 1920-21.

PART I.

OFFICE ROUTINE.

M.R.Ry. Rao Bahadur H. Krishna Sastri Avargal, B.A., whose services were placed at the disposal of the Government of India in G.O. No. 720, Home (Education) Department, dated the 22nd June 1920, having been appointed the Government Epigraphist for India in Notification No. 217 (A and E) of the Department of Education of the Government of India, I was appointed sub. *pro tem.* Assistant Archæological Superintendent for Epigraphy, Southern Circle, in G.O. No. 847, Home (Education) Department, dated the 26th July 1920, of which office I took charge on 28th July 1920. No less than twelve reports on Epigraphy were issued by Rao Bahadur H. Krishna Sastri during his tenure of office and these make up two volumes of material which is of great value to students of South-Indian History and Epigraphy. Mr. K. V. Subrahmanya Ayyar's deputation for three years to Travancore as Superintendent of Archæology, still running its course, the next junior, Mr. C. R. Krishnamacharlu, has been appointed as the Senior Assistant and Manager but is doing duty as the Special Publication Assistant. Mr. K. Krishna Ayyangar, a graduate of the Madras University, previously employed as a teacher in Bangalore, was appointed probationary Kanarese Epigraphical Student and joined duty on 10th May 1920.

2. The temporary establishment for publication originally sanctioned in G.O. No. 890, Home (Education) Department, dated the 5th July 1918 for two years, and in G.O. No. 23, Home (Education) Department, dated the 5th January 1920, was extended for one more year, i.e., till 1st July 1921, in G.O. No. 790, Home (Education) Department, dated the 8th July 1920, with the addition to it of a peon on a pay of Rs. 10 and allowance of Rs. 5.

3. The Special Publication Assistant, Mr. C. R. Krishnamacharlu, went on privilege leave for one month from 1st May 1920 and Mr. A. S. Ramaratha Ayyar had such leave for fifteen days from 26th November 1920. Mr. P. V. Jagadisa Ayyar, the Tamil Reader, having gone on privilege leave for six weeks from the 19th January 1921, an outsider was appointed to the vacancy on the sanctioned pay of Rs. 40. The Telugu-Kannada Reader, Mr. T. T. Sharman, had privilege leave for one month from 17th January 1921 but no substitute was appointed. The clerk, Mr. G. V. Rangarajayya, was absent on similar leave first for one month from 8th June 1920 to 7th July 1920 and again for sixteen days from 8th March 1921 to 23rd March 1921. The members of my establishment, each in his own sphere, have given me thorough satisfaction in the discharge of their duty.

THE ASSISTANT SUPERINTENDENT'S TOUR.

4. (a) On 10th September 1920, accompanied by Mr. C. R. Krishnamacharlu, I visited the rock-cut cave temple of Nṛisimhasvāmin at Śingaperumālkōyil in the Chingleput taluk and district which was noticed by Prof. Dubreuil of Pondicherry in his *Pallava Antiquities*, Volume II, as belonging to the Pallava period. I found this temple on examination as certainly belonging to this period both from its design and the fine workmanship of the image in it but could not make sure of any Pallava writing on the front wall of its verandah since this was completely coated with plaster. Two of the massive pillars in front of this verandah flanking the passage into the central shrine contain certain inscriptions. These are covered partly by modern brick walls raised by the temple managers and the examination of these

records had consequently to be postponed. But an inscription of the early Chōla king Rājārājakēśarivarman (*i.e.* Rājārāja I), cut on the rock adjoining the cave temple on the north side was copied on this occasion. This is registered as No. 481 of Appendix B. I requested the Collector of Chingleput subsequently to arrange with the trustees of the temple for the removal of the plaster and the brick walls. On the 31st January 1921 one of the trustees, Mr. A. Ramanuja Achariyar, B.A., B.L., Vakil, Chingleput, met my Senior Assistant, Mr. C. R. Krishnamacharlu, at the temple and ascertained in detail what was to be done so as to have the walls and the pillars thoroughly exposed for examination and promised to do the needful in last May.

(b) On the 14th of September 1920, Mr. A. S. Ramanatha Ayyar, the Junior Assistant, and myself visited Pulal and copied certain inscriptions of the 14th and the later centuries (Nos. 482 to 488 of Appendix B) in the Tirumūlanāthasvāmin temple at the village. The epigraphical finds of the place have not satisfied my expectations regarding its antiquity suggested by the mention made of it in early inscriptions and Tamil literature. A visit to this place had also been suggested to me by Prof. Dubreuil in his communication dated the 28th April 1917.

(c) I left Madras on 25th September 1920 to examine the village Vāsudēva-pattanam in the Palakonda taluk of the Vizagapatam district, included in the year's programme, and reported to contain "a Buddhist image with an inscription on its pedestal." Mr. Krishnamacharlu and Mr. P. Visvanatha Ayyar, the Photo-artist of my office, accompanied me on this tour. It was disappointing to find in the village only a later-day Vaishnavite image called locally Vāsudēva. But opportunity was then taken by me to visit Mukhalingam in the Ganjam district and obtain photographs of the ancient temples, which are good representations of the Orissan style of temple architecture, with special reference to the finely-worked friezes on the entrances of the Mukhalingēśvara temple of this place which are explained by the local priests as depictions of the incidents connected with the origin of the Linga enshrined in the temple. The workmanship is very fine and full of details and in some cases reminds us of the sculptures of the Āndhra period. The photographs obtained here are given in Appendix D below as Nos. 638 to 644.

In the same temple, I noticed a particularly curious drawing which represents a naked goddess standing with her head cut off by herself with a sword and kept in the left hand and treading upon a married couple below, in the act of coition. On either side of this goddess but on a lower level are found two other minor naked goddesses drinking the stream of blood gushing out from the neck of the major goddess. A red lotus with eight petals serves as the background for all these drawings. This was considered by me to represent a goddess of the Śāktas and I referred the drawing (No. 219 of Appendix E), to that veteran scholar of Śākta literature, Sir John Woodroffe, Justice, Bengal High Court, Calcutta, who has been kind enough to furnish me with the interesting note on the picture given below—

"The picture which has been sent is that of Chhinnamastā also called Prachanda-Chandikā. As will be seen from the Dhyānas the picture does not in detail conform to them and possibly was drawn by some one not versed in the subject. Particularly note that she is not drinking her own blood. The popular account is that Dēvī to satisfy the thirst of her two attendants Dākinī and Varinī cut off her own head and nourished them with her blood. The esoteric significance is said to be that the Dēvī is Trigūnamayī and is Sattvamayī whilst her attendants represent Tamas and Rajas. This is one of the ten Mahāvidyās' forms, which the Dēvī assumed to startle and terrify Śiva when he refused to allow her to go to Daksha's house. I have come across the same figure in Tibetan banners. Historically, this form of Dēvī may belong to some aboriginal cult taken over. She is called Chandālīnī. Like Tārā she is big-bellied. As appears later she is fond of man-sacrifice. Below are quotations from the *Tantras*. In her Dhyāna given in the *Tantrasāra* (this Dhyāna is taken from the *Viśvasāra Tantra*) she is described to be lustrous as ten million suns and holding her own head in her left hand with the mouth wide open and the tongue hanging out therefrom, drinking one of the three streams of blood which is coming out of her own neck. The hair, which is loose, is dishevelled. She is decked with various flowers. In her right hand she is holding the sword. She has got a garland

of severed heads for ornament. The points of the compass are her sacred thread (*yajñōpavīta*). She is standing on Rati and Kāma who are united in the reversed way (*viparītarati*). This position indicates that Śakti is action in creation, not Śiva. She is always sixteen years of age with large and rising breasts. On her left and right side are her two attendants Dākini and Varnini, who are drinking the two other streams of blood streaming out of Dēvi's severed throat. Varnini is of red colour, passive of aspect and has her hair hanging loose. She is holding in her left hand a skull and in her right hand a sword. The points of the compass are her raiment and she has got a sacred thread of great serpents. She is lustrous like flaming fire. She has got her right foot forward. She is decked with various beautiful ornaments and also with her garland of bones and is always sixteen years of age. On the left (of the Dēvi) is Dākini. She is bright like the sun at the time of final dissolution and her matted hair is bright like lightning. She has three eyes and has white teeth which being protruded make her face fearful to behold. Her two breasts are large and high. She is the great Dēvi who is fearful to the beholder. Her hair is hanging loose and the points of the compass are her raiment. Her great tongue is hanging out of her mouth and she is decked with a garland of severed heads. She has got in her left hand a human skull and she is drinking the third stream of blood gushing out of the throat of the Dēvi. The Dēvi should be meditated upon as being always attended by these two.

"The *Yantra* of Chhinnamastā may roughly be described as under:—Draw lotus of eight petals on the Bhūpura. On the pericarp of the lotus draw the figure of the Yōni, and on this draw three concentric circles. The Bija of the Dēvi should be written within the circles and the Yōni. She is the sixth of the ten Mahāvidyās. The other Mahāvidyās are:—(1) Kālī, (2) Tārā, (3) Shōḍaśī, (4) Bhuvanēśvarī, (5) Bhairavī, (7) Dhūmavati, (8) Bagalā, (9) Mātangi, (10) Kamalā. The *Sammōhana Tantra* states that there are some Sampradāyas which speak of other Vidyās in addition to the ten above mentioned.

"According to the *Śāktapramōda* published by the Venkaṭesvara Press, Varnini and Dākini represent Rajas and Tamas guṇas respectively and the Dēvi Chhinnamastā herself is Trigūṇamayī. The *Yantras* also differ slightly from that given above.

"The *Tantrasāra* gives another Dhyāna of Chhinnamastā which is as follows:—
"She is standing with right foot forward holding in her hands her severed head and the sword—her raiment is the points of the compass and she is drinking with pleasure the nectar-like blood gushing out of her neck. The gem on her head is held there by great serpents. She has three eyes and is wearing a garland of red lotuses which is resting on her breast and she is standing on Kāma who is united with Rati. On her right is standing Varnini who is very white and has her hair hanging loose and holds in her hand a skull and a sword. She is the product of Rajogūṇa, she is gleefully drinking one of the streams of blood gushing out of the neck of the Dēvi and a gem is held in its place on her forehead by great serpents. On the left of the Dēvi is another (Śakti) who is standing with left foot forward. She is black in colour and holds in her hands a skull and a sword and is engaged in gleefully drinking one of the streams of blood gushing out of the Dēvi's neck. She is Tamas and her name is Dākini and she is able to devour the whole world at the time of Pralaya. Chapter XIV of the unpublished *Vārāhatāntara* gives an account of Chhinnamastā. There the Mantra is given of the Dēvi; the worship of the Dēvi, it is stated there, grants Dharma, Kāma and Artha. The worship should be done on the cremation ground, or in a lonely house or cave where the Sādhaka may not be observed by the Paśu. The details of the worship are also given. The Dhyāna of the Dēvi runs thus:—
'Meditate upon the Dēvi Mahāmāyā who grants all blessings. Meditate upon the wonderful garden in the island in the ocean of nectar (which is) on the bank of the white lake adorned with various gems, having four entrances to it with rows of columns adding to its beauty. Four Kalpa trees constantly dropping nectar are there. Meditate there on the Dēvi Chhinnamastā who is large of belly (mahōdarī) standing on a corpse. She has four hands, her raiment is red and she has three eyes. On her head is a high crown. In her right hand is the great sword and in her left she is holding a lotus, (with the remaining) two hands she is making the gesture of the book (or holding a book). She having severed her own head is drinking the blood

that is gushing out. She is red like the rising sun and on her (severed) head (forehead) is the half moon. She is being adored by many Rishis and she is wearing a *yajñopavīta* made of great serpents.' This Dhyāna differs in many particulars from the Dhyāna given elsewhere.

"The Dēvi in the centre represents Sattvaguna and the other two Rajas and Tamas gunas as the second Dhyāna reproduced from the *Tantrasāra* shows."

While returning from the north I broke journey at Bezvada. In the ancient Mallikārjuna temple of the place I noticed a panel of a sculpture in relief of Nrisimha treading upon Hiranyakaśipu, built into the west wall of the central shrine and took a photograph of it (No. 655, Appendix D). It is a very ancient sculpture showing some similarities to the art of the early Pallava and Chālukyan periods. After finishing my tour in the northern districts, I returned to headquarters on 5th October 1920.

(d) On 16th November 1920 Mr. G. V. Srinivasa Rao and myself accompanied the Government Epigraphist for India, at his request, to Mahābalipuram to copy and read from stone a Pallava inscription on a *balipāṭha* there and another at Vāyalūr for publication in *Epigraphia Indica*. We returned to headquarters on 21st November 1920.

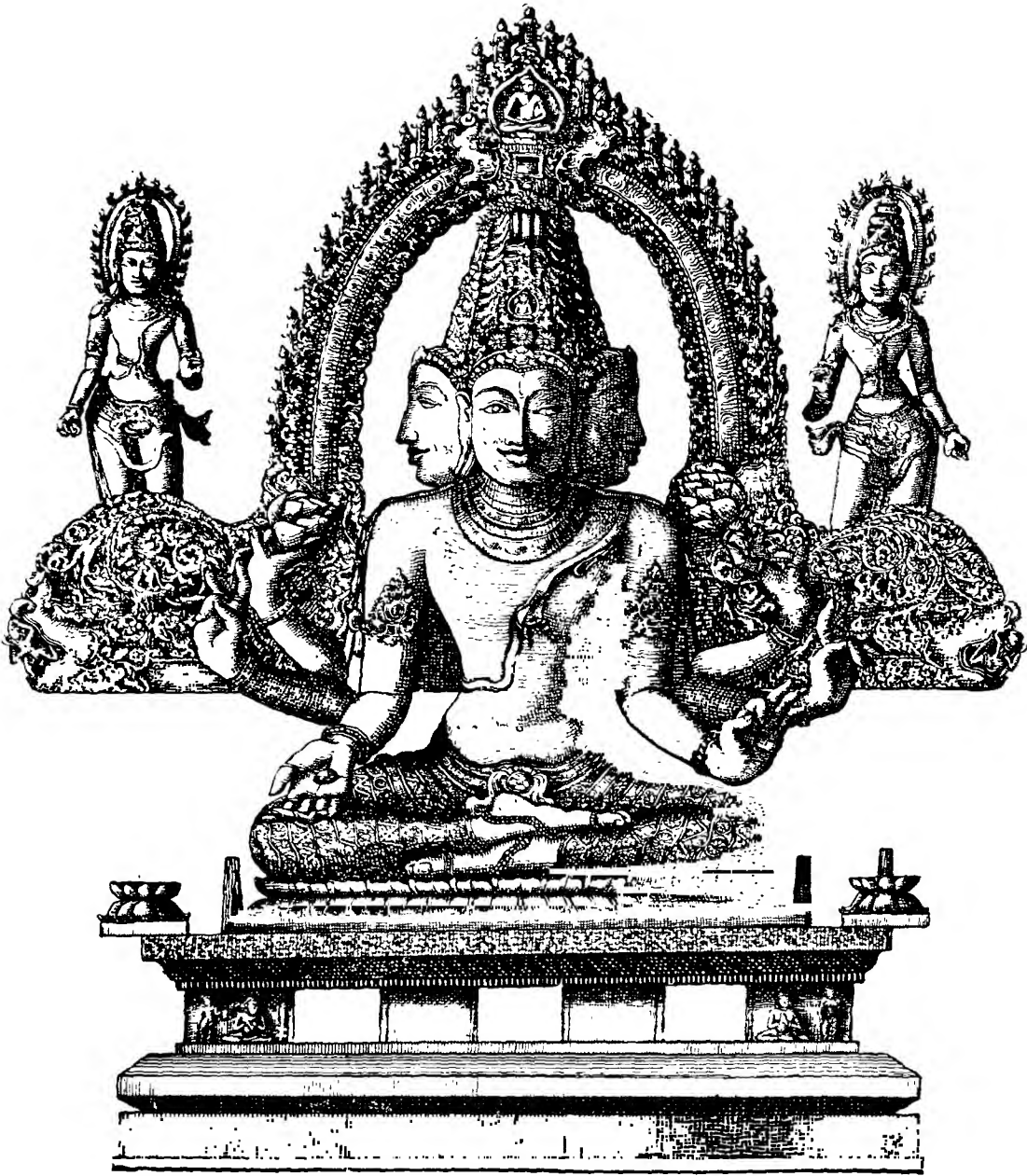
(e) On 2nd December 1920 I left for Mangalore in the South Canara district with Mr. P. Visvanatha Ayyar to examine *in situ* the inscriptions copied in this district in 1901, for publication in *South-Indian Inscriptions*, Vol. VI. The Publication Assistant Mr. C. R. Krishnamacharlu with the Telugu-Kannada Reader Mr. T. T. Sharman had already been engaged in this work since November 1920. My work in this district occupied me till the end of December and I returned to headquarters on 31st December 1920. I took this opportunity to study somewhat closely the Jaina monuments of the district—which was the centre of this religion till comparatively a very late date, as it is even now. In the Śiva temple of Mañjunātha in the suburb of Mangalore called Kadri are three bronze statues of Jaina deities for which sketches have been made by Mr. P. Visvanatha Ayyar (Nos. 220 to 222 of Appendix E). Besides these, the two stone Jaina images called Śāraṅganātha (Śāraṅganātha?) and Matsyēndranātha set up in the niches of the temple have also been photographed (Nos. 665 and 666 of Appendix D). Of the three bronze statues mentioned above, one called 'Brahmā' by the priests of the temple is particularly interesting from the standpoint of workmanship which is of a high order as can be seen from the reproduction of it given in Plate No. 1. On the pedestal of this image is an inscription in Grantha script and in Sanskrit verse which says that 'the Ālupa king Kundavarman of the Sōmavāmśa set up in the Vihāra at Kadirikā the image of Lōkēśvaradēva on the evening of that day in the tenth month (*i.e.*) Makara, in Kali 4068, which had Rōhinī as its star when Jupiter was in Kanyā. Since the other inscriptions of the place appear in *South-Indian Inscriptions*, Vol. VI (now in press), I have thought it advisable to include this inscription in the same volume. From the above-noticed Jaina associations, the neglected *mānastambha* in the compound of the temple and the name Mañjunātha of the līnga it has to be inferred that this temple was originally a Jaina onē.

A panel of Jain teachers found at Kārkala has been photographed and given as No. 2 in Plate I. The two bottom rows of the panel represent the following teachers beginning from the proper right, viz., (1) Kūmudachandra Bhaṭāraka, (2) Hēmachandra Bhaṭāraka, (3) Śrī Chāru[kīrti]pāṇḍitadēva, (4) Śrutamuni, (5) Dharmabhūṣaṇa Bhaṭāraka, (6) Pūjyapādasvāmi, (7) Vimalasūri Bhaṭāraka, (8) Śrīkīrti Bhaṭāraka, (9) Siddhāntidēva, (10) Chārukīrtidēva, (11) Mahākīrti Rāvuḷa and (12) Narēndrakīrtidēva.

(f) My next tour was in the southern districts of Tanjore and Trichinopoly in connexion with the publication. It began on 9th February 1921 and closed on 3rd March 1921. Mr. G. V. Srinivasa Rao, the Senior Assistant, accompanied me to the villages, Allūr, Tiruchendurai, Andanallūr and Nāṅgavaram where we examined some inscriptions in original on the stone and copied some new ones. These latter are included in *South-Indian Inscriptions*, Vol. VI—(Texts).

(g) On 20th March 1921 again I left with Mr. G. V. Srinivasa Rao for Conjeeveram to examine inscriptions for publication *in situ* at the neighbouring villages of Vēppaṅḷam and Śevallimēdu and returned to headquarters on 23rd March 1921. Here Mr. Rāmanatha Ayyar, the Collection Assistant and myself

PLATE I.



1. No. 220 of Appendix E.—Bronze Statute of Barhmā (?) (Lōkēśvara) in the Śiva temple at Kadri.



2. No. 672 of Appendix D.—Sculpture of a group of Jain teachers in the Dharmadhikāri basti at Karkala.

examined the huge copper-images of a chief and his father and mother placed in the Varadarājasvāmin temple. These bear no writing on them but may have to be associated with Tōdaramalla who, in the beginning of the 18th century, re-established the Vishnu image of Varadarāja which for some years previously had been preserved at Udayārpālayam in the Trichinopoly district (See *Annual Report on Epigraphy* for 1920, pages 121 ff., paragraphs 64 and 65). The trustees of the temple object, on sentimental grounds, to the images being photographed though they are not worshipped but merely placed at the entrance of the second *gōpura* and I am making arrangements to obtain accurate sketches of them made by my artist. On the whole I spent 76 days on tour during the year under review both in connexion with the collection and the publication work.

TOURS OF THE ESTABLISHMENT.

5. Mr. C. R. Krishnamacharlu accompanied by Mr. T. T. Sharman, the Telugu-Kannada Reader, proceeded to Dharmapuri in the Salem district on 19th October 1920, for reading from stone certain inscriptions copied in the district in 1900 and 1901 for publication in *South-Indian Inscriptions*, Vol. VI. He examined the inscriptions in the villages of Dharmapuri, Kūttapādi, Halēpuram, Indūr, Rāyakōṭa and Kārimangalam and copied a new Vaṭṭeluttu inscription on a hero-stone of the 10th century A.D. at Dharmapuri. He then proceeded to Mangalore where he arrived on the 1st November 1920. He was occupied here in examining inscriptions for publication, till I joined him from Madras on 3rd December 1920. Subsequently we visited Udipi, Kārkaḷa, Mūdabidure and Vēnūr to examine the inscriptions of these places for publication, during which tour Messrs. Sharman and Visvanatha Ayyar accompanied us. Though some work had yet to be done in the district Mr. Krishnamacharlu returned to headquarters with me on 31st December 1920 as his presence was necessary in connexion with the Telugu-Kannada manuscripts which he had to pass for the Press. In addition to the examination of old inscriptions for publication, 11 new inscriptions have been copied in this tour.

6. Mr. G. V. Srinivasa Rao, the Senior Assistant who is in charge of the Tamil section of the publication work visited 39 places in the North and South Arcot, Chingleput, Trichinopoly, Madura, Tanjore and Tinnevely districts between 12th April 1920 and 21st June 1920 at the first instance, and again between the dates 17th January 1921 and 2nd March 1921, for the examination of some stone inscriptions under publication. Further he secured estampages of 15 new inscriptions at the villages Dēśūr, Śalukki and Maṇimūrtēśvaram noted in the programme for the year. During these tours he copied 18 additional inscriptions which will be published in *South-Indian Inscriptions*, Vol. VI with the others of the places to which they belong.

7. Mr. A. S. Ramanatha Ayyar, the Junior Assistant worked in the Gooty taluk from 19th August 1920 to 31st August 1920 with the new Kanarese Assistant Mr. K. Krishna Ayyangar whom he had to train up in camp work. After staying at headquarters for three weeks subsequently he left it on 21st September 1920 and visited the villages Pūṇṇam (Karur taluk, Trichinopoly district), Paṭṭisam (Kumbakonam taluk, Tanjore district), Ālaṅgudi (Pāpānāśam taluk, Tanjore district) and Kāṭṭumannārkōyil (Chidambaram taluk, South Arcot district). He then took up the work of exhaustively collecting the inscriptions in the town of Conjeeveram which was executed partly last year. This work occupied him from 24th January 1921 to 30th March 1921 on which latter date he returned to headquarters. His entire collection, numbering 228 inscriptions, contains some early Chōla records of Parāntaka I, Rājarāja I, Rājendra-Chōla I and Kulōttunga-Chōla I. Specially noteworthy among these is the copy of the first six verses of the *Sūryaśataku* of the early Sanskrit poet Mayūra engraved in characters of about the eleventh century A.D. on a pillar in the Durgā shrine in the Kachchīśvara temple at Conjeeveram.

8. Mr. V. Venkatasubba Ayyar, the Tamil Ephigraphical student, copied inscriptions in the villages Vengalattūr, Kalavai, Āyal, Ayyampālayam, Pēraṇamallūr and Raghunāthasamudram in the North Arcot district, Mēlpādi and Chittoor in the Chittoor district, and Nīrperuttagam in the South Arcot district and then inspected 167 villages of the Gudiyattam taluk in the North Arcot district. He was engaged in this work for nearly five months, i.e., 13th November 1920 to 2nd April 1921 and collected in all 106 inscriptions. About twenty villages of this taluk had to be reserved

for next year since the hilly nature of the taluk and the consequent difficulty of communication hindered rapid progress of his touring work. Mr. Venkatasubba Ayyar has noticed the existence of Jaina monuments at the villages Mēlpādi and Tennampattu in the Chittoor and North Arcot districts. The earliest record of his collection is inscribed on a hero-stone and is dated in Śaka 842 (=920 A.D.). It comes from Chandattūr in the said taluk. He also brought to my notice the existence of five sets of copper-plates (numbering 19 sheets in all) at Udayēndīram in Gudiyattam taluk which he later on secured for this office through the Tahsildar of that place. These belong to the Pallava and early Chōla periods and are published in the *Epigraphia Indica*, Vol. III, pages 75, 81 and 145 and in *South-Indian Inscriptions*, Vol. II, Nos. 74 and 76. Some of these were even then incomplete and some more plates are now missing. I have opened correspondence with the Tahsildar of Gudiyattam requesting him to make enquiries about these plates. The 19 plates now secured have been purchased for the Government Museum and will be deposited therein at an early date.

9. Mr. K. Krishna Ayyangar, the probationary Kanarese Epigraphical student, has finished the survey of the Gooty taluk where he worked from 19th August 1920 to 11th December 1920, i.e., for nearly four months. He inspected 159 villages in all of which only 66 contained epigraphs. His collection which numbers 148 inscriptions includes some records of early Western Chālukyan kings, Pulakēsin (II), Vikramāditya I, Vijayāditya, and Kīrtivarman II, whose stone inscriptions are very rare. These come from the villages Bētāpalli, Peddavadugūru, Konḍupalli, Dimmaguḍi and Nīlūr of this taluk. Besides these some hero-stones, of about the eighth and ninth centuries A.D. have been noticed and examined by Mr. Krishna Ayyangar at the villages, Hāvaligi (No. 443 of Appendix B), Viḍapanakallu, Vēlpumadugu, Appājipēta and Katrimalla. At Uruvakōṇḍa, Mr. Ayyangar reports, is an old library in the *maṭah*. This may be examined when convenient by the staff of the Government Oriental Manuscript Library if they have not already done so. He has also secured 8 copper-plate records most of which are of a later date and are in some cases of doubtful authenticity, being forgeries made in the interests of village officers and servants who contrived thereby to establish their rights to certain services and to the lands and incomes attached thereto.

10. Mr. A. Rangaswamy Sarasvatī, the Telugu Epigraphical student who began the survey of the Tenali taluk in the Guntur district, last year, has completed it this year, and in addition has visited the villages Juttiga, Mogallu, Natta-Rāmēśvaram and Tāduvāyi and his entire collection numbers 137 inscriptions. Thus the programme of field work as given in the last year's report has been almost completely worked out, 22 places out of 27 having been examined during the year.

THE YEAR'S WORK.

Publication.

11. For the new series of *South-Indian Inscriptions*—(Texts), in addition to the 2,998 pages of manuscript for Volume V already sent to the Government Press as stated in my *Annual Report* for 1920, paragraph 9, 40 more pages have been sent for the same volume and 3,050 pages for Volume VI have also been sent to the Press during the year. The manuscript of the Ceylon inscriptions containing about 16 pages proposed to be included in Volume VI has also been sent to the Press. 157 pages for Volume IV and 37 pages for Volume V of galley proof have been received towards the close of the year since 9th March 1921 and they are being checked. 161 pages of second proofs for Volume IV received during the year since 11th February 1921 are also under correction. These will be returned to the Press at an early date. Owing to special work occupying the Government Press during the last year in connexion with the Electoral Rolls and the new Legislative Councils no proofs were received from the Press between 17th April 1920 and 11th February 1921.

Collection.

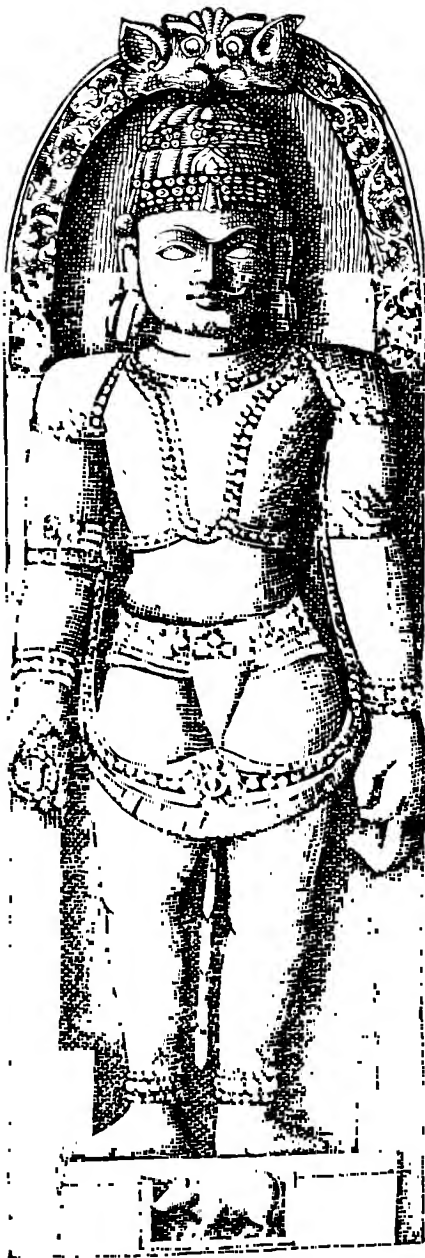
12. (a) As the result of the tours detailed above 675 inscriptions have been copied during the year and of these 646 are registered in Appendices B and C. The remaining 29 inscriptions are reserved for publication (see paragraphs 5 and 6).

PLATE II.

3. No. 222 of Appendix E.—Bronze Statue of Nārāyaṇa (?) in the Śiva temple at Kadri
4. No. 223 of Appendix E.—Stone image of a Jain deity in the same temple
5. No. 666 of Appendix D.—Stone image of Matsyēndranātha in the same temple.



3



4



5

Besides the five sets of copper-plates (already published) purchased from the trustee of the Rāmachandra-Perumāḷ temple at Udayēndiram, 16 new records have been secured for the office during the year. Of these, the two sets (Nos. 1 and 2 of Appendix A) sent for my examination by the Diwan of Parlakimedi and the two sets (Nos. 4 and 16 of Appendix A) which were kindly secured for my examination by Mr. T. C. Rath, B.A., District Munsif, Chodavaram, and by Mr. K. V. Lakshmana Rao, M.A., who take much interest in epigraphical studies are of an early period and their importance is fully detailed in Part II.

(b) The forty-nine photographs taken and five sketches made for the office by Mr. P. Visvanatha Ayyar during the year are registered in Appendices D and E. Appendix F contains the date calculations made for some of the year's inscriptions by the office with the help of Diwan Bahadur L. D. Swamikannu Pillai and his *Ephemeris*.

Conservation.

13 (a) Besides the five sets of copper-plates noted in paragraphs 8 and 12 above four other sets (Nos. 1, 2, 11 and 12 of Appendix A to the *Annual Report* for 1920) which are also of an early period have been purchased for the Government during the year and are deposited in the Madras Museum. The Tahsildar of Nellore, who was requested to arrange for the purchase for Government of the early copper-plate record No. 2 of Appendix A to my Report for 1920, states that the discoverer of the plates rescued them from an attempt to melt them. It is reported by the owner that another set discovered together with this had been melted previously. In view of this tendency in ignorant people to destroy valuable records in this manner it is advisable that the Government request the district officers to take special interest in the collection of such records. It may not be too much for the Government to issue notifications or leaflets in the vernaculars promising good prices for inscribed copper-plates brought to the notice of Government officials by private persons. Such valuable material should thus be saved from destruction and made available for purposes of research.

(b) With regard to the conservation of stone inscriptions, I have to bring to the notice of the Government the following facts and request that necessary action may be taken in a more effective manner than had been done hitherto with regard to their preservation. Mr. C. R. Krishnamachari, in the course of his inspection at Mangalore, found an inscribed stone containing inscription No. 23 of 1901 (already copied) missing. The matter was referred to the Collector who on inquiry reported that the local officers could not trace out the stone and in his letter Ref. on C. No. 179/21-E, dated 11th March 1921, requested me to furnish him with a list of all the inscribed stones of the district so far registered in order that he might take steps to ensure their proper preservation in future by making the village *Patels* responsible for the work. A list of these was furnished to him with my letter No. 194, dated 19th March 1921. I wish to represent to the Government in this connexion that all Collectors be requested to take such steps as would save from misuse or neglect all epigraphical monuments in their jurisdictions already inspected or otherwise.

(c) Mr. V. Venkatasubba Ayyar reports that the inscribed stones in the Kailāsanātha temple at Veṅgalattūr, Cheyyar taluk, North Arcot district, have been misplaced in the recent renovation of the structure and some of these stones are missing. There are not wanting other instances of epigraphical monuments missing or being misused. My Kanarese Assistant, Mr. K. Krishna Ayyangar, reports that in the Gooty taluk of the Anantapur district the following inscribed stones noticed by Mr. Sewell in his *List of Antiquities*, Volume I, are now lost :—

- (1) Stone on the tank-bund at Gooty.
- (2) Stone at Setnepalli.
- (3) Stone at Ūtakallu.
- (4) Stone at Tamballapalli.

And again two inscribed stones at Pātakottacheruvu noticed by Mr. V. Ranga-chari in his *Inscriptions of the Madras Presidency* (Volume 1, page 6, Nos. 36 and 37) are missing. Mr. Krishna Ayyangar also brings to my notice that an inscribed stone

at Yeddulapalli in this taluk noticed by Mr. Sewell was broken into pieces just a few days before his visit to the village and built into the new Āṇjanēya temple. There are instances also of inscribed stones being used in private houses.

(d) The deserted temple of Śiva to the north of the village of Śēṅkunṇam in the Gudiyattam taluk, North Arcot district, is an ancient one and contains inscriptions of the time of Rājārāja I and his son who came to the throne in A.D. 985 and 1011 respectively. In structure it resembles the early temples of Mēlpādi which have been conserved by Government. I recommend its conservation since the temple is in a dilapidated condition and roots of the trees growing on the top have pierced through into the walls of the temple. The inscribed stones are certain to fall to the ground if left uncared for and are likely to be utilized by the villagers for private purposes as they have done with the other stones of the temple.

(e) Piramiyam, a village situated about 10 miles from Dhārāpuram in the Coimbatore district, was visited during last year and was found to contain a small unicellular temple in ruins, the walls of which are covered with a number of inscriptions, in early Vatteluttu characters and in a sufficiently good state of preservation, of a certain Kalimūrka Vikrama-Chōla, probably a Kōṅgu-Chōla king, who has, on the evidence of a dated inscription of his at Tiṅgaḷūr, Coimbatore district (No. 614 of 1905) been assigned to the first half of the eleventh century A.D. The temple has no *linga* in it and no worship is being conducted therein; and in view of the importance of the information which these inscriptions furnish in respect of the later kings of Kōṅgu and the Vatteluttu script in which the records are engraved and in consideration of its neglected condition, the shrine is recommended for conservation and may be repaired at a small cost by keeping the fallen slabs in their proper positions.

14. Among the other objects of epigraphical interest that have been examined during the year and deserve to be conserved as protected monuments are—

(1) The deserted temple at Allūr in the Trichinopoly taluk and district which is completely built of stone and contains many inscriptions of the early Chōla period. This temple is situated in the midst of the wet lands, a mile to the south of the village.

(2) The Śiva and Vishnu temples at Nangavaram, Kulittalai taluk, Trichinopoly district. The central as well as all the minor shrines are built of stone from the pinnacle to the bottom.

(3) The Śiva temple at Tiruchchendurai, Trichinopoly taluk and district, which is grossly neglected and has its inscriptions buried under earth.

(4) The deserted temple with early Chōla inscriptions at Śēṅkunṇam referred to above.

Besides, the Collector of Arantapur may be requested to issue instructions for the proper preservation either by the village officers or by removal to the taluk office, of :—

(1) The stone at Bētāpalli containing an inscription of Vijayāditya (No. 333 of Appendix B).

(2) The stone at Peddavadugūru containing inscriptions of Satyāśraya (Pulakēsin II) (No. 343 of Appendix B).

(3) The stone near Kondupalli containing an inscription of Vijayāditya (No. 359 of Appendix B).

(4) The stone at Dimmagudi with an inscription of Vikramāditya I (No. 364 of Appendix B).

(5) The inscribed pillar in front of the temple at Nīlūru (No. 346 of Appendix B).

(6) The hero-stone at Hāviligi engraved in early Kannada characters (No. 443 of Appendix B).

15. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, Madras, during 1920-21 :—

PLATE III.



6. No. 640 of Appendix D.—Lintel of the second entrance in the Mukhalingēśvara temple at Mukhalingam.



7. No. 617 of Appendix D.—Nrisimha in the Mukhalingēśvara temple at Mukhalingam.



8. No. 655 of Appendix D.—Nrisimha in the M.likājuna temple at Bezvada.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	4,290	13	5
Establishment (including the temporary additions to pay)...	16,266	3	10
Travelling allowances	3,442	13	3
Contingencies	7,053	14	8
Total ...	31,053	13	2

Receipt.

Grazing fees.	7	0	0
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16. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1921.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one viewfinder, one tripod stand and one Bush Rapid Applanet lens.	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	..	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

17. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Anantapur district*.—66 villages of the Gooty taluk.

II. *North Arcot district*.—167 villages of the Gudiyattam taluk, Ayal (*Arkonam*), Ayyampālayam (*Arni*), Kalavai (*Walaiah*), Mēlsēshamaṅgalam, Dēśūr and Veṅgaḷattūr (*Cheygar*), Peraṇamallūr, Raghunāthasamudram and Śalukki (*Wandiwash*).

III. *South Arcot district*.—Kāṭṭumannārkoṃyil (*Chidambaram*) and Nirperuttagaram (*Giṅgee*).

IV. *Chingleput district*.—Conjeeveram (*Conjeeveram*), Puḷal (*Saidapet*) and Śingaperumālkoṃyil (*Chingleput*).

V. *Chittoor district*.—Chittoor and Mēlpādi (*Chittoor*).

VI. *Guntur district*.—84 villages of the Tenali taluk and Tāduvāyi (*Sattēnappalle*).

VII. *Kistna district*.—Mōgallu (*Bhimavaram*), Juttiga and Natta-Rāmēśvaram (*Tanuku*).

VIII. *Madura district*.—Kottapalli (*Dindigul*).

IX. *Tanjore district*.—Ālaṅgudi (*Papanasam*) and Paṭṭisām (*Kumbakonam*).

X. *Trichinopoly district*.—Punnam (*Karur*).

18. Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1921-22.

A.—Places reported to contain inscriptions by Government officers and private gentlemen and selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Adamankōttai	Dharmapuri-Salem ..	An inscription on the Salem-Bangalore road.
2	Araṣarkōyil	Madhūrāntakam-Chingleput.	A Vishṇu temple with inscriptions.
3	Bhairavakōṇḍa	Udaiyagiri-Nellore ..	Cave temple.
4	Gujarātipeṭa	Chicacole-Ganjam ..	An old temple with inscriptions.
6	Hampi	Hospet-Bellary ..	For reading inscriptions <i>in situ</i> for publication.
6	Kōṇḍakambēru	Malkangiri-Vizagapatam.	Reported to contain inscriptions.
7	Konthagai	Madura-Madura ..	Do.
8	Nellittōppu	Papanasam-Tanjore ..	A temple of Śiva with inscriptions under repairs.
9	Pallavaram	Chingleput-Chingleput ..	To copy the beginning of the inscription in the cave temple.
10	Paṭaṇam	Kadiri-Anantapur ..	Contains old inscriptions.
11	Purushōttapuram ..	Chicacole-Ganjam ..	Rock-cut images.
12	Śingaperumālkōyil ..	Chingleput-Chingleput ..	To see whether the cave shrine of Nṛsiṃha contains any inscriptions.
13	Śiruguppa	Adoni-Bellary ..	An inscribed slab on the Deśanar anicut.
14	Śriperumbōḍar	Saidapet-Chingleput ..	Contains a Vishṇu temple full of inscriptions.
15	Veligōṇḍa	Nellore	Reported to contain old inscriptions.

B.—Detailed survey of inscriptions—talukwar.

1. Bapatla taluk—Guntur district.
2. Conjeeveram taluk—Chingleput district.
3. Madanapalle taluk—Chittoor district.

I have the honour to be,

Sir,

Your most obedient servant,

G. VENKOBΑ RAO,
Assistant Archæological Superintendent.

APPENDIX.

A.—List of copper plates examined during the year 1920-21.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Agent and Diwan to the Hon'ble the Raja of Parakimedi, Ganjam district.	Eastern Ganga.	Maharaja Devendrarvarman, son of Gunarnava.	18th year of reign.	Sanskrit (in Telugu).	Returned to the owner.	Epigraphica Indica.	Records the tax-free grant of the village Huduvaka in the Pushyagiri-Panchali-vishaya, by the king, to his guru Patanga-Sivacharya for <i>guru-puja</i> . The latter gave half of the village to (the god) Yogesvara-Bhutaru.
2	Do.	Do.	Maharaja Anantavarman, son of Maharajadhiraja Devendrarvarman.	204th year of reign, Margasirsha, sukla, trayodashi.	Do	Do.	Do.	States that the king made a tax-free gift of the village Talathere in Kroshtnka-varitani to the venerable scholar Vishnu-Somacharya of the Parasa-gotra residing at Srimgatika-agrahara in the Kamarupa-vishaya. The grant was made on the occasion of a marriage at the request of the king's brother Jayavarman.
3	M.R.Ry. T. C. Rath, B.A., District Munsif, Chodavaram, Godavari district.	Sailodbhava.	Dharmaraja	Samvat [?] [8]—100 (i.e., 800), Vaisakha, su. dasao.	Sanskrit (in Nagari).	Do.	Do.	Records the tax-free gift of half of the village Koptoda in the Khidimgahara-vishaya to the Agnihotri and Bhakta Gomadevasami of the Kausiba-gotra and Vajasaneya-varman.
4	M.R.Ry. Pottam Venkappa (Garu of Konakonda through the Tahsildar of Gooly taluk, Anantapur district.	Vijayanagara.	Krishnaraya	Saka 1435, Angirasa, Ashadha, Sukla-dvadasa.	Do.	Do.	Do.	Registers the grant by the king of the villages Krishnapadu, Purna-Puslapadu, Peddu-Puslapadu, Siksesa and Venulapadu with the village Danjanayaka-cheruvu surnamed Krishnarayasamudram, to a large number of Brahmins on the occasion of the gift of Dhanya-Moru (i.e., Morn of gram). The village belonged to the 'Edapti'-sima of the Gutti-rājya.
5	M.R.Ry. Busi Nagi Reddi Garu, Vajja-Karur in the same taluk.	Do.	Virapatalapa Enkkarāya	Saka 1169, Jaya (wrong), Asvija, su. 10.	Telugu	Do.	South-Indian Inscriptions.	A clear forgery. Presumes to register the several ayagāras (incumbents) like reddi, karanam, purohita, etc., for the villages of Potipadu and Kavuluru in the Gutti-durga founded by some private individuals. Reference is made to a certain Sambhaji Tipparaju.
6	M.R.Ry. Chinnappa Reddi of Chittur in the same taluk.	Do.	Virapatalapa Maharāya, 'ruling at Vidyanagara'.	Saka 1093, Vijaya, Vaisakha ba. 7.	Do.	Do.	Do.	Characters are too late for the date given. Also a forgery. Gives the lands assigned to the several services attached to the village Turimela in the Gutti-rājya. Lands attached to the local temples of Chennakesvara and Isvara are also mentioned.
7	M.R.Ry. Garudachari, Dharmakarta, Ahjanēya-svamin temple at Kasapuram in the same taluk.	Do.	Virapatalapa Maharāya, 'ruling at Vidyanagara'.	Saka 1377, mistake for 1477, Rakhasa, Sravana su. 5.	Telugu and Sanskrit.	Do.	Do.	Purports to be an agrahara-sasana (gift-deed) granted by the king in respect of the village Nejjallu, while camping near it on his way to Gutti, being told that god Hanuman was manifest (jagrata) there.

A.—List of copper plates examined during the year 1920-21—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
8	M.R.Ry Hanuma Reddi or Konganapalli in the same taluk.	Vijayanagra.	Virapratapa Vijaya-Bukkaraya	Śaka 1109, Jaya (wrong), Aśvini, su. 10	Telugu	Returned	South-Indian Inscriptions.	Libe No. 5 above is a forgery of the same date giving the several ayangaras for the three villages Konganapalle, Sankarabanda and Mulukalapenta, which were founded by certain private individuals and mentions the same chief Sambhatī Tipparaju.
9	M.R.Ry Yella Reddi Garu, Khadarpetta in the same taluk.	Do.	Virapratapa Hariharadava-Maharaya, 'ruling at Vidyanagara.'	Śaka 1270, Sarvajit Viśakha, su. 15.	Telugu and Sanskrit.	Do.	Do.	Registers the grant, of the post of reddi with lands attached to it, to a certain Kōtreddi Narayareddi in respect of the village Duvurapalle in the Gutti-rājya known as Bhāskara-kahētra (i. e., seat of the Sun). Incomplete. Narrates in detail the troubles undergone by a Nayaka who owned the village Patakotta-chervu in the matter of making good the loss of merchandise sustained by certain merchants while in transit, in the vicinity of the village. The incident is referred to the time of the occupation of the Karṇāṭaka and the Gutti fort by the Nawab of Golkonda on behalf of the Faohhāyī (i. e., the Mughal Emperor of Delhi). At its commencement the record quotes the date Śaka 1344, Vijaya (wrong), Kartika, su. 10 and refers to the Vijayanagara king Praudhadavaraya. Incomplete. Plates 2 and 4 are missing. Registers the sarvamānya grant of some double-crop (divāra) land in the village Chembala lying in the Rayadurga-venṭe (i. e., province) and Uruvakonda-śima for the benefit of the temple of Chonnakēśvara built on the east side of the village.
10	The Reddi of Gundala in the same taluk.	..	..	....	Telugu	Do.	Do.	Registers the grant of the village Velicherla in the Jalandaki-śthala of the Pankāyī-śima to the east of the Udayachala (i. e., Udayagiri)-durga, by the king who was ruling at Udrakonda, to the Brahman Kondaya of the Bharadvaja-gotra and Yajus-kakha. The donee was a resident of the village Pulugulla.
11	M.R.Ry. P. Narasimha Reddi Garu of Havili in the same taluk.	Vijayanagra.	Sadasiva-Maharaya.	Śaka 1481, Siddharthi, Bhādrapada kṛishna.	Sanskrit (in Nagari).	Do.	Do.	States that a family of seven gaundās, which hailed from Velur-śrīmaṣi on the northern bank of the Palar river in Ayūda-nadu, a sub-division of Paluvur-kōṭṭam, a district of Jayanagonda-Tondamandalam and which settled down near Velur having founded the village of Lattari by clearing the forest, succeeded in repulsing the attack of a band of 500 frebooters who came from the north and that as a reward for this act of heroism Aharangbeg-Pasha conferred on the gaundās the headmanship (?) (gaudikai) of the village of Lattari with right to collect one kalam of grain on every kani of certain lands specified therein. The record seems to be a forgery.
12	The District Munsif of Kavali, Nellore district.	Gajapati ..	Pratapadudra ..	Śaka 1432, Pramōda, Kartika, su. 3, Friday.	Sanskrit (in Telugu).	Do.	Do.	States that a family of seven gaundās, which hailed from Velur-śrīmaṣi on the northern bank of the Palar river in Ayūda-nadu, a sub-division of Paluvur-kōṭṭam, a district of Jayanagonda-Tondamandalam and which settled down near Velur having founded the village of Lattari by clearing the forest, succeeded in repulsing the attack of a band of 500 frebooters who came from the north and that as a reward for this act of heroism Aharangbeg-Pasha conferred on the gaundās the headmanship (?) (gaudikai) of the village of Lattari with right to collect one kalam of grain on every kani of certain lands specified therein. The record seems to be a forgery.
13	M.R.Ry. Perumal Gownden, Gudi-yattam taluk, North Arcot district.	..	Alavagiri Basha (Alavagirī).	Śaka 1012 (wrong), Krōdhana, Vaiyāsi, 21, ba., paṇchami, Monday, Śravaga.	Tamil	Do.	....	States that a family of seven gaundās, which hailed from Velur-śrīmaṣi on the northern bank of the Palar river in Ayūda-nadu, a sub-division of Paluvur-kōṭṭam, a district of Jayanagonda-Tondamandalam and which settled down near Velur having founded the village of Lattari by clearing the forest, succeeded in repulsing the attack of a band of 500 frebooters who came from the north and that as a reward for this act of heroism Aharangbeg-Pasha conferred on the gaundās the headmanship (?) (gaudikai) of the village of Lattari with right to collect one kalam of grain on every kani of certain lands specified therein. The record seems to be a forgery.

A.—List of copper plates examined during the year 1920-21.—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
14	M.R.Ry Rao Babadur V.A. Vaidayar Avargal, Managing Member, Temple Committee, Tanjore.	Maharattas of Tanjore.	Pratapasingha	Saka 1680, Kali 4862, Pramadai, Tai 21, Uttarayanasa, Thursday, Pushya.	Tamil	Returned ..	South-Indian inscriptions.	Registers that Savayi Vijayaraghunatha Gopalar, son of Savayi Vijayaraghunatha Kinmettanen Gopalar, who was the chief of Sirunellikkottai in Pamba-valanadu, a sub-division of Rajendrasola-valanadu in Rajagambhira-valanadu, a district of Rajaraja-valanadu, gave 46 pon of gold to the temple Jayangondanathasvamin in Pamba-nadu for the evening service of the god therein. Another record dated in Saka 1890, Kali 4860, Iavara, Vaigasi, 2, is engraved in continuation of the above on the same plate and registers a gift of 45 Rajagopalachakram-pon of gold by the inhabitants of the sixteen divisions between the western and eastern boundaries of Pappakkudi-nadu, a sub-division of Poyyur-kurram, a district of Jayangondanathasvamin consecrated in a temple which was newly erected after clearing some fruit-gardens.
15	Do.	Do.	Do.	Saka 1680, Kali 4861, Bahudhan-ya, Ahi. 16, Uttarayanasa, Monday.	Do.	Do. ..	Do.	Records a further gift of 91 pon and 2 pazzam by the individual mentioned in No. 14 above for conducting a service called Kolabala-sandi in the same temple. The pon (gold coin) is called Rajagopalachakram. Another record in continuation of the above registers the gift of 48 Rajagopalachakram-pon by Ramavinda Vijayadevar, son of Umeyanallavan Vijayadevar of Nemmalivadi in Sirunellikkottai, a portion of Pappakkudi-nadu, a sub-division of Poyyur-kurram, a district of Rajaraja-valanadu, Rajendrasola-valanadu for the midnight offerings to the god mentioned in No. 14 above. This supplemental record is dated in Kali 1680, Saka 4861 (transposed), Ratu-chanya, Vaigasi 2.
16	M.R.Ry. K. V. Lakshmana Rao Garu, M.A., Diwan of Mungala.	Eastern Chalukya	Budapa	..	Sanskrit in Telugu.	Do. ..	Epigraphia Indica by Mr. K. V. Lakshmana Rao.	Records the grant of the village Arumbaka in the Velanadu-vishaya by the king to the chief Ganqanarayana and its grant by the latter to his mother's sister's son Chandena; see below Part II, paragraph 14.

B.—Stone inscriptions copied in 1920 (continued from the last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT, GOOTY TALUK.					
317	On a pillar to the left side of gate No. 5 of the fort at Gooty.	Vijayanagara	Virapratapa Ramadevaraya	Prabhava, Phal-gupa.	Telugu	Records the gift of the village Turukapalle attached to Gutti, to Jātikartha Nārayana by Biravoli Tiruvengala-nātharāja.
318	On a rock near the Narasimha-svāmin temple on the northern hill in the same village.	..	....	....	Kanarese (verse).	Praises god Narasimha. The characters are of about the 14th century A.D.
319	On another rock in the same place.	..	....	....	Do.	Do.
320	On a slab set up in the prakara of the Ramasvamin temple in the same village.	Vijayanagara	Virapratapa Sadāsivadeva-Maharaya	Śaka 148 [3], Raudri, Vaiśākha, śu. 15.	Telugu	Gift of some annual monetary contributions by the soldiers and other servants residing on the fort at Gutti, to a certain Venkayya-Ayyavaru attached to the maṭha of Raghupati, for the merit of Yara-Timmarāja.
321	On a pillar lying in the prakara of the same temple.	..	....	[Vyaya], Śrāvana, ba. 30.	Do.	Mentions the Mahamaṇḍalēśvara Rāmārāja. Biravolu Timmarajayadeva-Maharaja and registers an agreement regarding certain income in grain, settled previously. The village Hampi is also mentioned.
322	On another pillar in the same place.	Vijayanagara	Virapratapa Vira Venkatespatideva-Maharaya, ruling at Ghanagiri-durga.	Śaka 1515, Vijaya, Jyeshṭha, śu., 2.	Do.	Records a gift of money made for the supply of garlands daily to the god Rāmachandradeva in Jagatapi-Gutti, by the Mahamaṇḍalēśvara Alludu Raghunātharajayadeva-Maharaja of the Solar race and Kaṣyapa-gōtra. Biravolu Timmarajayadeva-Maharaja and Alludu Nagaraja. Registers an agreement relating to the village Karuru, similar to the one given in No. 321 above.
323	On the same pillar .. ..	..	....	Vyaya, Chaitra, ba. 6.	Do.	Mentions the same two chiefs and records a similar agreement in respect of the village of Tatrikalu.
324	On another pillar in the same place.	..	....	Tavapa, Māgha, ba. 12.	Do.	Damaged and incomplete. Mentions Dandamayaka Po-charsa, Chaudya-nālyaka and Chandayanayaka and records a grant of land to god Vinayaka.
325	On a rock between gates Nos. 7 and 8 of the fort in the same village.	..	....	Chalukya-Vikrama year 14, Śukla, Bhādrapada (?) amāvāsa.	Kanarese	
326	On a stone built into the western wall of the mosque near the cemetery in the same village.	Vijayanagara	Harihara	Lost	Sanskrit (verse).	Damaged. Gives in succession a list of Jaina teachers of the Kopḍakunda line, viz., Vakragriva, Elacharya, Amarakṣi, Simhanandi, and Vardhamana-Deśika and refers to the building of a Chaityalaya (Jaina basti) for Pārśva-Jinastha by the general Iruga. The country Kuntala is herein said to be a part of Karṇāṭa.
327	On a rock by the side of the road to Kurnool, two miles from the same village.	..	....	Vyaya, Vaiśākha, śu., 12.	Telugu	Records a gift of land in the village Setaninapalle by its Reḍḍi and Karagan and the Deṣayi of the Gutti-Sarakard to a private individual for his having constructed a well.
328	On a stone set up in a field to the west of Yerrattimmaraju-chervu.	..	....	Durmati, Śrāvana, śu., 10, Monday.	Kanarese	Mentions a certain Raghunātharajaya and registers certain privileges to be enjoyed in connexion with the possession of the local deity.
329	On another rock to the west of the same village.	..	....	Śaka 1481, Siddharthi, Mārgaśira, ba., 11.	Do.	Damaged. Records a lease of the forest land [Jaṅgali-gata] granted in the time of the Mahamaṇḍalēśvara Rāmārāja Tirumalarajaya.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On a stone lying in a field to the east of the same village.	Vijayanagara	Virapratapa Vira Sadāsivadeva-Maharaya.	Śaka 1477, Rakshasa, Chaitra, ba., 12.	Telugu	Incomplete; mentions Jagatāpi Gutti-sima and the god Virupākṣa of the egrahara village Narasapuram alias Krishnarayapuram.
331	On a stone set up in front of the Timmaraju temple at Betapalli.	Do.	Virapratapa Sadāsiva-Maharaya	Śaka 147. Ananda, Adhika-Aśvādha ba., 15, Lunar eclipse.	Do.	Records the grant of three varahas of Dombari-pannu realised from the egrahara village Betapalle to the god Tirumaladeva of the village by the Dombaras (acrobats).
332	On another stone set up in the same place.	Do.	Do.	Śaka 1477, Rakshasa, Vaisakha su. 1, Sunday.	Do.	Records the grant by the Vipravindis, of a certain Vipravindi income to the god Venkateswari of the village Betapalle alias Ganarajapuram attached to the Pulesimangapi in Jagatāpi Gutti-sima.
333	On a stone lying in a field to the north of the same village.	Western Chalukya.	Vijayaditya Satyasraya Prithivivallabha.	....	Kanarese (Arohaic).	Registers a grant of land made by Vikramaditya while Banaraja was ruling over the Turamara-Vishaya; mentions Tarupa-Vasantan and Samanta-Keari as titles of Vikramaditya.
334	On a stone built into a well at Utakallu.	..	....	Śaka 1707, Krodhi, Vaisakha, su. di., 10.	Telugu	Records the construction of the well by a certain Yarra-reḍi.
335	On a rock at the top of the Raṅga-svami hill near Tondapadu.	..	....	Svabhanu, Chaitra, su., 1.	Do.	Damaged. Records the gift of a Garuḍa-pillar by a private individual.
336	On a stone set up near the Anjaneyasvamin temple at Turukapalli.	Vijayanagara	Virapratapa Ramadevaraya	Prabhava, Phalguna	Do.	Partially damaged. Seems to record the gift of the village Irukupalle attached to Gutti to Jatikarta Narayana. See No. 317 above.
337	On a stone set up on the tank-bund at Ubacherla.	Western Chalukya.	Sarvajñachakravarti Bhulokamalla, 'ruling at Kalyana.'	Chalukya-Bhulokamalla year 10, Rakshasa, Jyeshtha, su. 8, Sunday, Uttarayana-Sankranti.	Kanarese	Registers a gift of land and an oil-mill made by the Vaisya Kuchi-setti in the presence of some royal officials for the worship and offerings of the gods Jakkasvara and Kesava-deva of the village Uppungere.
338	On the eastern wall of the Chaudesvari temple in the same village.	..	....	Nandana, Karttika, su., 6, Sunday.	Do.	Records a grant of land made out of the estate belonging to the temple of Chaudesvari to a certain Malloja for having given the finish (banṇa) to the images of Chaudesvari and other deities.
339	On a stone set up in a field to the east of the same village.	Western Chalukya	Jagadekamalladeva	[4th year Uttarayana-Sankranti.	Do.	Much damaged. Seems to record a gift of grain made to the god Kamesvaradeva at Uppungere. - Mentions the Dandanayaka Singi-Nayaka.
340	On a slab lying in front of the Anjaneya temple at Avulampalli.	Vijayanagara	Virapratapa Sadāsiva-Maharaya	Śaka 1478, Rakshasa, Śivavasa, ba., 5, Thursday.	Do.	Stone mutilated. Seems to record a grant made by a private individual to a god (name lost) at Virupakṣapura for burning the lamp on the occasion of Kartika-pūja.
341	On a stone lying in a field to the west of Ramarajupalli.	Western Chalukya.	Tribhuvanamalladeva, 'ruling at Kal-yana.'	Chalukya-Vikrama year 45, Śubba-kṛti, Āsvini, su., Full moon, Monday, Lunar eclipse.	Do.	Records a gift of land made in the name of Kumara-Tailapadeva while he was ruling the Sindavadi Thousand province, by his subordinate Mahamandalesvara Trailokyamalladeva Maharaja who was then ruling over Hambulige.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a stone lying in a field to the east of Peddavaduguru.	..	....	Khara, Āsvija, su., 1.	Telugu	Records a gift of land in the village Peddavaduguru by a certain Adappanyaka to Viroju, son of Biddauja.
343	On a stone lying near the Īvara temple in the same village.	Western Chalukya.	Satyadaya Śrī Prithvivallabha ...	....	Kanarese (Achaio).	Records the gift of the village Nadanduru and certain taxes in the country of Baparāja by Ereytiyadige, who conquered Banavikraman. The engraver of the inscription was Mahendrapallavachari.
344	On a slab set up in the prakāra of the Ājānēyasaamin temple at Chinnavaduguru .	Vijayanagara	Virapratapa Sadasiṁvadeva-Maharaya	Saka 1474, Paridhavi, Kārttika, su., 12, Saturday.	Telugu	Partially damaged; records a gift of money made by certain Vipravindina to the gods Harumantadeva and Ramesvara of the agrabara village Pinavaduguru alias Timmasamundram on the occasion of the Uthana-dvādasi.
345	On a slab set up in a field to the north of Niluru .	Yadava	... narayana Simhadeva.	6th year, 1137, Yuva, Vaisakha, su., 10, Thursday.	Kanarese (verse and prose).	Partially damaged; records the gift of land and money made to the god Bhogēsvaradeva of the village Hambulige by the Mahamaṇḍalēsvara Rāmakumara Jagatapu (Dandideva Chola-Maharaja who was ruling over the village).
346	On a broken pillar set up before the shrine of a linga a mile to the north of the same village.	Western Chalukya.	... rttivarma Satyasaya Śrī Prithvivallabha.	....	Kanarese	Damaged. Seems to register certain incomes (?) via, bidhara, santiga, etc., to certain gāvurṇas.
347	On a slab set up in the Pamudam-magudi at Pamidi.	..	....	Saka 1437, Yuva, Sravana, su., 16, Thursday.	Telugu	Damaged. Mentions the Goddesses Chaudēsvari and the village Pamidi.
348	On a stone lying at the western end of the main street of the same village.	Vijayanagara	Virapratapa Achyutadevaraya-Maharaya.	Saka [1457], Manuvatha, [Kārttika, su. 16.	Do.	States that the Mahamaṇḍalēsvara [Ma]llinatha Yadyadeva-Maharaja's son Tirumalayadeva-Maharaja built a palem (hamlet) to the west of the village Pamidi in the Jagatapi-Gutti-sima and made a grant of the several incomes from the hamlet to the god Bhogēsvara of Pamidi which had been granted as a magapi by the Mahamaṇḍalēsvara Salharsaja Tirumalayadeva-Maharaja.
349	On a slab built into the floor in the prakāra of the Bhogēsvara temple in the same village.	..	....	Saka 1...6, Śukla Sravana, su., 16.	Do.	Registers the gift of a stone pillar for burning a lamp thereon to the god Bhogēsvara, by a private individual.
350	On another slab set up in the same prakāra.	..	....	Saka 1440, Pramaḍi, Magha, su., 11.	Do.	Built in; mentions Chint-Tirumalayya, son of Sōmarasaya, who was the prāghani of the Mahapradhana Saluva Timmarasaya.
351	On a third slab set up in the same prakāra.	Vijayanagara	Virapratapa Sadasiṁvadeva-Maharaya	Saka 14[76], Nijānanda, [Kārttika, su. 11.	Do.	Damaged; mentions the god Bhogēsvara of Pamidi.
352	On a fourth slab set up in the same prakāra.	..	....	Chalukya-Vikrama year ... Vijaya, Chaitra, Sunday, solar eclipses.	Kanarese	Much damaged; mentions Chamdaladevi and records a gift, by the Mahamaṇḍalēsvara Kumāra Tālapadeva, of land in the villages Dugarasanaḥalli and Hambulige and also money for the worship and offerings and lamp to god Viṣṇu of Hambulige and for the maintenance of the worshipping aghara of the temple.
353	On a stone lying beside the Īvara temple at Gajarampalli .	Vijayanagara	Virapratapa Sadasiṁvadeva-Maharaya	Saka 1478, Naja, Aṣadha, ba., 13.	Telugu	Damaged; mentions Jagatapi Gutti-sima, Gajaramanapalli and Rāyasamundram.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	On another stone lying in the same place.	Vijayanagara	Virapratapa Sadasiivadaya-Maharaya	Śaka 146[6], Krodhi, Kartika, Śu., 12.	Telugu	Damaged. Records the remission by the king and Hama- raja of certain taxes payable by the barbers of the agahara-village Gajaramapalli in Gutti-durgam.
355	On a slab set up in the Virabhadra temple at Miduturu.	Do.	Virapratapa Vira Krishnaraya-Maharaya.	Śaka 1439, Ivara, Aśvādha, Śu., 11.	Do.	Records the grant of the village Miduturu in the [Puliti]- mangiri lying in the Gutti-sima to the god Vighnasevara of Eruḍala, by Saluva Govindaya, son of Bhojiraja of the Kavundinya-gotra and Apastamba-sūtra, on the occasion of the Prathama-ekādasi.
356	On a stone set up beside the same temple.	Bapa	Mahamandalasvara Chittarasa	Chalukya-Vikrama year 47, Subba- krit, Aśvayuja, Śu., 13, Monday.	Kanarese	Records the grant of the village Bada-Miduturu in the Hantaluḷḷe Thirly district by the king to a number of persons. Also states that a copper-plate grant was also issued in respect of this.
357	On another stone set up in the same place.	Vijayanagara	Virapratapa Sadasiivadaya-Maharaya	Śaka 14[...], Krodhin, Kar- [tika]. b., 12.	Telugu	Records the remission of certain taxes due by the barbers of the village Miduturu in the [Puliti] magani of Gutti- durgam by the Mahamandalasvara Alhaḍu (Aliya?) Kamaraja. Compare No. 354 above.
358	On a stone lying in front of the mosque at Appecherla.	..	....	Varana, Magha, Śu., 1.	Do.	Records the grant of some money made for the burning of a lamp to the god Mallikarjunadeva by a private indi- vidual.
359	On a stone lying in a field to the north-east of Kondupalli.	Western Chalukya.	Vijayaditya Satyasraya Sri Prithviva- labba.	Regnal year 23	Telugu (Archaito).	Refers to a fight between the governors of Varanara- vishaya belonging to Vikrama-tiya, Bali Indra- Baparaja, son of Balikulaḷḷika Narasimha Bapadhiraja, and the lords of Pulagihoguru and records a grant of fifty marutis of land in Pulagihoguru to a certain Fadi- Serinari.
360	On a slab lying near the Añjaneya shrine at Medimkulapalli.	Vijayanagara	Virapratapa Achyutadeva-Maharaya	Śaka 1452, Khara, Margaśira, b., 6.	Kanarese	Completely damaged.
361	On another slab set up in the same place.	Do.	Virapratapa Vira Venkatapurayadeva- Maharaya.	Śaka 1562, Vikra- ama, Bhadrupada, b., 12.	Telugu	Registers a grant of land in the village Medimkulapalli in the Jagatapi Guttidurga-sima by Hiraḍoli Timarajadeva- Maharaja for the lamps to the god Hanumanarayana of the village, on the occasion of the Prathama-dvadasi.
362	On a slab set up in front of the Añjaneya temple at Kandla- guduru.	Do.	Virapratapa Sadasiivadaya-Maharaya	Śaka 146[6], Krodhi, Magha, Śu., 15.	Do.	Damaged and mutilated; mentions Kamaraja Yara-Tima- raja and Jagatapi Gutti-sima. Refers to a tax called boyi-sankamu.
363	On another slab set up in the same place.	..	....	Śaka 1495, [S]dha- rthi (wrong), Śra- vana, Śu., 6.	Do.	Records the grant of a tax called Dombari-pannu to the god Hanumananta-Perumalu of Kandlaguduru by the Domburi Timmayya.
364	On a stone lying in a field to the north-east of Dimmagudi.	Western Chalukya.	Vikramaditya Satyasraya Prithvivalabha.	27th year ..	Telugu (Archaito).	Damaged; records a grant of 20 marutis of land in the village of Muttaluru.
365	On a stone set up in front of the Ivara temple in the same village.	..	....	Śaka 4446 (probably mistake for 1446) Jaya (wrong), Margaśira, Śu., 6.	Telugu	Damaged. Refers to some gift made by a private individual to the temple of Ramaya-linga at Dimmagudi.
366	On a slab lying near the Ivara temple at Chitrachedu.	Vijayanagara	Virapratapa Śrīrangarayadeva-Maharaya, 'ruling at Penekopda.'	Śaka .. Srimukha, Aśha- dha.	Do.	Registers the confirmation of the gift of many lands belonging to the gods and the Brahmans of the villages Chitrachedu and Mulatata by a certain Rangajalu in the presence of the god Raghunatha on the occasion of the Uthana-dvadasi.

B.—Stone inscriptions copied in 1930—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab lying in the compound of the mosque at the same village.	..	....	Saka 1448, Vyaya, Kartika, su., 12, Thursday.	Telugu	Records the confirmation of the grants of lands originally made to the gods and Brahmins of the five villages, Malakatala, Chintalacheruvu, Kōlakonda, Teliki and Chitrachedu in the Gutti-raja in the time of Virapratapa Kumara Bhattaraya by the Mahanayakacharya Katti-Nayaka, by his descendant Tamma-Nayaka.
368	On another stone lying in the same compound.	Vijayanagara	Virapratapa Sadashivadeva-Maharaja	Saka 1477[7], Bhādrapada, su., 15.	Do.	Records the gift of the tax called Dombari-pannu realized from the village of Chitrachedu to the gods Chennakeshvara, Ramasvara and Gopadhipati of the village which had been granted as nayankara to Kumara Kōndarajaya by the Mahamandalesvara Maharaja Yara-Timmayadeva-Maharaja.
369	On a third slab lying in the same compound.	Do.	Do	Saka 1478, Sadharapa, Ashadha, su., 10.	Do.	Incomplete. Mentions Śri Santabhik-havritti-Ayyavaru and the god Mallikarjuna at Śrisailem worshipped by the Narapati, Avapati and Gajapati kings.
370	On a stone set up at the eastern end of Molakatala.	..	....	Saka 1494, Angirasa, Pushya.	Do.	Damaged. Mentions Yara-Timma[r]aja, Chitrachedu and Gutti-raja. Seems to record a gift of the tax Dombari-pannu payable by the village Malakatala, to the god Anantagiri-natha.
371	On a stone set up in front of the Anjaneya shrine at Ramapuram.	..	....	Saka 1499, Fannya, Jyeshtha, su., 10.	Do.	Records a gift of land made to a certain Saffiji for having built the temple, tank and well at Saffijipuram, by the regdi and katapam of Chitrachedu.
372	On a stone set up in front of the Anjaneya shrine at Nagalapuram.	Vijayanagara	Virapratapa Sadashivadeva-Maharaja	Saka 1774 (mistake for 1477), Rakshasa, Ashvina, su., 2.	Do.	Damaged. Mentions Nagalapuram in Jagatapi Gutti-sima and seems to record a grant of rice, green-gram and oil for the Karika festivals.
373	On a rock known as the Nageppalagunda at Nagasamudram.	..	....	Saka 1604, Rudhira, rolgari, Vaishakha, su., 10.	Do.	Records the allotment of the lands under a tank built by Mugala, the son of Dalevuyi Timmaya.
374	On a stone set up in front of the old Gopalavamin temple at Anumpalli.	Vijayanagara	Virapratapa Vira Ramadevaraya, 'ruling at Penunkopda.'	Saka 164[8], Vibhava, wrong 'Kartika, pa., 3.	Do.	Records the gift of lands made by Immadi Papi-Nayaka, the son of the Mahanayakacharya Nagasamudram Anvari Peda Papi-Nayaka to the god Anupalavamin of the village Anumpalle in the Jagatapi Gutti-sima while the Mudra-karta of the Nababu was staying at Ghantikōta.
375	On a stone set up in front of the Anjaneya temple in the same village.	..	Lost	Saka 1672	Do.	Registers the gift of money made to the gods Gopalavamin and Hanumantarya and the Purabit Gopal-Bhatta by the Vaisya, Nagara, and other subjects of the village of Anumpalle in the Jagatapi Gutti-sima while the Mudra-karta of the Nababu was staying at Ghantikōta.
376	On a rock behind the deserted Ivara temple at the same village.	Vijayanagara	Vira Ramadevaraya, 'ruling at Penunkopda.'	Saka 164[8], Krodhana, Phalgun, ba., 30.	Do.	Damaged. Registers the grant of some land for the worship of Śiva in the village Anumpalli made by a private individual on the occasion of the solar eclipse.
377	On a rock near the donagatta at Khadarpeta.	..	....	....	Kannara	Gives the eastern and western boundaries of a canal dug by 'Nayidava of Honnahatige under the orders of its Mahajanas.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On a slab lying in the temple of Āñjaneya in the same village.	..	....	Śaka 1644, Śobha-krit, Nijja-Śa-vapa, su., 3, Saturday.	Telugu	Records the gift of the Garuḍa-pillar by some private individuals.
379	On a rock in the water-course at Obalapuram near the same village.	Vijayanagara	Virapratapa Sadasiṣvadeva-Maharaya	Śaka 1478, Rak-shasa, Pushya, ba., 30, Ardho-daya.	Do.	Registers the gift of the Viparivṛtodi-varṭana realized from the agrahara villages Devārāṇi in Gūṭṭi-sima and Jambuladinne attached to Peṇṇakajarka, for the dasami festival of the god Iḍḍa-Aṇṇabhaladeva by the Viparivṛtodi Channaya.
380	On a stone set up near the well at Mamuduru.	..	....	Śaka 1760, Sarvajit, Vaiśakha, su., 5.	Do	States that a certain Venkaṭa-Reddi constructed the well as a dedication to the god Venkaṭeśvara.
381	On a stone lying in a field to the north-east of the same village.	..	....	Śaka 1460, Surva-dhari, Sravaṇa, ba., 10	Kannarese	Registers the grant of a viṭṭi made by a certain Buminayaka in the village Mameḍḍuru attached to the Puleka-magini, lying in the Gūṭṭi-sima, to a certain Lingaya.
382	On a stone set up near the Āñjaneya temple at Marnepalī.	Vijayanagara	Virapratapa Vira Maharaya 'ruling at Penukonda.'	Śaka 1525, Śubha-krit, Margāśir, ba., 6.	Telugu	Records the grant of the village of Marinepalī in the Puleti-magani of the Gūṭṭi-sima for the offerings of the god Reghunayaka at Gūṭṭi-Durgam by Alluṇṇa Rajadeva-Maharaja.
383	On a slab set up in the temple of Hanumanṭaraya at Sangala.	..	....	Śaka 1480, Kala-yukti, Margāśir, ba., 11.	Do.	Records a grant of land made by Mantriṇ Timmiṇḍa for the worship of the god Hanumanṭadeva set up by him at the village Sangala alias Striṇḍ-puram.
384	On a stone set up near the well in Kasavapuram.	Vijayanagara	Sadasivadeva-Maharaya	Śaka 1469, Pīlavaiṇa, Bhadrupada, su., 16, Tuesday.	Kannarese	Registers the remission of certain taxes levied from the village Kasavapura granted to Dalavayi Yellapa-Nayaka as an umbeli by Kōṇḍi Timmarajaya, son of Rāma-ṛaja Kōṇḍaraja.
385	On a stone in the temple of Āñjaneya in the same village.	..	....	Akshaya, Śrāvaṇa, su., 16.	Telugu	Records that the steps of the māṇḍapa of the god Hanumanṭa of Neṇṇikallu were built by a certain Gūḍḍana-gaṇḍa, son of Kundagurti Kōṣana-gaṇḍa.
386	On a stone near the Āñjaneya temple at Timmancherla.	Vijayanagara	Harihara	..	Sanakrit and Kannarese.	Records gift of Chimmaraṇḍa in the Gūṭṭi-sima of the Ghanadri (Penukonda)-sima to Gōpalarādhya of the Harita-gōṭra.
387	On a slab set up in the Āñjaneya temple at Gadekallu.	Do.	Achyutaraya	Śaka 1453, Khara, Magha, ba., 14, Śivarātri.	Kannarese	Records a grant of land in Gadekallu to Kōṇḍa-Jyōṇa, son of Purushōṭṭama-Bhaṭṭa of Polaki by Muthina Lakmi-setti, officer-in-charge of the diamond treasury (vajra-bhaṇḍāra) at Kāṇṇu in the Varuvakōṇḍe-sime granted to Yellapanna by the king.
388	On the same slab	..	....	Khara, Magha, ba., 14, Śivarātri.	Do.	Records a grant of land to a certain Bhōṇi-Bhaṭṭa by Lakmi-setti, son of Muthina Lakmi-setti.
389	On a stone set up in a field to the north-east of the same village.	..	....	Siddharthi, Vaiśakha, su., 10.	Telugu	Records a grant of land by Channappagaru the Dēśayi of the Uruvakōṇḍa-sima to Akkarāṇa Vadeḍḍini-Sripada.
390	On a stone built into the outer wall of the Obaleśvara temple in the same village.	Vijayanagara	Virapratapa Sadasiṣvadeva-Maharaya	Plavāṇa, Bhadrupada, ba., 12.	Kannarese	Declares that the bath in the bhāṇḍara-grāmas (crown villages), āṇḍāṇa (Iṇṇaṇa villages) and dēvāsthana-grāmas (temple villages) in the Uruvakōṇḍe-sime were exempted from certain taxes by order of Appalaraja.
391	On a stone lying near a well in Kadadarabenchī.	Do.	Virapratapa Śrīrangaraya	Śaka 1500, Śrāvaṇa, ba., 12.	Do.	Much damaged. Mentions Raja Śrī Hupḍeya Hanuma-Naya[ka].

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
392	On a slab set up in the Shogēvara temple at Donekalu .	Western Chalukya.	Trailokyamalladeva	Saka 981, Vikari .. 789	Kanarese	Registers the grant of some lands made to a certain Nijjara-gavundja who pierced himself to death while the Chakravarti (the Chalukya king) went on an expedition to the south and the Mahamandalesvara Chuddappa Chola-Maharaja was ruling the Sivadadi Thousand.
393	On a stone set up in the same village.	Do.	Tribhuvanamalla Permediraya, ruler at Kalyanapura.	Chalukya-Vikrama year 85, Parmati, Jyeshtha, su. 10, Sunday.	Do.	Damaged. States that a certain Vijayaditya established a herd of cows attached to the temple of Vijayavarada, and granted land for the worship of the god and repairs of the temple and a garden and a tank to Sarvesvara, probably the priest of the temple.
394	On a stone set up in front of the Krishnavamin temple at Guntakal .	Vijayanagara	Virapratapa Sadasivaraya	Saka 1480, Kalayukti, Karttika, su. 12.	Telugu	Records a gift of land and money to the pipers of the village who were to serve in the temple of Kesava-perumal at Guntakallu by a chief who had obtained the village as nayankara from the Mahamandalesvara Ramaraja Tirumalayadeva-Maharaja.
395	On another stone set up in the same place.	Do.	Virapratapa Sadasivaraya	Saka 1480, Kalayukti, Vaisakha, su. 15.	Do.	Records the gift of the Vipravindodi income from the village of Guntakallu to the gods, Molasthanu-Bhogisvara, Kesava-perumal and Virasvara of the village by three persons of the Vipravindodi community.
396	On a stone built into the west wall of the same temple.	Do.	Virapratapa Vira Sadasivaraya	Saka, 14.., Krোধi, Karttika, su. 12.	Do.	Damaged. Mentions the Guntakanti-sima.
397	On a stone in the Anjaneya temple in the same village.	..	....	Sukla, Asvija, su. 10.	Do.	Damaged. Mentions the village Guntakallu and the god Hanumanta there and seems to record a gift of land to the deity by Rayavibhadra Palakaya Chennal, a n-gara.
398	On a stone set up in the village of Patakottacheru.	..	....	..	Do.	Refers to a gift of land made for the offerings and lamp to the god Hanumantadeva at Kottacheru Pedalakshmi-puram.
399	On a stone set up in front of the Peddamma-gudi at Vajrakaruru.	..	....	Krোধi, Chaitra, su. 15, Monday.	Kanarese	Registers a grant of land in the village of Karuru by Chikavodeva-Maharaya to Jagama Nagideva-Acharyan of Koppakundi.
400	On a stone lying in a field by the side of the road to Guntakal from the same village.	..	..	..	Do.	Records a gift of land in Koppakundi to Viphaladeva.
401	On a stone lying in a field to the east of the village Gulepala-yamu .	Vijayanagara	Virapratapa Devaraya-Maharaya	Saka 1331, Sarva-jita, Jyesta, su. 5, Saturday, Lunar eclipse.	Do.	Damaged; registers a gift of land to a Brahman. Mentions Koppakundeya-sima attached to the Gunti (province).
402	On a stone set up behind the Anjaneyasvamin temple at Bagulapadu .	Do.	Virapratapa Sadasivaradeva-Maharaya	Saka 1476, Pramadi, Magha, su. 7, Tuesday.	Kanarese and Tamil.	Seems to register the undertaking given by certain Vipravindis for the conduct of the Kartika-puja of the god Hanumantadeva of the agrahara village Raganabalu situated in the Uruvakonda-sima, attached to the Rayadurga-varthe in the Nidda-padu district of the Hasina-varivajita.
403	On a stone set up in the village of Chinnahoturu .	Do.	Lost	Saka 1478, Mala, Vaisakha, su. 15.	Telugu	Records the grant by the Vipravindis of the Vipravindodi income realised from the agrahara village Chinnahotura alias Devayapuram in the Vurukonda-varthe of the Rayadurga-raja for the Dhanurmasa worship of the god Channakadevadeva of the village.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
404	On a stone set up in a field to the north-east of the same village.	..	...	Śaka 14[0]4, Angirasa, Śrāvapa, ba., 10.	Kanarese	Gives certain land measurements adopted in the agrahara village Chikahōthuru of the Vuvakonda-village.
405	On a stone lying in a field to the west of the same village.	..	....	Yuva, Margaśira, ba., 13.	Do.	Damaged; seems to record a grant of land made by the Mahajanaka of the agrahara village Chikahōthuru to a certain Chiyavi Reddimayya for constructing a tank.
406	On a slab set up near an old well at Peddahoturu .	Western Chalukya.	Tribhuvanamalla-deva, 'ruling at Manneyakere.'	Chalukya - Vikrama year 3[8], Vijaya, Kartika, su., 9, Wednesday.	Do.	Records a grant of land made by Kumara-Talapadeva who was ruling over the Sindavadi Thousand province with his capital at Tumbula for a sacrifice (Janma) instituted in the village Gudiyavoturu situated in the Chindavadi 8d, by the officers of the Mahamandalesvara Dalavapara at their request. Land was also given by him to the three Siva temples of the village.
407	On a stone set up near the Añjane-ya temple at Chyabala .	Vijayanagara	Virapratapa Sadasiivadēva-Maharaya	Śaka 1478, Nala, Vaisakha, su., 16.	Do.	Records a grant of the Vipravinōdi income accruing from the agrahara village Lavaregola alias Krishnarayapura attached to Uruvakonda in the Rayadurga-nadu by three members of the Vipravinōdi community for the lamps to the god Channakesavadeva of the said village.
408	On a stone set up in front of the Chennakesavamin temple in the same village.	Do.	Sadasivaraya	Śaka 14** , ba., 7.	Do.	Lays down the conditions of cultivation agreed upon for the village (name lost) by Kondarajaya Koneiraja on one side and the parupatyagar (manager), senahova (karanam) and the people of the village on the other.
409	On a slab set up in the Malleśvara temple at Urvakonda .	..	Kacha-Rajendra 'ruling at Devagiri'	Śaka 1425, Dundubhi, [Kartika, su., 16, Vishu.	Do.	Registers a grant of land in the village Lettavaram for the offerings of the god Singesvara-Mahadeva at Urvakonda by Devambike on the occasion of her founding a well in the latter village.
410	On a stone preserved in the taluk office in the same village.	Western Chalukya.	Tribhuvanamalla-deva	Virodhi, Pu[shya], Vyatipata.	Do.	Records the gift of land made for the worshippers of the gods Adityadeva and Siddhesvaradeva by the Mahamandalesvara Ghatayanka... ruling at Kaneyakallu. The chief bears the Chola titles.
411	On a stone set up in a field to the south of the same village.	..	....	Siddharthi, Vaisakha, ba., 10.	Do.	Damaged. Mentions the Mahamandalesvara Aravetsvara Aliya Ramaraja Maharsan.
412	On a rock behind the Lingayat-mattha in the same village.	Vijayanagara	Krishnaraya-Maharaya	Śaka 1439, Yuva, Phalguna, su., 10.	Do.	Records a grant of land in Urvakonda by Amarada Timarasu, agent of the king, to a certain Tippayya for having constructed a tank to the south of the village.
413	On a stone lying in a field near the Bhatamallakonda near Budagavi	..	..	Rudhiredgari, Bhadradasa, su., 3.	Do.	Incomplete. Mentions by names the officers of the village Budigevi.
414	On a slab set up in the Bhogisvara temple at Undabanda .	Western Chalukya.	Tribhuvanamalla-deva 'ruling at Kalyana'	Chalukya - Vikrama year 7, Dundubhi, Pu[shya], ba., 6, Wednesday].	Do.	Damaged. Records grants of certain vrittis by the Mahamandalesvara Iruva [Mar]ge-arasar of the Chola family who was a subordinate of the king.
415	On a stone set up near the Potappagudi in the same village.	..	....	....	Do. (Archaic).	Damaged. Refers to some grant made by the thirty-two (managing) members of the village Mundakuruke in connection with a tank.
416	On a rock in front of the Chennakesvara temple at Amidala.	..	....	Śaka 984, Subhakarit.	Do.	Damaged. Seems to register grants of lands made to a number of persons by Champakara of the Chola family.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
417	On the same rock .. ..	..	....	Śaka... Bahuchan- ya, Magha, su., 5, Sunday, [Māla], Uttarayana-Sam- krānti.	Kanarese (Arohaio).	Damaged. Registers grants of lands made for the maintenance of the several servants attached to the temple of Bhogisvaradeva and for the feeding of ascetics, by Nola-ba-gavunda of Anadale.
418	Do. ....	..	....	Śaka 892, (in words).	Do.	Damaged. Mentions Malevarasa.
419	On the first pillar left of entrance in to the same temple.	..	....	....	Do.	States that the pillar was built by Kenta-Marayya, son of Vira Biliyamayya of Karggur when the Maṇḍalika Chandayya was ruling over Koney[a]kallu. The latter bears the title Kañchipuravarōvara.
420	On the same pillar .. ..	..	....	Chalukya-Vikrama year 49, Krodhi.	Do.	Records the gift of a row of lamps by Kalpa Rechi-gaṇḍa of Anadale, when Manneya Malarsa was ruling over Kaneyakallu.
421	On the first pillar, right of the en- trance, into the same temple.	..	....	....	Do.	States that the pillar was the gift of a certain Benagamayya.
422	On the other two pillars in the same temple .. ..	..	....	....	Do.	Refers to the building of the upper shrine by a resident of Doniyaru and to the gift of a pillar by another individual.
423	On a slab set up in the Nṛsiṃha- svāmin temple at Penna- hobilam.	Vijayanagara	Vīrapratapa Sadāsivadeva-Maharaya	Śaka 1478, Nala, Aśadhā, su., 11.	Sanskrit and Kanarese.	Begins with an invocation to god Nṛsiṃha. Records the remission of certain taxes on certain agrahāra villages, lying in the Uruvakondē-same attached to the Kayaḍurga veṇṭhe, by the Mahāmaṇḍalēśvara Kōnapadēva-Mahā-araṇa, son of Ramaraja Apayadēva-Mahā-araṇa of the Aṛṣya-gōtra.
424	On a second slab set up in the same temple.	Do.	Vīrapratapa Sadāsivadeva-Maharaya	Śaka 1474, Paridha- vi, [Aśadhā], be. 15.	Telugu	Damaged; Mentions the Mahāmaṇḍalēśvara Ramaraja Kōnēti, Chinnā-Tirumaladeva Maharaja and seems to record a grant of land.
425	On a third slab set up in the same temple.	..	....	Śaka 1481, Siddhar- thi, Śrāvana, su., 15, Saturday. Nala, Kartika, su...	Do.	Records the provision made for the food-offerings of the god Penn-Avubhalēśvara by a subordinate of the Mahā-maṇḍalēśvara Ramaraja Tirumalarajayyadeva-Maharaja.
426	On a stone lying near the flight of steps at the southern door-way of the same temple.	..	....	....	Kanarese	Records that the diḍibagalu (the narrow gateway) on the south was constructed by a certain Jōginayaka for the merit of his parents.
427	On a slab built into the northern wall of the maḍapa of the inner shrine of the same temple.	..	....	....	Sanskrit and Telugu in very modern characters.	States that a certain Venkatadri-Nayaka paid respects to the god. He is said to have belonged to the family of Prāchēṭasa (i.e., Vālmiki), the author of the Ramakātha (Rāmāyana).
428	On a slab set up in the Ramesvara temple near Rāmpuram.	..	..	Vīśvaṇa, Śrāvapa su., 5, Monday.	Kanarese	Records the grant of land made by Rāmaya-Nayaka, an officer of Anantarsa-Vodeya, the chief minister of Vira-Bukkaraya, for offerings to the god Rāmāyadeva at the village of Jarevṭu.
429	On another slab set up in the same temple.	Saluva.	Immaḍi Naraśimharaya-Maharaya	Śaka 1419, Pingala, Chaitra, su., 9, Saturday.	Telugu	Records the gift of the village Jarivṭu in the Penna-maḍani attached to Jagatapi Gutti, to the god Ramesvara of the village, by the Mahānayakaḥarya, Keema-Nayaka with the permission of the king and of Narsa-Nayaka.
430	On a stone lying by the side of the approach to the same tem- ple.	..	....	....	Kanarese	Damaged; states that the service rendered to the god Rāmāyadeva by Śivaramaya, a disciple of Siddhāyadeva of Kollapura should not be hindered.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
431	On a slab set up near the <i>Āñjanaya</i> temple at <i>Narimetla</i>.	..	....	Śaka 1668, <i>Sarva-</i> <i>dhari</i> , (wrong) <i>Margasira</i> , Śn., 6.	Telugu	Records the gift of the village <i>Narimetla</i> in the <i>Ura-</i> <i>va-konda-sima</i> to 6 nambhis of the temple of <i>Penna-Avubhal-</i> <i>deva</i> for offerings and lamps to the god, by an officer of <i>Pennasani Timma-Nayaka</i> .
432	On another slab set up in the same place.	..	....	Lost	Kanarese	Damaged. Seems to mention <i>Mahamandalesvara Ramaraju</i> [<i>Tirumala</i>] ... <i>araju</i> . Registers an agreement for the cultivation of lands (of the village <i>Narimetla</i>) granted to the village officers and the people by the <i>pārupayagum</i> (manager) of <i>Vuruvakonde</i> .
433	On a slab set up in the <i>Āñjanaya</i> temple at <i>Palturu</i>.	..	....	Śaka 1451, <i>Virōdhi</i> , <i>Vaiśakha</i> , Śn., 10.	Do.	Registers an agreement similar to the above granted to the officers and the people of the village <i>Palturu</i> by <i>Somana-Nayaka</i> , the agent of <i>Chapparada Konappa-</i> <i>Nayaka</i> .
434	On a stone lying in a field near the same temple.	..	....	<i>Chalukya-Vikrama</i> year 6, <i>Dundubhi</i> , <i>Margasira</i> , Śn., 13, Monday.	Do.	Damaged and incomplete. Mentions <i>Nadahalji</i> and <i>Koji-</i> <i>yana-nadu</i> .
435	On another stone lying in the same field.	..	....	<i>Chalukya's</i> year <i>Rākhasa</i> , <i>Chait-</i> <i>rā</i> , <i>amāvāsya</i> , Monday.	Do.	Records the death of some persons in a cattle raid at the village <i>Palturu</i> .
436	On a stone lying in a field to the north-west of the same village.	..	....	Śaka 1632, <i>Vyaya</i> (wrong), <i>Srāvana</i> , Śn., 10.	Telugu	Records a grant of land to a certain <i>Bandapa</i> , a mason of the village <i>Palturu</i> by <i>Pennasani Timma-Nayaka</i> .
437	On a slab set up in the <i>Virabhadra</i> temple in the same village.	..	....	<i>Khara</i> , <i>Chaitra</i> , Śn., 2, Monday.	Kanarese	Refers to the re-employment of the <i>pujari</i> of the god <i>Virabhadra</i> at <i>Bande</i> by an officer of <i>Konappa-Nayaka</i> exempting them from the payment of certain taxes formerly levied from them by the chief.
438	On a stone lying in a field to the north-east of <i>Karakamuk-</i> <i>kala</i>.	..	....	<i>Randii</i> , <i>Jyēṣṭha</i> , Śn., 15, Wednes- day.	Do.	Incomplete. Records a gift of land made by a certain <i>Sidana-Nayaka</i> for the offerings to the god <i>Māṣṭhāna</i> <i>Malikarjunadeva</i> at <i>Karukamukala</i> .
439	On a stone set up near the ruined temple of <i>Channkeśava</i> at <i>Havali</i> .	Western <i>Chalukya</i> .	<i>Tribhuvanamalladeva</i>	<i>Chalukya-Vikrama</i> year 4, [<i>Śi</i>] <i>dhār-</i> <i>thi</i> , <i>Puṣya</i> , <i>ama-</i> <i>vāsya</i> , Thursday <i>Uttarayana-Sam-</i> <i>krānti</i> .	Do.	Damaged. Registers a gift of land, a garden and an oil- mill to the priest (<i>acharya</i>) of the temple of the god <i>Pañchalinga-Siddhesvaradeva</i> by the <i>Mahamandalesvara</i> <i>Madgarasa</i> "the lord of [<i>Ora</i>]- <i>varpura</i> ," who was ruling over the <i>Maṭṭe</i> 300 and <i>Kapeyakalu</i> 300 districts.
440	On a slab built into the well in a field to the south of the same village.	..	....	<i>Chalukya-Vikrama</i> year 56, <i>Sadhā-</i> <i>rana</i> , <i>Pauṣya</i> , Śn., 10, Thursday, <i>Uttarayana-Sam-</i> <i>krānti</i> .	Do.	Beginning lost. Registers a gift of land free of taxes (<i>śarvamaṇya</i>) to the <i>Mahajanas</i> of the <i>agrahara</i> village <i>Hambulige</i> , under the orders of the <i>Mahamandalesvara</i> <i>Irungola-Maharaja</i> .
441	On a stone lying in a field two miles to the north of the same village.	..	....	Śaka 1639, <i>Hēvi-</i> <i>janbi</i> , <i>Phalguṇa</i> , Śn., 15.	Telugu	Records a gift of land to a certain <i>Chintamani-Ayyavaru</i> for conducting certain services in the temple of <i>Kapileśvara-</i> <i>deva</i> at <i>Pampakshetra</i> by the <i>Desahi</i> of <i>Uravakonda</i> and the <i>Reddi</i> and <i>Karṇam</i> of the village <i>Habilige</i> .

B—Stone inscriptions copied in 1920—cont.

No.	• Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
442	On a stone lying in a field to the east of the same village.	..	....	Havilambi, Kartika, Śu., 6.	Telugu	Mentions Habalige. Records a grant of land as pulimanya to a certain Būṣayya by the Deśahi of Urokoṇḍa and the Heddi and Karanam of Hambalige.
443	On a broken hero-stone lying in a field south of the same village.	..	....	....	Kanarese (Archaic).	Incomplete. States that Kundaman, a relative of the king, made an attack (and probably died) while the king (name lost) was capturing the Chiriyāla fort.
444	On a slab set up in front of the Virabhadra temple at Vidapaṇakallu .	Vijayanagara	Achyutaraya	Śaka, Śravaṇa.	Kanarese	Damaged. Seems to regulate certain taxes due from the village Viḍupanakallu.
445	On a stone lying in a field to the north of the same village.	..	....	Svabhanu, Magha, Śu., 1.	Do.	Damaged. Records the terms of the grant of land made to the chappara-boya (seat-carriers) by Bujabalaraya, an officer of Haṇḍeya Nami-Nayana.
446	On a stone set up near the deserted Aḷjaneya temple at Mala-puram.	..	....	Śaka 1452, Vikṛiti, Aśvija, Śu., 2.	Do.	Damaged. Registers the terms of lease granted for the cultivation of the lands of the village Ketanahalli (which had been deserted), by the officer Virappa-Nayaka, to the officers and residents of the village.
447	On a stone set up near the Išvara temple at Velpumadugu.	..	....	....	Do.	Fragmentary. Registers a grant of land to a certain Eraḷja.
448	On a slab lying near the Channakesvara temple in the same village.	..	....	Śaka 1700, Heviliambi, Marga[śiraj], Śu., 1, Sunday and Phalguna ba. 10.	Telugu	Damaged. States that the mukha-maṇḍapa in the temple of Channakesvara at Velpumadugu was constructed by some members of the Nandavarika community.
449	On a rock in a field to the south-east of the same village.	Vijayanagara	Viropratapa Sadasiṇḍavaraya-Maharaya.	Śaka 1470, Kṛtika, Śu., 5.	Kanarese	Registers the terms of lease granted in respect of the village Apalakura founded as a pali (hamlet) of the village Vēlupatige by the Mahamaṇḍalesvara Rāmaraja Appayyadeva Mahā-araṇ, to the officers and people of the village.
450	On a rock to the west of the same village.	Do.	Viropratapa Vira Krishṇaḍavaraya-Maharaya.	Śaka 1446, Taraṇa, Magha, Śu., 7, Monday.	Do.	Registers the terms of settlement given to the officers and residents of the market-place (pēṭe) founded in the village Varupatige in the name of the king and called Kṛṣṇa-rayapura, by Dharsura Lingarasa-Oḍeya.
451	On a stone lying in a field to the east of the village Poliki .	Western Chalukya.	.... vanamalladeva	Śaka 997, Faridhavi, Aśadha, ba., Sunday, Uttara-yana-Saṁkrānti. Kṛdhi, Aśadha, ba., Thursday.	Do.	Damaged. Seems to record a grant of land.
452	On the sides and base of a Vishnu image lying in the compound of the new Išvara temple in the same village.	..	....	....	Do.	Damaged. Refers to the village Poliki and Akkasali Namōja.
453	On a stone lying in a field by the side of the cart track to Vajrakar at Pottipadu .	Vijayanagara	Vira Achyuta[raya-Maharaya].	Śaka 1452, Vikṛiti, Chaitra, ba., 1, Monday.	Do.	Mentions the god [Channakeṣ]avaradeva of Karuru.
454	On a stone built into the north wall of the Channakesvara-temple at Konakondla.	..	....	....	Do.	Registers a grant of land made by Sankaras-Bēvarasa of Kōḍakunde belonging to the Solar race, Kaśyapa-gōtra and the Karikala family, to a certain pojari.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On two stones built into the steps of a well near the Mallesvara temple in the same village.	Western Chalukya	Tribhuvanamalladeva	Śaka 1196, Virōdha- dhikrit, Uttara- yapa-Samkranti.	Kanarese	Damaged. Records the grant of the villages Betteteve, Tattarakallu and Nemalipadu to the temple of Mallikarjuna at Kodakunde.
456	On a stone lying in a field near the same temple.	..	....	....	Kanarese (Arohaio).	States that a certain Kanponnevan of Kodakunde founded a tank, a matha and built the prakara of the temple.
457	On a slab set up before the Adichannakēśavaśvamin temple in the same village.	..	....	Durmati, Chaitra, su., [6].	Telugu	Registers the terms of cultivation in respect of the lands of the god Kēśava-Perumal at Konakonḍa, granted by the Mahamandalesvara Madirāja Vallabhayadeva-Maharāja to the Redḍi and Karanam of the village.
458	On the same slab	Western Chalukya	Tribhuvanamalladeva, 'ruling at Kal-yapa'.	....	Kanarese, verse and prose.	Much damaged. Praises the Jaina teacher Padma-Nandi Bhāṭṭaraka and the Kodakunda line. Refers to Kumara-Tailapa ruling over the Sindavadi 1,000 and (his subordinates) Sankarasa, Muddarasa, etc.
459	On a rock near the Muhammadan cemetery in the old fort on Palligutta in the same village.	..	....	....	Kanarese (Arohaio).	Mentions Bammi-Menkuffhi.
460	On a stone lying in a field near Kandlapalli.	..	....	[Chalukya, amāva-sya, Monday.	Kanarese	Beginning lost. Records a grant of the village Kandalahalli for daily offerings, festivals, satra-Brahmans and servants of the temple of Bhogēśvaradeva at Hamhahige.
461	On a slab set up in the Išvara temple at Appajipeta.	Vijayanagara	Virapratapa Sadāśivadeva-Maharaja	Śaka 1485, Rudhirōdgarin, Aśvadhā, su., 15, Lunar eclipse.	Telugu	Registers a grant of land in the village Kalluvuvatu made by the Mahamandalesvara Pada Singarājayyadeva Maharāja, grandson of Kandanaṇḍoli Rāmārāja and son of Murtirāja to the temples of Rāmēśvara on the hill and in the village.
462	On a stone set up near the same temple.	Do.	Do	Śaka 1470, Kilaḥa, Vaidātha, su., 11.	Do.	Registers the grant of the village Aṅguvatu in the Penakacherla-sima to the god Rāmēśvara of the village by Murtirāja-Rāmārāja.
463	On a stone lying in the prakara of the Vemula-Venkaṭēśvara temple at Palem.	Do.	Do.	Śaka 1481, Kalayukti, Aśvija, su., 15.	Do.	Records the grant of half of the village Murtirāyapuram in the Penakacherla-sima as aghara to the Brahmanas and the other half of the village to the god Viṭṭhaladeva by the Mahamandalesvara Viṭṭhalarājayyadeva Maharāja, son of Murtirāja and grandson of Kandanaṇḍoli Rāmārāja.
464	On a stone behind the tank-bund at Bangiri.	..	....	Śaka 1595, Paridhavi, Kārtika, su., 15.	Do.	Damaged. Seems to refer to a gift of land.
465	On the north wall of the central shrine in the Manukulamahadeva temple at Salukki, Wandiwash taluk, North Arcot district.	Pandya	Maṣavarman Tribhuvanavarman Kulaśekharadeva.	41st year	Tamil	Records gift of the village of Murukkeri in Salukkipattu as a tax-free devadana to the temple of Aṅḍaiyar Manukulaśēśvaran-Uḍaiyar for worship and repairs.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the west and south walls of the same shrine.	Vijsayanagara	Virapratapa Krishnadeva-Maharaya, 'who took every country'.	Saka 1440, Isvara, Mithuna, su., paf-shami, Monday, Sravasta.	Tamil ..	Records the remission of a tax (sodi) of 20 pan and the transfer, as sarvamanya, of the two temples of Udaiyar Manukulamadvaram-udaiya-Nayinar and Perumal Solakeralajapuram-Emberumayar of Salukki alias Solakeralajapuram from the administrative control of Vanda-vadi-arnai to that of Virabhadrasayar-shami, for purposes of the expenses connected with offerings, worship and festivals in these temples.
467	On the south wall of the same shrine.	Chola	Rajakesarivarman alias Chakravartin Kulottunga-Choladeva (I).	49th year ..	Do. ..	Begins with the introduction "Udaiyar Seta," etc. Registers the sale as devadana of two veli of land by the merchant-guild (nagarattar) of Solakeralapuram, a city in Venkunnra-nadu, a subdivision of Venkunnra-kottam, a district of Jayangondasola-mandalam, to Sundari Udayahley-dal alias Pavendiyasola-mankkam, a dancing-girl attached to the temple of Manukulesari-Isvaram-Udaiyar, for setting up the image of Tirupalliyarai-nambirattiyar and for offerings to and for burning a perpetual lamp before the image.
468	On the same wall ..	Do.	Vikrama-Choladeva	4th " ..	Do. ..	Registers gift of gold by a private individual for burning two twilight lamps in the temple and for offerings to the god during new-moon days.
469	On the south wall of the mandapa in front of the same shrine.	..	....	....	Do.	Incomplete. Seems to record the order of Samubharaya remitting certain taxes on certain lands in Salukkipattu for the expenses connected with offerings, worship and burning perpetual lamps in the temple of Udaiyar Manukulesari-Isvaram-udaiya-Nayinar.
470	On the same wall ..	Chola	Rajakesarivarman alias Trishuvana-Chakravartin Kulottunga-Choladeva (II).	3rd year ..	Do. ..	Incomplete. Begins with the introduction, "Udaiyar," etc. Seems to register a sale of land. The city (nagar) of Salukki alias Solakeralapuram was situated in Venkunnra-nadu, a subdivision of Venkunnra-kottam, a district of Jayangondasola-mandalam.
471	On the east wall of the same mandapa.	..	....	Vibhava, Margaji 22.	Do. ..	Mentions that as the weavers of Salukki were unable to pay the various minor taxes and had left the village, these taxes were consolidated into a lump-sum tax on each loom, with provision for remission where looms were not working, etc., so as to induce the weavers to recolonise the village.
472	On the same wall ..	Chola	Rajakesarivarman alias Udaiyar Sri Rajendra-Choladeva.	4th year ..	Do. ..	Damaged. Begins with the introduction, "Udaiyar Seta," etc., and also mentions the third year of the king, who having taken Kalyanapuram and Kolhapuram died on the elephant's back.
473	On the north and west walls of the same mandapa.	Do.	Rajakesarivarman alias Virarajendradeva	6th " ..	Do. ..	Much damaged. Begins with the introduction, "Seta," etc. Records a gift of land by the merchant (nagarattar) of Solakeralapuram by purchase from the temple treasury of Manukula-Mahadeva for the conduct of street-processions on Sundays and for providing offerings and a perpetual lamp to the god in the temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the south wall of the central shrine in the Sagaravarayan-Perumal temple in the same village.	Chola	Tribhuvanachakravartin Rajendra-Chola-deva.	Kanni, su., padhani, Thursday, Revati.	Tamil ..	States that Pandai-Murugan of Venguppa-kottam consecrated the images of Solakeralai-vinnagar-Emberuman of the western temple, Manukulamadavivaram-Udaiyar of Srikayilayam (temple), Virakeralapperumbelli and Uttaradevi as a protection of the city (Salukki) and made provision for worship, offerings, lamps and flower-gardens in the first two temples mentioned above and also made gifts of land to all the temples by assigning the villages of Egumbar, Kurumbar, Viraperumbakkam and Iluppai. The servants required for these temples were also given house-sites.
475	On the west and south walls of the mandapa in front of the same shrine.	..	Tribhuvanachakravartin Kōvōnmaikop- qan.	13 + 1st year, Masi.	Do. ..	Records gifts of certain taxes to the temple for conducting a service called Kodandaraman-sandi in the name of the king and for offerings and worship to the god, Nayanar Solakeralai-vinnagar-Emberuman; and for repairs to the temple.
476	On the south wall of the same mandapa.	Pandya	Maravarman Tribhuvanachakravartin Kulasekharadeva.	40th year, Makara, ba., daganu, Thursday, Anu- sha.	Do. ..	Damaged. Records the tax-free gift of certain lands in the hamlets of this village as kudimigada-tiruvidayattam to the god Solakeralai-Emberuman; by the residents of Salukki alias Solakeralapuram.
477	On the same wall	Chola	Rajarajadeva	4th year	Do. ..	Mentions that Pottulayan Aludaiyan Kaman-Vaagiravan built the mandapa, the sopana (flight of steps) and the stone-gateway of the temple of Solakeralai-vinnagar-Emberuman and covered them with plaster.
478	On the east wall of the same mandapa.	Pandya	Perumal Kulasekharadeva	16th "	Do. ..	States that Vijayapalan of Pudukkottam made an ornamental pedestal and had the god installed on it.
479	On a slab in the irrigation tank at Desur, same taluk and district.	..	....	....	Do. ..	Mentions that the tank was dug and the stone revetment constructed by Devartti-Periyapattiyar.
480	On the right door-post of the mandapa in front of the rock-cut shrine in the Narasimhaswamin temple at Singaperumalkoyil, Chingleput taluk and district.	..	....	Saravadhari, Karti- kai.	Do. ..	In modern characters. Mentions that the door posts of stone were the gift of Venguppa-Nayaka, son of Mudiyaḍi Nagappa-Nayaka.
481	On the rock behind the Apdal shrine in the same temple.	Chola	Rajarajakesarivarman (Rajaraja I)	8th year	Do. ..	Damaged and incomplete. Seems to refer to some gift made by a private individual Ayyara-Nakkan for offerings to the god Narasinga-vinnagar-Ajvar of Sengunram in kunja-nadu, a subdivision of Kajattur-kottam.
482	On the base of the south wall of the central shrine in the Tirumala-nathaswamin temple at Pulal, Seiderpet taluk, Chingleput district.	..	....	Plavanga, Tzi, 2 ..	Do. ..	Records the conversion into sarvamanya (tax-free), of certain lands belonging to the temple of Tirumalasthanam-Udaiya-Nayanar at Pulal by the chief Mahamandalesvara Immaḍi Ganḍayadeva-Maharaja.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On the same base .. ..	..	Rajamarayana-Sambuvaraya	8th year, Karkkaka, 8th, 11th, 12th, [Sunday], Makha.	Tamil ..	Built in to the stone flooring. Refers to Vagisvaradeva belonging to the Kalamada-santam in Sellatruvarur and residing in Perumbatrappuliur (Chidamaram), to whom some gift seems to have been made by a native of Pujal. Records a tax-free gift (sarvananya) of 5,000 kuli of land by the residents of Pujal for the maintenance of a matha, to Tirukkadavar-Mudaliyar.
484	On the base of the north wall of the same shrine.	..	Do.	[4th year ..	Do. ..	Records gift of oil derivable from one oil-mill to the god Tirumalasthanam-udaiya-Nayagar, for the merit of Gurusvarajaya and the residents of Pujal.
485	On the outer base of the east wall of the mandapa in front of the same shrine.	..	....	Ivara, Chitrai, 10.	Do. ..	Registers the assignment to certain individuals of the charge of the temple lamps (tiruvilakku-manadi) of Udaiyar.
486	On the same base	Vijayanagara	Mahamapadalevara Vira Devaraya	Sarvabhar, Vrischika, 8th, dasami, Monday, Revati.	Do. ..	Tirumalasthanam-udaiya-Nayagar of Pujal alias Raya-sundarinalur in Pujal-nadu, a subdivision of Pujal-kotam alias Vikramasola-valanadu, a district of Jayah-gonda sola-mappalam.
487	Do.	Do.	Virapratapa Aohyntadeva-Maharaya	Saka, 1451, Vikriti, Kumbha, 8th, chaturdasi, Wednesday, Sivaratni.	Do. ..	Records gift as devanandale-sirmai of the two villages of Munainallur and Attippattu in Pujal-sirmai to Pirandur.
488	On certain stones built in round the Ammap shrine and in the outer mandapa in the same temple.	..	....	Hasilambi, Arpadi, 2.	Do. ..	Nayagar of Govindapuram and of the Murgala-gotra by Talayavakkulaindag-Bhatlar of Conjeevaram for the merit of Sellaappa Sajuva-Dandanasayakar for conducting the festivals of the god Tirumalasthanam-udaiya-Nayagar of Pujal.
489	On the door-jamba of the entrance into the Ammap shrine in the Narasimhaswamin temple at Kotapalli, Dindigul taluk, Madura district.	..	....	[Bhe]va, Adi 5 ..	Do. ..	Refers to a gift of fifty kuli of land by Pijalporuttar-Pillai, for certain offerings to the god during nights in addition to that previously granted by Kalattinatha-Mudaliyar of Vallappakkam and the residents of Pujal for the day offerings.
490	On the base of the Alvar shrine in the same temple.	Pandya	....	+ 11th year ..	Do. ..	Records that the Ammap temple was repaired during the time of Sinna-Kadira Nayakkap, Ranga-Dennayakkap and the latter's son Narasinga-Nayakkap, when they were headmen of the village.
491	Inside the same shrine .. ..	..	....	Dhatu, Vaisyasi, 8	Do. ..	Begins with the introduction, "புலவர் இயற்றின" etc. Much damaged. Seems to record a gift of land.
492	On the base of the mandapa in front of the Pushpavanathesvara temple at Punniam, Karur taluk, Trinopoly district.	Kongu-Chola	Virabuvanaohakravartin dsava.	22nd year ..	Do. ..	Records that the Alvar temple was built by Periyana-Pillai, son of Virana-Pillai.
493	In the same mandapa right of entrance.	Ummattar ..	Nadjaraya ..	40th	Do. ..	Records that the outer mandapa was the gift of the villagers of Punniam in Vengala-nadu, a subdivision of Virasola-mandalam.
494	Do. do.	Do. ..	Nadjaraya-Urimaiyar ..	Do. ..	Do. ..	Records the gift of dry land by the residents of Punniam to a stone-mason for having obseled a stone lamp-pillar for the temple of Purpavanam-Udaiyar.
						Records a gift of land as devadana by the residents of Punniam for offerings twice a day to the god, Aludaiya-Tambiraiyar Purpavanam-udaiya-Nayagar at that village.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
495	Inside the kitchen in the same temple.	..	Tribhuvanaachakravartin	42nd year	Tamil	Seems to record gifts of money and land to the god by Kanpudai Vapachiraya one of the fishermen (i.e. padavar?) of Puppam on his return from Conjeevaram.
496	On the base of the north wall of the central shrine in the Apalsahayesvara temple at Alangudi, Papanasam taluk, Tanjore district.	Chola	Rajakesarivarman alias Tribhuvanaachakravartin Kulottunga-Choladeva ..	7 + 1st Mithuna, Monday, Sravana.	Do. ..	Incomplete. Begins with the introduction "புலோலவரன்" etc. Mentions the temple of Tiruvirumbalai-Udayar in Jananatha-chaturvedinagan; a brahmadēya in Mudicholōnādu, a subdivision of Sutamali-valanādu.
497	On a pillar in the mandapa in front of the same temple.	Do.	Rajakesarivarman alias Udayar Śrī Rajendra-Choladeva II (Kulottunga I).	3rd year	Do. ..	Incomplete. Begins with the introduction, "சுருளவரன்" etc. Mentions Jananatha-chaturvedinagan, a brahmadēya in Mudicholōnādu, a subdivision of Kalyanapuram-kondasola-valanādu.
498	On the same pillar	Do.	Rajakesarivarman	[9]th	Do.	Records gift, on a solar-eclipse day, of land by the headman of Tanjavur in Tanjavur-kūṟam for midday offerings daily to Raghava-Perumal of the sacred Viṣṇu-chaturvedinagan, a brahmadēya on the southern bank.
499	On the south wall of the second prakara of the same temple.	....	Śrīmatu Ariyappa-Nayaka	Nandana, Āṣi 8. ..	Do.	Records the gift by the agent Nagappa-Nayaka of one veli of land in Gaṅgaikondasolamallur to Ariyappasolakkon for the umbrella-bearing service (kudalai-maniya).
500	On the same wall	Chola	Rajakesarivarman alias Tribhuvanaachakravartin Kulottunga-Choladeva (II).	14th year	Do.	Begins with the introduction, "புலோலவரன்" etc. Damaged and incomplete. Seems to confirm certain gifts of land made to the god Tiruvirumbalai-Udayar for perpetual lamps, in the time of Tribhuvanaachakravartin Kolnēri melkondan.
501	Do.	Do.	Rajakesarivarman alias Tribhuvanaachakravartin Kulottunga-Choladeva (I).	49th " Tula, śu., navami, Uttirattadi, Monday.	Do.	Begins with the introduction, "புலோலவரன்" etc. Records gift of 10 kaṣu by a private individual of Paṇḍikulasenichohēri for a perpu-tual lamp, to the temple of Tiruvirumbalai-Udayar.
502	Do.	Do.	Perakesarivarman alias Tribhuvanaachakravartin Vikrama-Choladeva.	3rd " Makara, śu., Friday, trititaya, Avittam.	Do.	Begins with the introduction "புலோலவரன்" etc. Records gift of paddy by a weaver named Poruoyil. Soḷamāryan for a perpetual lamp in the same temple.
503	Do.	Do.	Tribhuvanaachakravartin Vikrama-Choladeva.	5th "	Do.	Engraved in continuation of the above. Records gift of 3 kaṣu by a private individual of Paṭṭam in Arur-kūṟam, a subdivision of Nitavinoda-valanādu for a twilight lamp to the god.
504	Do.	Do.	Rajakesarivarman alias Tribhuvanaachakravartin Rajadhirajadeva.	6th " śu., trayodaśi, Wednesday, Pūshya.	Do.	Begins with the introduction, "சுருளவரன்" etc. Records gift of land by Tiruchirambalam-Udayar of Karuppur in Maruga-nadu, a subdivision of Geyamanilka-valanādu for perpetual lamps to the god Tiruvirumbalai-Udayar and Vinayaka-Pillaiyar.
505	Do. .. ..	....	....	Saka, 1 [1]82, Makara, ba., paichami, Sunday, Chitrai.	Do.	Records the assignment, free of taxes, of certain lands in the village of Tiruvirumbalai for the maintenance of a matha of Yelisaingaya-Mudalār.
506	Do.	Chola	Rajakesarivarman alias Tribhuvanaachakravartin Kulottunga-Choladeva (I).	24th year, Kaṭṭaka, 1. ..	Do.	Begins with the introduction "புலோலவரன்" etc. Records gift of paddy by a private individual of Nēl-kūṟam, a hamlet of Parantakachohēri for burning a perpetual lamp in the same temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
507	On the west wall of the same prakara.	....	....	Śaka 1182, Māgha, ba., Wednesday, Annaradha, Siddhayoga.	Grantha and Tamil.	Records gift of land by Udayaperumal alias Iḷḷai Kōśala-rayar of Perumbalur, from the produce of which offerings etc., were provided to the image of Sivaśaṅkara-udaiyar, which was set up by him in the northern corner of the western tirumaligai in the first prakara of the temple of Tiruvirumbolai-Udaiyar.
508	On the same wall	....	....	Do.	Do.	Gives details of the lands mentioned in No. 507 above.
509	On the north wall of the same prakara.	Pandya	Maravarman Tribhuvanachakravartin Kulasekharadeva.	4th year, ba., tṛitīya, Saturday, Kartikai.	Tamil	Records the order of the assembly of Alangudi alias Jananatha-chaturvedimangalam, a brahmadeya of Muḍicō-nādu, a subdivision of Suttamali-valanadu in respect of the melvarum on the different crops raised on the lands.
510	On the same wall	Do.	Do.	Do.	Do.	Records an agreement by the natti of Muḍicōchēbō-nādu in Alangudi alias Jananatha-chaturvedimangalam that certain quantities of paddy should be collected from them during kar and paṣṣam for the expenses connected with the daily offerings and worship of the god and repairs to the temple of Tiruvirumbolai-Udaiyar.
511	Do.	Chola	Tribhuvanachakravartin Rajarajadeva (II).	27th " Kumbha, su., Tuesday, Aśvini.	Do	Records gift of certain house-sites in the four streets surrounding the tank at Alangudi and prescribes rules for the construction and occupation of the houses by temple servants, etc., and the rents to be paid by the occupants.
512	On the east wall of the same prakara; left of entrance.	Do.	Parakeśarivarman alias Tribhuvanachakravartin Vikrama-Choladeva.	7th " Vriśchika, su., aṣṭami, Saturday, Pūrva-paṅguni.	Do	Begins with the introduction " 4 ^{year} 4 ^{year} ", etc. Records gift of paddy by a private individual of Sankarappadi in Sattimangalam for a perpetual lamp in the temple.
513	Do.	Pandya	Maravarman Tribhuvanachakravartin Kulasekharadeva.	5th " Margali..	Do.	Records tax-free gift of two voli of land on which a single crop was to be raised and the produce utilised for the expenses connected with worship and offerings during the fifth festival-day of the god.
514	Do.	Chola	Parakeśarivarman alias Tribhuvanachakravartin Vikrama-Choladeva.	7th " Kumbha, [27].	Do.	Begins with the introduction, " 4 ^{year} 4 ^{year} ", etc. Records gift of paddy by a dancing girl for a perpetual lamp to the temple of Tiruvirumbolai-Udaiyar at Jananatha-chaturvedimangalam.
515	Do.	Do.	Rajakeśarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva (I).	47th " Makara, su., chaturthi, Monday, Pūrva-padi.	Do.	Begins with the introduction, " 4 ^{year} 4 ^{year} " etc. Records gift of 7 kṣāṇ by Pañḍiannētri Parantakadeva alias Kulottunga-choḷa Kōṅgaṇja of Kurichchi in Veṅṇikōṭṭam, a subdivision of Suttamali-valanadu for burning a lamp in the same temple.
516	Do.	Do.	Rajakeśarivarman Tribhuvanachakravartin Rajarajadeva (II).	14 + 1st " "	Do.	Begins with the introduction, " 4 ^{year} 4 ^{year} " etc. Records gift of land by Vanadaraya alias Rajendra-Korramangalam-Nadaiyag for constructing with stone the second prakara of the temple and for offerings to the god.
517	Do.	Do.	Rajakeśarivarman Tribhuvanachakravartin Vikrama-Choladeva.	7th " Tula, ba., [dāsami], Chitra, Saturday, [Vaiṣa].	Do.	Begins with the introduction, " 4 ^{year} 4 ^{year} ", etc. Records gift of paddy by a merchant of Rajanarayapuram in Sovar-kurram, a subdivision of Arumolideva-valanadu for burning a perpetual lamp in the same temple. The donor was the headman of Kavanailor.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
518	On the east wall of the same parākara; left of entrance.	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva I.	46th year, Kumbha, śu., 19, śaṣṭhi, Monday, Kartigai.	Tamil	Begins with the introduction "uṇṇaṇṇa", etc. Records gift of 12 kaṣu by Arayan Tiruvannūṭṭar alias Rajamanikka-Muvundavelan of Virapandyannalir in Kuṇṇar-nāḍa, a subdivision of [Maṇayil-kōṭṭam, a district of Jayangondāsola-maṇḍalam, for a perpetual lamp
519	On the same wall	Do.	do.	49th " Tula, śu., Monday, Śravaṇa.	Do.	Begins with the introduction "uṇṇaṇṇa", etc. Records gift of paddy by a resident of Vombarrir in Veṇṇal-kōṭṭam for burning a perpetual lamp in the temple.
520	Do.	Do.	do.	50th " Vaigasi, śu., 2, Monday, pañchami, Friday, Ardra.	Do.	Begins with the introduction "uṇṇaṇṇa", etc. Records gift of paddy by a resident of Jananuthachohēri, a hamlet of the above village, for a perpetual lamp.
521	On the same wall; right of entrance.	Do.	[...]kesarivarman alias Tribhuvanachakravartin Rajarajadeva II.	6th " Mōṣa, śu., pañchami, Friday, Ardra.	Do.	Begins with the introduction "uṇṇaṇṇa", etc. Records exchanges of certain tax-free lands made in lieu of certain ornaments belonging to the temple which were appropriated on two former occasions, viz., when Vijayarajendra ordered, while camping in Veṇṇai-maṇḍalam, a tax of one kaḷaiju of gold on every veli of land and also when in a season of drought, some loan was needed to improve existing irrigation. Gives also the details of a day in the third year of Udayar Vikrama-Chōladeva, viz. Makara, śu. chaturdaśi, Saturday, Śatabhishaj. The village assembly met in the hall (śatruṇ-sala) called Śembiyaṇṇāḍēvi. Incomplete. Begins with the introduction, "Pōṇṇaṇṇaṇṇa", etc. Mentions Śirihavishnu-chaturvedimān-galam, a brahmadeya of Muṇḍichohēṇṇa-ṇāḍu in Nittavinōḍa-vaḷanāḍu.
522	On a lion-pillar in the Vahana-maṇḍapa of the same temple.	Do	Rajarajakesarivarman (Rajaraja I)	18th " ..	Do.	Carelessly written in modern characters. Seems to record gifts of house-sites to certain Brahmans and others.
523	Round the central shrine of the Varadaraja-Perumal temple in the same village.	....	....	Dhatu, Masi, 10 ..	Do.	
524	Round the base of the central shrine in the ruined Gōpinātha-Perumal temple near Pattisam, Kumbakonam taluk, Tanjore district.	Vijayanagara	Mallikarjunadeva-Maharaya, son of Virapratapa Devaraya-Maharaya, who instituted the elephant hunt.	Śaka 1372, Pramōduta, Paraṭṭasi.	Do.	Records gift of land given by Saluva Tirumalayadeva-Maharaya for offerings and worship to the god Gōpinātha-Perumal of Tiruchattimurram alias Mudigondāsālapuram. The name Lakshmiṇipati is engraved in the end in Telugu characters.
525	On the base of the ruined platform in front of the same shrine.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	15th " Dhanus, śu., pañchami, Wednesday, Śatabhishaj.	Do.	Incomplete. Mentions the temple of Araya-perumal-tali alias Virudaraja-bhayanakēśvaram-Uḍaiyar in Rajarajapuram and seems to record a gift of land for the maintenance of a maṭha, called the Iṣandavarkulali-maṭha.
526	On two slabs lying in the same temple.	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva.	4th " Mōṣa, śu., Wednesday.	Do.	Damaged. Records gift of gold for a perpetual lamp to the temple of Uḍaiyar Tirumaimetta . . . of Rajarajapuram in Tirumariyūr-nāḍu.
527	On the left door-jamb of the ruined gopura in front of the same temple.	Saluva	Mahamandalesvara Maharaja.	....	Do.	States that the gopura was the gift of Saluva Tirumalayadeva-Maharaja.
528	On the beam of the ceiling at the entrance of the same gopura.	Do.	....	....	Telugu	A Telugu verse in praise of Saluva Tippa, son of Gōpaya.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the base of the south wall of the central shrine in the Viranarayagavamin temple at Kattuminnarkovil, Chidambaram taluk, South Arcot district.	Pandya	Jatavarman Sundara-Pandyadeva.	24th year, Makara, ba. ekādasi, Tuesday, Anura- dha.	Tamil ..	A few syllables missing at the end. Records sale of house- site to Tiruchirpambalam-Udaiyan of Poruvanar in Pattina-kūram, a subdivision of Ceyyanikkavulanadu by the trustees of the Mathurapati-Emberuman temple at Viranarayapuram alias Sundarapandyachaturvedinath- galam for constructing and maintaining a matha and for feeding ascetics and Vaishnavas therein.
530	On the same wall	Pallava	Sakalabhuvanachakravartin Kopperūnjih- gadēva.	13th .. ba. dvādaśi, Fri- day, Mṛigaśīrṣa.	Do. ..	Registers a sale-deed of 60 na of land to the temple of Mathurapati-Emberuman for 45,000 kaṣa by Kirañji Siriṅgaḍ-Bhaṭṭar alias Vikramaśōla-Brahmadarayan in Vraśika-mukachcheri, hamlet of Viranarayapachcheri- chaturvedi-mangalam, in Vrudarajabhayankara-valana- du on the northern bank.
531	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōneriṇmai- kopdāṇ.	8th .. and 334th day	Do. ..	Records the tax-free gift by the king of 20 veli of cultivated land for providing offerings and conducting festivals every month on the day of Mūla, the day of the king's nativity and for offerings to the image of Poṇmeynda-Perumāl, which was set up by him in his name.
532	On the north wall of the same shrine.	Pandya	Jatavarman Tribhuvanachakravartin Sundara-Pandyadeva.	12th	Do. ..	Records that the produce of the areas-growing lands between the rivers Kolligam (Coleroon) and Vellaru were assigned by the king to meet the deficit in the amounts required for conducting proper worship to the god and for repairs to the temple.
533	On the same wall	Do.	Tribhuvanachakravartin Kōneriṇmai- kopdāṇ.	[18th .. and 96th day.	Do. ..	Records gift of 10 veli of land free of taxes for maintaining a service called Sundarapandyāṇ-sandi after the king and for providing offerings and worship to the god.
534	Do. .. ..	....	Sakalabhuvanachakravartin [Kōneriṇ- maikondāṇ].	Year lost and 65th day	Do. ..	Damaged. Records that the lands granted out of the fines levied from some private individual were ordered to be engraved on the walls of the temple. The 16th year of the king is mentioned in the middle of the inscription.
535	On the inner wall of the second goṇara of the same temple; left of entrance.	Pandya	Jatavarman Tribhuvanachakravartin Sundara-Pandyadeva.	10th year ..	Do. ..	Records the agreement by the trustees of the Tiruvantāyavaravamin and Nayanar-Manjappar temples and those of the temples situated between the Kolligam and Vellaru rivers that certain dues on lands in the village belonging to the temple at Chidambaram should be remitted and that the amount should be rateably enhanced on the remaining lands in the village.
536	In the same place; right of entrance.	....	Tribhuvanachakravartin Kōneriṇmai- kopdāṇ.	Year lost and 93rd day	Do. ..	Records the tax-free gift by the king of land in Viranara- yanallor in Gaṅgaikondāṣolapurapparu for the main- tenance of a service called Kajakannayan-sandi after the king and for offerings and worship to the god.
537	On the south wall of the central shrine in the Anantavaravamin temple at Udayargudi, a of the same village.	Chola	Parakesarivarma	2nd year, Simha, Monday, Makara.	Do. ..	Unfinished. Gift of gold for 96 sheep and a ram by a private individual for a perpetual lamp in the temple of Tiruvananthavarum-Uḍaiyar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
538	On the same wall	Chola ..	Rajakesariyvarman	4th year	Tamil	Records a gift of gold for a lamp to the temple of Anantivaram-Udaiyar at Viranarayana-chaturvedimangalam, a brahmadeya on the northern bank.
539	Do.	Do. ..	Madirakonda Parakesariyvarman	33rd	Do.	Gift of 3 veli of land by Nandiruppiran alias Anantavikramapperaiyan, a mahamatra, for feeding twenty-five Brahmans and of gold for burning two perpetual lamps in the temple of Perumangadigal at Tiruvananthavaram.
540	Do.	Do. ..	Parakesariyvarman	2nd	Do.	Records gift of 96 sheep and a ram for a perpetual lamp by Parantakam-madavudigal alias Sembian-madaviyar, the daughter of Malavaraiyar and queen of Gandaradittadevar, 'who went to the west' (mēṅkoḷundarolūṇa-dēvar).
541	Do.	Do. ..	Do.	2nd	Do.	Gift of gold by a maid-servant for a perpetual lamp to the temple of Anantavarattaiyar.
542	Do.	Do. ..	Rajakesariyvarman	3rd	Do.	Gift of gold by a private individual of Sirukadambur in Viḷattur-nadu for a perpetual lamp to the same temple.
543	Do.	Do. ..	Do.	Do.	Do.	Gift of gold by a private individual of Paṇḍiavatsalacheri for a lamp to the same temple.
544	Do.	Do. ..	....	....	Do.	Records that the pedestal for the god at Tiruvananthavaram was the gift of Solaiyiran, son of Korāñji Sōmadevabhāṭṭar.
545	Do.	Do. ..	Parakesariyvarman	2nd year	Do.	Records gift of gold by an individual of the Kōḍandāramattarinja-Kaikkōla community for a perpetual lamp in the same temple.
546	Do. .. ..	....	....	....	Sanskrit in Grantha.	States that a Brahman named Viranarayana made provision for feeding one Brahman daily in the temple of Anantivaram.
547	Do.	Chola ..	Madirakonda Parakesariyvarman	38th year	Grantha and Tamil.	Gift of gold by Nili, daughter of Kēśava-Bhaṭṭa and wife of Ravidasa-Kramavittan of Sūkamukhachcheri Papanascheri, hamlet of Viranarayana-chaturvedimangalam for a perpetual lamp.
548	Do.	Vijayanagara ..	Mahamapdalsavara Vira Ariyappa-Udaiyar.	....	Tamil	Mentions the Mahapradhani Devarasa-Udaiyar.
549	Do.	Chola ..	Madirakonda Parakesariyvarman	37th year	Do.	Gift of 96 sheep for a perpetual lamp by a merchant of Terbilangadi, a hamlet of the same village (No. 547 above).
550	Do.	Do. ..	Rajakesariyvarman	3rd	Do.	Gift of 45 sheep for a lamp by a private individual residing in Kadambūr.
551	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a lamp by a resident of Paṇḍitavatsalacheri, hamlet of the same village (No. 547 above).
552	Do.	Do. ..	Parakesariyvarman	2nd year	Do.	Gift of 96 sheep for a lamp by Sattappadi-udaiyan Aiyvaran, Sendan alias Nikalantha-Muvendavelan of Vesalippadi.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
553	On the same wall	Chola	Parakésarivarman, 'who took Madurai and Ilam'.	37th year	Tamil	Records that a maid-servant of the kitchen made a gift of gold which was invested on land and that the proceeds from it were utilised for feeding three persons daily.
554	Do.	Do.	Parakésarivarman	10th "	Do.	Gift of twenty Ilakkas and a lamp-stand by Sembian Muvendavan of Panalappakkam for a perpetual lamp, to the temple of Tiruvananthavaram.
555	Do.	Do.	Do.	2nd "	Do.	Records that Ariyan Geyaviñkan, one of the Taya-longattarinja-Kalkola community, made a gift of ten kasu, from the interest on which a pair of cloths was to be presented to Kuttapperumal (i.e., Nataraja) and also mentions that the same individual built the shrines of Kuttar, Ganapati and Pichohar in the temple.
556	Do.	Do.	Do.	3rd " Thursday, Avittam.	Do.	Gift of gold by Kattukuri Yajña-kramavittan of Panditavatsalachoheri, a hamlet of this village, for a perpetual lamp.
557	Do.	Do.	Parakésarivarman, 'who took the head of Vira-Pandya'.	2nd "	Do.	Gift of three kasu by Ariyan Geyaviñkan, one of the Singalantakattarinja-Kalkola community from the interest on which was to be supplied a pair of cloths to the god Kuttapperumal of the stone temple at Tiruvananthavaram.
558	Do.	Do.	Parakésarivarman	2nd " Sunday, Jyeshtha.	Do.	Gift of gold for a lamp by Tennavan Mirainattu Muvendavan of Devagudi in Mirai-kurram on the northern bank.
559	Do.	Do.	Do.	3rd " Rishabha, Tuesday.	Do.	Damaged. Gift of 96 sheep by Solaipiran of Pandita-vatsalachoheri, a hamlet of this village, for a perpetual lamp.
560	Do.	Do.	Rajakésarivarman	4th "	Do.	Records gift of land by purchase by Pattamudayan Uttaran Chandran alias Sembian Pallavadaraiyan of Avur-kurram on the southern bank for providing one midday meal to three persons daily. The land was purchased from a resident of Devanmahalam, a brahmadeya in Merka-naḍu.
561	Do.	Do.	Do.	17th "	Do.	Gift of land and a lamp-stand by a native of Adumbantittai of Idaiyan-naḍu for burning a perpetual lamp in the temple.
562	Do.	Do.	Do.	4th " Kumbha, Tuesday, Uttiradam.	Do.	Gift of land by the great assembly of Viranarayana-chaturvedimangalam which was assembled at Viranarayana-vinayagar, for providing food-offerings to the Paramasvamin of Tiruvananthavaram on the three occasions daily.
563	Do.	Do.	Parakésarivarman	11th "	Do.	Gift of a lamp-stand by Nakkan Piratamadēvi alias Mummudisalat-talaikkoli, daughter of Arur-Devaṇār for a perpetual lamp in the temple.
564	Do.	Do.	Madirakonda Parakésarivarman	33rd "	Do.	Incomplete. Records gift of land by purchase by the individual mentioned in No. 539 above for a certain feeding-charity instituted by him. The land was situated in Devanmahalam, a brahmadeya in Merka-naḍu.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Chola	Rajakesarivarman	5th year	Tamil	Gift of gold by Irayar Sottai Aiyannambi-Bhatthan of Sridhara-Narayana-choheri.
566	Do.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	6th "	Do.	Incomplete. Begins with the introduction, "Sagadavar, etc.", and stops with the name of the king.
567	On the base of the verandah of the south prakara.	Do.	Parakesarivarman alias Udayar Rajendra-deva.	4th "	Do.	Built in at the bottom and at the end. Begins with the introduction, "Sagadavar, etc." Records gift of land and paddy for burning two perpetual lamps and for feeding the worshipping-Brahman once a day in the temple of Trivannantavarman-Udayar at Viranarayana-chaturvedimangalam, a brahmadeya in Rajadhiraja-valanadu, by a native of Tiagalur in Tiruppidavar-nadu, a sub-division of Rajesraya-valanadu by the command of Sembiyan Marundavejar, who was an officer (adhiakaran) of the king at this time.
568	On the right wall of the store-room in the same prakara.	Pandya	Tribhuvanachakravartin Vira-Pandya-deva.	14th "	Do.	Records the tax-free gift by the king of certain dry lands which were to be converted into gardens where, possible; the income accruing therefrom was to be utilised for providing oil for lamps and for repairs to the temple. Viranarayana is here called Sundara-Pandya-chaturvedimangalam.
569	On the left wall in the same place	Do.	Maravarman Kulasekharadeva	36th " Mesha, ba., dasami, Wednesday, Sravapa.	Do.	Registers the sale of five ma of land by Marudur Ilaya Madhava-Bhatthan of Suralamanichoheri to the temple of Trivannantavarman-Udayar at Viranarayana alias Sundara-Pandya-chaturvedimangalam.
570	On the same wall	Do.	Perumal Sundara-Pandya-deva	15th " Mesha, ba., sapthami, Wednesday, Punarpoanam.	Do.	Damaged. Records a similar sale to the same temple by Marudur Arulaja-bhattha.
571	On the wall of the mandapa in the south prakara, near the kitchen.	Do.	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	11th " Kumbha, ba., dasami, Saturday, Mrigasirsha.	Do.	Built in at the bottom. Seems to record a settlement of the dispute between certain Saivacharyas regarding the right of worship in the temple of Kulottunga-chola-varman-Udayar at Suttavallinallur.
572	On the west wall of the central shrine.	Chola	Rajakesarivarman	12th "	Do.	Records gift of land by purchase by Udayapirattayar Viman-Kundavaiyar, the mother (achiyar) of Arinjia-Pirantakadevar, for bathing the god with a thousand potsful of water on the Sanati day every month.
573	On the same wall	Do.	Do.	8th "	Do.	Gift of 90 sheep by a private individual for a perpetual lamp in the temple.
574	Do.	Do.	Parakesarivarman	2nd "	Do.	Gift of gold by the community of Parantakattirijai-kaikkolas on behalf of one (of their members for a perpetual lamp to the temple.
575	Do.	Do.	Rajakesarivarman	Lost	Grantha and Tamil.	Gift of gold by Korri, wife of Sankara-Narayana-Bhattha for 96 sheep for burning a perpetual lamp in the temple for the merit of her husband.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the same wall ..	....	....	....	Sanskrit in Grantha.	Seems to record a gift of land for feeding a Brahman.
577	Do. ..	Chola ..	Rajakesarivarman ..	2nd year, Mēsha, Sunday, Purattadi.	Do. ..	Records gift of land and house-sites by purchase from Ravidasa-kramavittan and others of Maṇayār by Bharataṇ alias Vājagajamalap-Pallavaraiyaṇ, son of Nakkanavaraiyaṇ alias Pallavamuttaraiyaṇ of Vennaiyār in Vennaiyār-naḍu for feeding fifteen Brahmans and five Sivayōgins, and for paddy for a Brahman who supplied water for the sacred bath of the god.
578	Do. ..	Do. ..	Uttama-Chōla ..	10th " ..	Sanskrit in Grantha.	Records the building of the sabha by Nambiyen laṇ and gift of land for feeding 100 Brahmans in that hall.
579	Do. ..	Do. ..	....	....	Do. ..	A verse in praise of god Anantēśvara of the temple.
580	Do. ..	Chōla ..	Rajakesarivarman ..	4th year and 30th day.	Tamil ..	Much damaged. Seems to grant certain lands in lieu of those already granted in the village of Kilinjaiar to the temple for daily offerings and worship.
581	Do. ..	Do. ..	Parakesarivarman ..	2nd "	Do. ..	Gift of gold by Arayaṇ Veṅkaṭayaṇ, one of the Muttavālperrakaikkōla community for a perpetual lamp, to the temple.
582	Do. ..	Do. ..	Do. ..	3rd "	Do. ..	Damaged at the end. Records gift of land, by purchase, by Mattaiṇ-Kamaṇ alias Nārana Viḷupparayaṇ for offering a special dish called akkaraiyaḷ to the god.
583	Do. ..	Do. ..	Do. ..	12th "	Do. ..	Damaged and incomplete. Records a gift of land by a private individual of Pullaiar for offerings and worship three times a day to the god Tiruvananṭisvara of the temple.
584	On the north, west and south walls of the same shrine.	Do. ..	Do. ..	2nd "	Do. ..	Records gift of gold by a member of the Muttavālperrakaikkōla community for 96 sheep and one ram for burning a perpetual lamp to the god Chandrasekhara-Perumal in the temple of Tiruvananṭisvara.
585	On the same walls ..	Do. ..	Rajakesarivarman ..	6th "	Do. ..	End built in. Records gift of land, by purchase, to the assembly called Śśananuddha-chaṭturvēdabhaṭṭa-perumbadi-saṅgādana-pertumakkaḷ of Viṇṇarayaṇa-chaṭturvēdimangalam by Sekkilaṇ-Arayaṇ Sankaranarayanaṇ alias Śōla-muttaraiyaṇ of Mēppalvūr in Maṇayil-kōṭṭam, a sub-division of Toṇḍaināḍu, as a charity to the temple.
586	On the west and south walls of the same shrine.	Do. ..	Parakesarivarman ..	2nd "	Do. ..	Gift of gold for 96 sheep and one ram by Teṇṇuvaṇ Brahmadarayaṇ of Gomapuram in Kūjamalla-chaṭturvēdimangalam, a brahmadāya in Veḷenāḍu for a perpetual lamp in the temple of Tiruvananṭisvaraṭṭi-Aḷṅgar.
587	On the north wall of the same shrine.	Do. ..	Rajakesarivarman ..	12th "	Do. ..	Records gift of land, by purchase, by Adittaiṇ Kodai-pirattiyar, queen of Ariṇḷḷigavarman who died at Aṇṇār, for bathing the god during Chitṭrai-vishu with 108 potsful of water; and another by Uḍaiyapirattiyar Viṇai-Kunda-vaiyar for 1,000 potsful of water for the same purpose.
588	On the same wall ..	Do. ..	Parakesarivarman, 'who took the head of the Paṇḍya.'	3rd Tuesday, Uttirā-shadha.	Grantha and Tamil.	Gift of gold by Kandaṇ Paṭṭalakan alias Parantakavarappettaraiyaṇ, the headman of Valamārvu for two perpetual lamps to the god.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the north wall of the same shrine.	Chōla	Rajakesarivarman	14th year	Tamil	Gift of land, by purchase, by Udaiyapirattiyar Viman Kundavaiyar for bathing the god on the Sankramana of every month with 1,000 potsful of water.
590	On the same wall	Do.	Parakesarivarman	2nd "	Do	Gift of gold by a private individual belonging to the Singalantakattariraja-kalkola community for a perpetual lamp in the temple.
591	Do.	Do.	Do.	9th "	Do.	Fragment.
592	Do.	Do.	Do.	12th "	Do.	Records that Aligal Pavettaraiyavargandan Sundarasola made, for the merit of his brother Gavdan Satrubhaya-karaṇar, a gift of land by purchase for feeding five brahmane every day and for burning a perpetual lamp in the temple.
593	Do.	Do.	Do.	10th "	Do.	Records gift of gold by Nandipattan alias Sembiyar Muvendavelan, which was invested on land and utilised for providing one midday meal for five Brahmins in the temple.
594	Do.	Do.	Do.	2nd "	Do.	Records gift of gold by Koyilperral alias Vanavannadeviyar, daughter of Bhupalasakharaiyar, for the expenses connected with the burning of a perpetual lamp and providing midday offerings to the god and the auspicious feeding once a day for one Brahman learned in the Vedas.
595	Do.	Do.	Do.	..	Sanskrit in Grantha.	Records the consecration of the image of Parvati (Vrya) in the temple of Anantōsvara at Viranarayagam by a private individual.
596	Do.	Chōla	Madiraikoṇḍa Parakesarivarman	38th year, Simha, Tuesday, Anuradha.	Tamil	Gift of gold by a private individual of Mala-naḍu for a perpetual lamp.
597	Do.	Do.	Do.	37th year, Mēṣa, Friday, Viśakha.	Do.	Gift of 96 sheep by a private individual for burning a perpetual lamp in the temple.
598	Do.	Do.	Parakesarivarman alias Rajendra-Chōla-deva.	3rd year	Do	Incomplete. Records gift, by Kamban Madurantakan, an elephant-mahout of the king, of a lamp-stand and gold for burning a perpetual lamp and for offerings to the god on certain festival days in Vaikāśi and Mārgaśi.
599	Do.	Do.	Rajakesarivarman	3rd year, Karkaṭaka, Saturday, Aśvina.	Do.	Gift of gold by a Brahman lady of Vadavur in Paṇḍi-naḍu for a perpetual lamp to the god of Tiruvannantōsvara.
600	Do.	Do.	Parakesarivarman, 'who took the head of the Pāṇḍya.'	4th year	Do.	Gift of 96 sheep and a ram by a private individual for burning a perpetual lamp in the temple and of gold for providing the sacred bath of the god, on rising from sleep, (tiruppal-ēṇuochi).
601	Do.	Do.	Rajakesarivarman	6th "	Do.	Gift of gold by a private individual for a perpetual lamp to god Tiruvannantōsvara.
602	Do.	Do.	Parakesarivarman	3rd "	Do.	Gift of gold by Paṇḍavannadevi, the wife of Araiyan Mahimālaya alias [Paranta]ka-Muttaraiyar, for a perpetual lamp to the god Chandrasakthara-Perumal in the same temple.
603	Do.	Do.	Rajakesarivarman	6th "	Do.	Gift of gold by Vengai-Pōsar Desapuriya Sōmasiayar of Karāmbicheṭṭu for a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
604	On the north wall of the same shrine.	Chola	Madirakonḍa Parakēsarivarman ..	38th year, Kanni, Thursday, Mōla.	Tamil ..	Incomplete. Records gift of 3 velli of land by Ananta-vikramangala-peraiyar of Devanangalam, for the expenses of feeding twenty-five Brahmans in the temple and states that the king remitted the taxes on this land. Teṇṇavan Viḷupperaiyar, called 'namnaganar' of the king, is mentioned to have built a hall in which the assembly met.
606	On the same wall	Do.	Parakēsarivarman	3rd year	Do. ..	Incomplete. Registers that Devan-devan of Kandiyar, who was supervising the affairs of the Tiruvananṭṭhvara temple during the year, distributed the temple lands amongst the temple servants, in proportion to the services rendered by them.
608	Do.	Do.	Do	12th "	Do. ..	Incomplete and damaged. Seems to record the setting of an image of Suryadeva by Kundavaiyar and her gift of gold for burning a perpetual lamp in front of it.
607	Do.	Do.	Rajakēsarivarman	2nd "	Do. ..	Incomplete. Records gift of gold by a private individual for burning a perpetual lamp in the temple.
608	On the wall of the verandah in the same prakāra behind the image of Gajalakṣmī.	Do.	Parakēsarivarman, alias Rajendra-Chōla-deva. "	7th year, Karkāṭaka	Do. ..	Damaged. Begins with the introduction; "செருமன்கொண்ட" etc.
609	On the same wall	Do.	Parakēsarivarman	2nd year	Do. ..	Gift of 12½ kaḷaṅḷu of gold by Palavēṭṭaraiyan Kodandan Tappilidharman for burning a perpetual lamp in the central shrine of the temple.
610	On the outer base of the south wall of the maṇḍapa in front of the same shrine.	Do.	Parakēsarivarman, 'who took the head of the Paṇḍya.'	4th year, Makara, Monday, Kṛitika.	Do. ..	Records gift of dining utensils and money in gold by a private individual from the interest on which one person was to be suitably fed daily.
611	On the same base	Do.	Rajakēsarivarman	1[5th] year	Do. ..	Incomplete and stops with the preamble.
612	Do.	Do.	Do.	9th "	Do. ..	Gift of 90 sheep by a private individual of Kaḍambor for a perpetual lamp in the temple.
613	Do.	Do.	Parakēsarivarman alias Rajendra-Chōla-deva.	4th "	Do. ..	Records gift of an umbrella containing 19,908 pearls and surmounted by a gold ornament weighing 26½ kaḷaṅḷu of gold by the Kaikkōḷar of Viranarayana-ohaturvedi-mangalam, a brahmadaya in Rajendrasainiba-valanadu.
614	Do.	Do.	Rajakēsarivarman	3rd "	Do. ..	Records gift of 19 velli of land, by purchase, by Gaṅḡan Ambalavan Gaṇāḍittan alias Munnuḍiṣōla Viḷupperaiyan and two others for feeding 56 brahmans in all. King Uttama-Chōla is mentioned.
615	On the outer base of the north wall of the same maṇḍapa.	Do.	Rajakēsarivarman alias Rajarajadeva (1).	27th year, Vriśchika, Saturday, Chitra.	Do. ..	Records that the assembly of Viranarayana-ohaturvedi-mangalam met in the hall called Rajarajan and under the orders of the great assembly decided that a fourth share of all the lands and tanks within the hamlets should belong to the Tiruvananṭṭhvara temple.
616	On the same base	Do.	Parakēsarivarman, 'who took the head of the Paṇḍya.'	3rd year	Do. ..	Fragment. Seems to register a sale of land to the temple of Tiruvananṭṭhvarattu-perumal.

B. - Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
617	On the same base	Chōla	Parakēsarivarman	14th year	Tamil	Records gift of some tank-irrigated land, by purchase, by Kalikarai, a member of the Udayar-Karikala-Solater-ijja-Kaikkōla community to seven musicians conducting the śrībali ceremony to the god Tirumullur-Udayar-Parameśvara of Tirumullur alias Sindhavishnu-chatur-vedimangalam, a brahmadēya of Kānaḍu on the northern bank.
618	Do.	Do.	Rajakēsarivarman	3rd "	Do.	Gift of gold by a private individual of Parakēsaribohēri for 96 sheep and one ram for burning a perpetual lamp in the temple.
✓ 619	Do.	Do.	Parakēsarivarman, 'who took the head of the Paṇḍya.'	4th year, Viśvika, Wednesday, Śravāṣṭha.	Do.	Gift of 96 sheep and a ram by a private individual of Kalat-tur for a perpetual lamp.
✓ 620	Do.	Do.	Do.	4th year, Makara, Pūṣya.	Do.	Gift of gold by a private individual of Viśvārkāmukach-cheri for a perpetual lamp.
621	On detached stones in the mandapa behind the Navagraha images.	Do.	Parakēsarivarman	16th year	Do.	Some stones missing. Records gifts of lands in Viranāyana-chaturvēdimangalam and Nindanallur by two vāṇiyas and also of gold for reclaiming the former for cultivation and states that from the produce of the land two batches of 80 and 20 brahmins respectively were stipulated to be fed, for the merit of the donor's uncle, in the country erected by them.
622	On the east wall of the second prakāra.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōladēva.	5th "	Do.	Damaged. Begins with the introduction, "பரகேசரீ" etc. Seems to record a gift of tax-free land to restore the charity of feeding twelve brahmins, which had been conducted in the maṭha erected by and called after Periya Rajendra-Sōlan, 'who was pleased to take the Ganges, Kidāram and Puvadēsam', but which charity had fallen into disuse after his time.
623	On the same wall	Paṇḍya	Jatavarman Tribhuvana-chakravartin Vira-Paṇḍyadēva.	14th year, Tula, ba., trayōḍaśi, Wednesday, Chitra.	Do.	Incomplete. Mentions Sri Viranarayana alias Sundara-Paṇḍya-chaturvēdimangalam, an independent village of Virudāra-jabhayantkara-valanādu on the northern bank.
624	Do.	Chōla	Parakēsarivarman alias Rajendra-Chōladēva I.	18th year, Mēṣa, Sunday, Makha.	Do.	Begins with the introduction "சுருட்சேரீ வரீ", etc. Records gift of gold by sale of land by Tribhuvana-mahādeviyar Vanavannahadeviyar, queen of Rajendra-Sōladēvar, for providing offerings and worship to the two images of Chandraśekhara-Perumal and his consort set up in the temple by her which were taken out separately in procession during śrībali and festivals.
625	Do.	Do.	Do. do.	10th year, Kumbha, Wednesday, Pūṣya	Do.	Begins with the introduction, "சுருட்சேரீ வரீ", etc. Records gift of sixty kaṣu by Kuṭṭangiyuran alias Parakrama-Sōja-Muvenda velan, the headman of Arkhaḍu in Arkkaṭṭa-kūṭṭam, a subdivision of Paṇḍikāsaṇi-valanādu for the daily supply of one thousand lotus flowers for the worship of the god. The village assembly met in the hall constructed by Teṇṇavap Viḷupparaiyar, who is mentioned by the king as nam-magaṇai.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
626	On the east wall of the second prakāra.	Chōla	Parakaserivarma alias Rajendra-Chōladeva.	10th year, Kumbha, Wednesday Pushya.	Tamil ..	Begins with the introduction, "இருண்டென் லென்," etc. Registers the agreement given by certain villagers to supply flowers stipulated in No. 626 above, as interest on the amount of 60 kaṣu received by them from the temple treasury.
627	On the same wall	Do.	Do.	17th year, Mēsha, Monday, Pūrvāṣāḍha.	Do.	Built in at the bottom. Begins with the introduction, "இருண்டென் லென்," etc. Records the gift of certain lands by purchase, the income from which together with the amount accruing from the remission of taxes thereon was utilised for providing meals to ten devotees at the time of the midday worship of the god and for feeding twenty-five Brahmans in the country erected for the merit and in the name of the queen Vajraya-madevi.
628	GUNTUR DISTRICT, TENALI TALUK. On a rough stone set up in a street at Amritalur.	..	....	Pramāda, Jyēṣṭha, ba., 13, Wednesday.	Telugu	Registers the agreement (Kaula) granted by Mahamāṇḍalēvara Chintagupṭa Timmarājaya to the people that settled at the pēṭa (market village) built by him to the south of Amritalur in the name of Mahanandirāja. No taxes were payable by the settlers in the pēṭa for the first three years. After that period they were required to pay taxes on ploughs, looms, and houses, big and small.
629	On another stone in the same place.	Vijayanagara	Virapratapa Vira Śrīraṅgarāyadeva-Mahārāja.	Dhātū, Bhādrapada, ba., 7.	Do.	States that Nagaṇṇa-Nayaka the agent (kāryakārta) of the king gave an agreement to the merchants, weavers, etc., of Śrīraṅgarāyapēṭa at Amritalur, remitting the taxes payable by them for the first three years on account of a plunder suffered by the people.
630	On the same stone .. ..	..	....	Bhava, Jyēṣṭha, śu., 10, Thursday.	Do.	Registers an agreement in the terms of the above in respect of Śrīraṅgarāyapēṭa of Amritalur. No mention is made of any plunder. Refers to Śrīraṅgarāja who was evidently ruling then.
631	On a stone called Poturāju set up before the Puṭṭalamma temple in the same village.	Velanadu..	Mahamāṇḍalēvara Rajendra-Chōladeva.	Śaka 1054, Karttika, ba., dvādaśi, Sunday.	Do.	Records the grant of 50 sheep made for the provision of ghee for a perpetual lamp to be burnt in the temple of Amritāśvara at Anantunūru, by the Mahamāṇḍalēvara Padumana, a subordinate of the king.
632	On the same stone .. ..	..	....	Śaka [9]99, Uṣṭā-rayapa-Sankranti.	Do.	Incomplete. Registers a gift of sheep by a certain Kame for a perpetual lamp in the temple of Amritāśvara at Anantunūru.
633	On a pillar in the temple of Paṭṭakotāśvara at Anantavaram.	..	....	Sarvadhārī, Jyēṣṭha, ba., 30, Thursday.	Do.	States that a certain Yalavya constructed the maṇḍapa wall and the gateway of the temple of Paṭṭakotāśvara.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On a stone planted in a field at Angalakuduru.	..	....	Bahadhranya, Chaitre, śu., 6, Thursday.	Telugu	Registers a gift of land for the daily offerings of the god Minda-Gopnathia at Angalakuduru by Ennumula Timminēgaru for the merit of Saluva Timmarasayya, the Pradhan of Krishnadōva-Maharaja.
635	On a pillar in the temple of Gopalaśvamin in the same village.	..	....	Nala, Magha, śu., 14, Monday.	Do.	Says that the four pillars of the central hall (ratga-madhye) were polished by (i.e., at the expense of) Cherukunbali Gopinēdu.
636	On the southern gate of the Vallāśvamin temple at Chavali.	Vijayanagara	Vīrapratapa Saḍaśivadōva-Maharaja.	Śaka 148[9], Magha, Prabhava, śu., śkadāḍi.	Sanskrit and Telugu	Registers the grant of the village of Tontapalli in the Konḍavīlu-śiva to the god Valōśvara of Chavali by Mahamañḍalēśvara Komaru-Venkatayyadōva-Maharaja. [The village was originally granted to the god by [the king] Puruṣhōttama-Vijayapati and the present gift is its renewal. A few other grants of land made to the temple are also registered.]
637	On the stone to the north of the eastern gateway of the same temple.	..	....	Ananda, Phalguṇa, śu., 10.	Telugu	Registers the construction of the entrance-hall by a certain Chivayayakka Liṅḡana.
638	On stone to the south of the eastern gateway in the same place.	..	....	Dundubhi, Aśadhā, śu., 10, Monday.	Do.	Records that Alapaṭi Tippisetṭi constructed the dvāraka-khas (door-jambes), the lintel and the threshold of the temple for the merit of his parents.
639	On a Nandi-stone set up before the Kamalīṅgēśvara temple at Chilumuru.	..	....	Śaka 11[075, Uttarayana-Sankranti.	Do.	Registers the gift of land and money made, for the worshipping priest and the dancing girls attached to the temple of Kamāśvara at Chūnurū and for feeding daily ten Brahmins in the satra (oboulry), by Muppa Naga-Nayaka, a servant of Velamāñṭi Gonkarāja.
640	On the same stone .. ..	..	....	Śaka 1075, Uttarayana-Sankranti.	Do.	Damaged. Registers a grant of land made by Muppa Naga-Nayaka, a servant of Velamāñṭi Gonkarāja for the feeding of five Brahmins daily in the satra at Chūnurū. Below this is another inscription of the same date recording a grant by Muppa Kāmi-Nayaka (who was a brother of Naga-Nayaka).
641	On a black stone lying before the temple of Vāṇugopāśvamin in the same village.	..	....	....	Do.	Beginning lost. Registers a grant of land at Atunnaḍi by the commanders (Paḍai) Viṭṭapa-Nayaka and Gopī-Nayaka to the god Gopālādēva. Refers to Kakatiya Gaṇapatidēva-Maharaja and his subordinate Koḍāṅki Pōti-Nayaka.
642	On a stone lying before a private house at Chunduru.	Telugu Chōḍa	Mahāmandalēśvara Pottapi Chōḍa-Maharaja.	Śaka 11[8]8	Do.	Registers that the king constructed a Śiva temple and set up the god Chōḍa-Ballisvara in the name of his younger brother for the merit of his father Udayadityadēva Chōḍa-Maharaja and his mother Kāmalādēvi.
643	On the same stone .. ..	..	....	....	Do.	Registers the lands in Chūndrūrū granted to (the god) Iśanadēva and a number of Brahmanas by Maharaja Gaṇasabini Maṇṇa Gaṇapaya-Nayaka.
644	On the Nandi-pillar lying before the Papeśvara temple in the same village.	..	....	Śaka 1690, Sarvajit, Kartika, Brihaspati in Kanya.	Sanskrit (in Telugu).	Damaged. Contains the praises of the god Śiva worshipped at the confluence of the Tungabhadra and Kāśirādi. Refers to a Brahman named Rudra.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
645	On the black granite pillar set up before the Gokarnasvara temple at Davuluru.	Velananda.	Mahamandalesvara Gonkaraja	Saka 1054 ..	Sanskrit verse and Telugu prose.	Registers that the king who was the son of Mahamandalesvara Velananti Rajendra-Choda Gangayuraya gave to Kommayya-Nayaka, the son of Aytama-Nayaka, the Rudhikam, i.e., the office of rajdi of Davuluru and that Kommayya-Nayaka set up the god-Gokasvara with Parvati in the village and presented three puttis of land to the temple and 55 sheep for a perpetual lamp. Grants of the lands made to the dancing girls, drummer, etc., of the temple are also recorded.
646	On the same pillar	Do.	Gotka	Saka 1063 ..	Do.	Damaged. Refers to the king Rajendra-Choda and states that Kommayya-Nayaka built the Chandesa-mandapa of the Siva temple of Gokasvara built by him already.
647	Do.	Do.	Rajendra-Choda	Saka 1065, Vishu-Sankranti.	Do.	Registers that Aytamabika presented 55 sheep for the maintenance of a perpetual lamp in the temple of Gokasvara at Davuluru. She was the wife of Aytama-Nayaka who was the favourite servant of Velananti Rajendra-Choda and the rajdi of the villages Kurungulu and Davuluru.
648	On a rough black-stone lying in a street at Ipur.	..	.. ..	Kilaka, Kartika, su., 15, Sunday.	Telugu	Damaged. Refers to Kulu, i.e., Kutubu and Mokhasa Agastirama Sayibu. The village Ipur is mentioned.
649	On a broken stone lying in the temple of Sagarasvara at Jagarlamudi.	Golkonda ..	Rajadhiraja Maharaja Sri Mahab[mandu] Kolli Kn. . . . Saha.	Saka 1520 Marga.	Do.	Damaged. Registers grants of lands in the village Chamarlamudi (Jagarlamudi) and Kolankaluru. The names of the donor and the donee are lost. Mentions Mpitjanagaram (i.e., Koudavudu).
650	On another stone lying in the same temple.	Do. ..	Rajadhiraja Maharaja Sri Mahamandu Khulli Padusaha.	Subhakrit, Jyestha, Janadusani, Chanduraju (Monday?).	Do.	Damaged and fragmentary. Mentions Mpitjanagaram in the (Kondavitu)-sima and the agrahara Chamarlamudi and the laying out of a mango garden in the latter village.
651	On a pillar planted before the temple of Mallikarjunasvamin at Kethevaram.	..	....	Saka 1737, Yuva, Chaitra, su., 13, Friday.	Do.	Narrates the experiences undergone in the quest for beatitude by a certain Timmaraja-Yoga Irthuralu.
652	On the outer south wall of the Chennakesavasvamin temple at Kolakaluru.	Kakatiya ..	Mahamandalesvara Pratapa-Rudradasa Maharaja.	Saka 1240, Kalayukti, Aavayuja, su., 14, Monday.	Do.	Registers a grant of land made by Poehulankagaru, son of the commander-in-chief Somaya-Jonka for the Saturday offerings of the god Kesava-Perumal at Kolakaluru.
653	On a stone set up before the temple of Agastyesvarasvamin in the same village.	Do. ..	Do.	Do.	Do.	Registers a grant of land made by the same person for the Monday offerings (ubandhana) and flowers of the god Agastyesvara at Kolakaluru.
654	On a pillar set up before the gerbhagriha of the Veugopasvamin temple at Kolluru.	..	....	Saka 1418, Subhakrit, Kartika, su., 15, Thursday.	Do.	Records a gift of land made for the midday offerings of the god Gopinatha at Kolluru by the daughter-in-law of a certain Tippiarasuaya.
655	On a Nandi-pillar lying before the Ramachokesvara temple at Modukuru.	..	....	Saka 1093, Uttarayana-Sankranti.	Sanskrit and Telugu.	Registers that Surapu-Nayaka, the lord of Mrontukuru, who was the servant of the Mahamandalesvara Chodadeva, and who was the main pillar to the kingdom of the Chalukyas, constructed the temple of Chodasvara in the name of his maternal uncle and made the necessary provisions by giving land for offerings and for servants and giving the necessary utensils to the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On a pillar in the temple of Virabhadra at Modukuru.	..	....	Durmati, Ashadha, Sukla, Monday.	Sanskrit and Telugu.	Incomplete. Registers that a śūdra named Liṅgaya-Nayaka established the goddess Bhadrā-Kālī in the temple of Virāṣvara at Modukuru on the banks of the Turiga-bhadra stream.
657	On a pillar lying before the Chōḍaśvaraśaṁin temple at Moparru.	..	....	Śaka 109[2], Viṣṇu-Sankranti.	Telugu	Records that Gonkaya, the commander (paḍavalu) of Mahamandalesvara Kulottunga Rajendra-Chōḍavaraja constructed the temple of Chōḍaśvara at Mrōmparu for the merit of his father Chōḍapa-Nayaka and his mother Kaṭṭaani. He also presented 110 sheep for the maintenance of two perpetual lamps in the temple. Also registers the grant of 55 sheep for another lamp by Gokasani for the merit of her husband Gonki-Nayaka and the grant of some land for the daily offerings of the god.
658	On the same pillar .. ..	..	....	Śaka 1092, Chaitra, anāvāsyā.	Sanskrit and Telugu.	Registers that the chief (goika) and his wife Gokāmbika granted to the god Saṅkaru of Mrōmparu two perpetual lamps and one perpetual lamp respectively. At the beginning is given the genealogy of Gonka. Paḍavalu Chōḍa was the servant of Velanandu Gonka and governed the Shaṣṭhasra (six thousand, i.e., Aivvēlu) country and Vengi. Gives the names of the dancing girls appointed to serve in the same temple.
659	On the southern side of the eastern gateway of the same temple.	..	....	....	Do.	Defines in a śloka the lengths of the linear measures of angula, vitasti and daṇḍaka. Half of the circumference of the thumb is an angula. Twelve angulas make one vitasti and thirty-two vitastis make one daṇḍaka. In the Telugu portion the kōsariṭi-gaḍa which corresponds to the daṇḍaka is mentioned. A vertical line is cut over the inscription to give the exact measurement, evidently, of the vitasti. It measures a little over 1 foot and 3 inches.
660	On a stone built into the north wall of the Chennakesava temple at Mulpuru .	Kakatiya	Mahamandalesvara Rudradeva-Maharaja.	Śaka 1192, Chaitra, Śu., 13, Thursday.	Telugu.	Registers the gifts of lands made in several villages by Vallaya-Nayaka a bodyguard (aṅgarakeṣa) of the king, for offerings and lamps to the god Nṛi-Kēśavadeva.
661	On a broken pillar set up before the Śiva temple at Nandivelugu.	..	....	Vyaya, Phalguṇa, Śu., 3, Sunday.	Do.	Much damaged. Registers the grant of land made to the god Agastyaśvara of Nandivelugu. The grain measure kōsariṭi-tunu is mentioned.
662	On a stone built into the wall of the same temple.	..	....	Śaka 1528, Śamkaradina (Śivaratri P)	Sanskrit	Fragmentary. Registers that Viraya Mutia-Mantri, the disciple of Rāmaṅga, born in the family of Paṇḍita Mallikarjuna made the grant of a garden in the village Chintalapundi to the lord of Śrīśaila, i.e., god Mallikarjuna.
663	On a stone built into the roof of the same temple.	Eastern Chalukya.	Sarvalokāśraya Viṣṇuvardhana-Maharaja alias Bajarajadeva.	Regnal year 37, Śaka 980.	Telugu	Registers the gift of sheep made for a perpetual lamp in the temple of Abbeśvara at (the village) Vallavaru.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
664	On a pillar lying in the compound of the Madhavaśvamin temple at Peravali.	..	....	Śaka 1078.	Telugu (verse and prose.)	Registers that the temple of Mādhavaśvamin in the agra-hara of Peruvāli was built by Kōmmamāmbika, the wife of the general Maraya-Pārda, who was the maternal uncle of Gonka. She was the daughter of Nidumrāni Kōmmaya and Mallambika. Some land was granted by her son the general (dandasa) Opoḍa to the god and to the priest Madhava-Bhatta.
665	On a stone built into the roof of the same temple.	..	....	bahula, ashtami.	Do.	Much damaged; narrates the philanthropic acts (of a chief whose name is lost) among which was the foundation of a feeding-house (satru-sala) and a temple. He was the son of Mallambika. A certain Padleya-Nayaka is mentioned and a gift of sheep is also recorded.
666	On the eastern side of the southern entrance to the Vēṅṅopāśavaśvamin temple at Tenali.	..	....	Pāṇḍhavi, Nijavaiśakha, śu., 2, Tuesday.	Telugu	Registers the grant of jewels to the gods Gōpīnātha and Gōvardhanarāya by Dōvana Nagireddi.
667	In the same place.	..	....	Śaka 1226, Kṛōdhi, Chaitra, śu., 1, Thursday.	Do.	Incomplete. Mentions (the god) Gōpīnātha.
668	On a stone set up before the Gōvardhanasvamin temple at the same village.	..	....	Śaka 1411, Saumya, Vaisakha, Suklapaksha, Haridina (i.e. ekādasi).	Sanskrit (verse.)	Damaged. Gives a descriptive praise of (the god) Gōvardhanasa, who appeared in the form of a cowherd to his devotees Vallabha, quoting the famous verse in the Bhagavad-Gita, which ends with 'Dharmasatthapānaya sambhavami yuge yuge.' Says also that the god became manifest (i. e., his image was established) at Tenali-nagara on the date quoted. The Vijayanagara king Krishnarāya and his minister Saluva Timmarāya are said to have visited the temple and made gifts to it.
669	On a stone lying before the Svayambhūsvamin temple at Valivēru.	..	....	..	Telugu	Registers a gift of 50 sheep made by Gundyalōya, a servant of Mahāpādalośvara Kulottunga-Chōḍa Gangayarāya Velanāṇṭi Gonka for the maintenance of a perpetual lamp in the temple of Prōḷṅṅasani (i.e., Pōleramma) at Valivēru.
670	On a stone lying in the same place.	Velanāṇṭu..	Sarvalōkāsraya (1) Rājendra-Chōḍa-Maharāja.	Regnal year Śaka Sankranti.	Telugu verse and prose.	Mentions the two chiefs Velanāṇṭi Chōḍa and Gonka, Bayya the favourite servant of the latter, Bayya's wife Brāmmamāmbika and her brother Hōlla; registers the gift of a perpetual lamp made to the god Traipurushadēva of Valivēru by Hōlla.
671	On the same stone	Eastern Chalukya.	Sarvalōkāsraya Vishnuvardhana-Maharāja.	Regnal year 41, Śaka 983, Phava.	Telugu	Records the gift of 50 sheep made for a perpetual lamp by a private individual to the temple of Traipurusha-Mahadēva at Valivēru.
672	Do. .. ..	..	..	..	Do.	Belongs to the same period as the above and registers the gift of 50 sheep each by two Brāhmanas for perpetual lamps to the god Viṣṇu of Valivēru.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the same stone .. ..	....	....	Śaka 965, Subhānu, Uttarayāna.	Telugu	Records the gift of 150 sheep made for 3 perpetual lamps in the temple of Traipurushadeva at the aghahara village Valiteru in Velanadu by the Dandāyaka (general) Tikkapayya-Nayaka and of 50 sheep for a perpetual lamp to the same god by Aggiya Shadāngavi Bhatṭa of the aghahara village Peruvāli of the same nādu (i.e., Velanadu). Registers also a gift of 50 sheep made for a perpetual lamp to the god Brahmadēva of the place (i.e., Peruvāli) by Maṇḍalika Gaṇḍaya, son of Iṣeṭṭi Mahasāmanṭa Nambaya of the Oṅgeṇumarga. Records the gift of land made to Kase (stone-outer) Vemōja for doing, permanently, service in the temple of Svayambhūddēva at Valiteru.
674	Do. .. ..	....	....	Śaka 1028, Tārāpa Śrāvāna, ba., 13, Thursday.	Do.	Records the gift of 50 sheep made for a perpetual lamp to the God Viṣṇu at the Traipurushasthāna (i.e., Traipurusha temple) by a certain Gaṅga-Somayya of Valiteru.
675	Do. .. ..	....	....	Śaka 1064, Makara-Saṅkrānti.	Telugu prose and verse.	Praises the good qualities, numerous charities and heroism of Eriyabōya, a favourite of king Goṅka, and records the gift of a perpetual lamp made by him to Bhatṭa (i.e., the god Śiva) at Valiteru.
676	Do. .. ..	....	....	Śaka 1080, su., pañchami, Monday.	Telugu	Much damaged. Provides for ghee for a perpetual lamp.
677	On another stone set up in the same place.	....	....	Śaka 108*, Saṅkrānti.	Telugu	Fragmentary. Contains only the beginning.
678	On a broken stone lying before the temple of Rāmaṅgeśvara at Vemuru.	....	....	Śaka 1080, su., pañchami, Monday.	Sanskrit verse and Telugu prose.	
679	On a stone in the eastern gateway of the garbhagṛha of the Yogananda-Nṛsiṃha temple at Yeḍlapalli.	....	....	Śaka 1233, Virodhikṛit, Aśvayujya, ba., 15, Thursday.	Telugu	Beginning and end lost. Registers the remission of certain duties levied in the villages belonging to the god Chennakēśava of Penūṅgudurū, by Rudradēva, son of Mayidēvalēṅka.
680	On a stone set up near the dhvajastambha of the same temple.	....	....	Śaka 1351, Saunvya, Aśvadhā, su., 11, Monday.	Do.	Registers the garudastambha in the presence of the god Yogananda-Nṛsiṃha amin of Yeḍlapalli was got polished by Allāḍa[ḥala] Av. bhāṇa.
681	On a stone lying at the threshold of the same temple.	....	....	Śaka 1602, Raudri, Śrāvāna, su., 10, Sunday.	Do.	Damaged. Refers to a boundary dispute between the villages Yeḍlapalli and Penūṅgudurū and states that the dispute was represented to the king (probably of Gōḷkonḍa) who issued orders to Kartika Mula of Kōṇḍarīda to settle the feudal tenure of the place. Thereupon, the matter was enquired into and fresh boundary edicts were put up by a commission under the supervision of Raja Rūstam-Rāya and Maṇikya-Rāva.
682	On a stone built into the eastern gateway of the same temple	....	....	....	Do.	Much damaged. Seems to regulate the duties payable on certain articles of merchandise; a number of lands gifted away by a number of persons are mentioned.

B.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab built into the shrine under the dhvaja-stambha of the Agastyaśvara temple at Imani.	....	....	Śaka 1047, Viśvasu, Uttarāyana.	Telugu verse and prose.	Registers the grant of 50 sheep for a perpetual lamp in the temple of Tōḍṣvara at Ivaṇi by Kāṇaka of Chantāḍa for the merit of her father Pōṭṇāyaka and her mother Prolama and the grant of a house-site and land by her to the outdian of the sheep who was to supply daily the ghee for the said lamp.
684	On a stone lying in a field in the same village.	Vijayanagara	Vijayaratapa Sadāśivadeva-Maharaja	Śaka 14[56], Chaitra, 30.	Telugu	Damaged. Registers a grant of land made to Vedamarga-pratishthacharya Koneṭi Tiruvēḡalanāthayyaṅgaru, son of Tirumalayyaṅgaru and grandson of Jalapaka Koneṭi Annamayyaṅgaru of the Bhamdravajugōtra, Rik-sakha and Aśvāyana-gōtra, by Mahāmandalēśvara Siddhiraja [Venkatarajadeva-Maharaja, son of Yimmaraja and grandson of Mahāmandalēśvara Siddhiraja [Vō] Maharaja of the Harita-gōtra, Apustamba-gōtra and Yajūśakha. Damaged and fragmentary. Seems to register a gift of land to a certain Mañohiredu.
685	On a stone lying in a field close to the same village.	....	....	....	Do.	Mentions that Yimani-Danturadu was granted as an agrahara by Siddhiraja Venkataraja to Jalapaka Koneṭi Apnaya.
686	On a stone lying on the boundary between the villages of Dantur and Imani.	....	....	....	Do.	Beginning lost. Registers the grant of lands in several villages made to the gods Agastyaśvara and Kuṇḍavaram and Agastyaśvara of Ivaṇi by Somideva-Nayaka.
687	On a stone built into the roof of the Agastyaśvara temple at the same village.	Kakatiya	Pratapa-Rudradeva-Maharaja	.... Magha, 5u, 1, Thursday.	Do.	Damaged. Registers a grant made for the maintenance of a perpetual lamp in the temple of Rāmāśvara.
688	On a pillar in the Anjanaya temple at Zampani.	....	....	Śaka 11[56], Aśvadhā, 5u, 6, Thursday.	Do.	Incomplete. Registers a grant of land made by Eppō'a-Nayaka, the commander-in-chief (dandāyaka) of the king for a perpetual lamp to the god Rameśvara for the merit of his father Paṇḍa-Nayaka and his mother Paṇḍura-sani.
689	On another pillar of the same temple.	Vellandū	Mahāmandalēśvara Goṭkaraja.	....	Do.	Registers the grant of land made to the god Gōpānatha by Madhuvadaṣa for two evening lamps to be maintained with the income therefrom.
690	On a stone built into the wall of the same temple.	....	....	Śaka 1240, Kalyāṇkūti, Pushya, 5u, 3, Tuesday, Makara-Sankranti.	Do.	Damaged. Registers the grant made by a Balanjiya for a lamp to the god Rāmāśvara-Mahadeva of Nempāni.
691	On a stone used as a step in the Rameśvara temple at Chiluvuru.	....	....	Śaka 1181, Aśvadhā, 5u, 6, Friday, Dakṣiṇāyana-Sankranti.	Do.	States that the village Chiruvuḷi was obtained by a certain Suranāya of the Aṭṭaya-gōtra from king Vēma, as a Sivapura (Siva's land). This is a copy of the above record.
692	On a pillar set up before the Bhōgśvara temple at Chiluvuru.	....	....	....	Sanskrit verse.	The inscription stops after mentioning the name of the king in the 8th line.
693	On the same pillar	....	....	....	Sanskrit Grantha.	
694	On a pillar set up before the Madanagōpālasvamin temple at the same village.	Vijayanagara	Sadāśivadeva-Maharaja	Śaka 1470, Kṛtikā, Mārgaśīra, 5u, 11, Thursday.	Telugu	

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
695	On a pillar built into the wall of the Rajasvara temple at Pedakonduru.	....	....	Śaka 1092	Sanskrit verse and Telugu.	Records a gift of land and cows made for two perpetual lamps to the god Rajasvara by the Śiva-Brahmana Mañideva of Kondruru. In the introduction is described the family of the chief [Ka]nda, who was the 'lord of Kondruru' and who served under King Vikrama-Chōdodeva. Kanda's sons were Kanna, Drōpa Bhima and Rama.
696	On the same pillar .. ..	....	....	Śaka 1095	Do.	States that Rama, the son of the chief Kanda (mentioned in the above record) who was also the 'lord of Kondruru' and who was much devoted to the Śivadharma gave land for the offerings and perpetual lamp of the god Rajasvara. In the Telugu portion are given the names of the dancing girls who were attached to the temple of Rajasvara.
697	On a pillar in the temple of Anantabhōgēvara at Kolluru .	Chōla	Kulo[tunga]-Chōḍa[dēva] II	Śaka 1059, Regnal year 4, Wednesday, Śaṅkrānti.	Do.	Seems to register a gift of money made for a perpetual lamp to the god Anantīvara-Mahadeva of Kolluru.
698	On a second pillar in the same temple.	....	....	Śaka 1055, Uttarāyana-Śaṅkrānti.	Do.	Registers a gift of money made for a perpetual lamp to the god Anantīvara-Mahadeva by Kolluri-Kandeva.
699	On the same pillar .. ..	....	....	Śaka 1057 [0], Chaitra, śu., 1, Mēsha-Śaṅkrānti, Wednesday.	Sanskrit verse.	Records the grant of 5 Rajanāyana-nishkas by Namabhika for a perpetual lamp to the god Anantīvara of Kolluru.
700	Do.	Western Chalukya.	Tribhuvanamalladeva	Regnal year 40, Manmatha, Uttarāyana, Paushya, śu., 11.	Kannese	Beginning and end lost. Refers to the general (daṇḍanayaka) Anantapala and a gift made by the king.
701	On a third pillar in the same place.	....	....	....	Telugu	Fragment. Records a gift of cows for a perpetual lamp.
702	On a fourth pillar in the same temple.	....	....	....	Do.	Fragment. Seems to register a gift of land, made by par-chase, to the god Narēndrōsvadēva.
703	do.	Chōla-Chalukya.	Rajarajadeva II	Śaka 1093 1/2, Regnal year 2 [6], Chaitra, śu., 13, Friday, Śaṅkrānti.	Do.	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Narēndrōsvara at Kolluru.
704	do.	Do.	Do.	Śaka 1094, Regnal year 26, Paushya, śu., 2, Sunday, Uttarāyana-Śaṅkrānti.	Do.	Damaged. Registers a gift of 55 sheep made for a perpetual lamp to the god Narēndrōsvara.
705	do.	Do.	Kulo[tunga]-Chōḍadeva II	Śaka 10 [60], Regnal year 8 [8], Bhādrapada, śu., 5, Monday, Dakṣiṇāyana-Śaṅkrānti.	Do.	Records a gift of 5 Rajanāyana-gadyas made by Veḍudura, daughter of Gosanāsani for a perpetual lamp to the god Anantīvara at Kolluru.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
706	On a fourth pillar in the same temple.	....	....	Śaka 1285, Śobhākrit, Mārgaśīra, 40, 1.	Sanskrit verse.	Fragment.
707	On a fifth pillar in the same temple.	Chola-Chalukya.	Rajarajadeva II	Śaka 1088, Regnal year 18, Obaitra, 50, [9], Monday.	Telugu	Registers a gift of money made by a certain Chāmana for a perpetual lamp to the god Narendrāśvara-Mahadeva at Kolluru.
708	Do.	Do.	Do.	Śaka 1088, Regnal year 21, Paudnya, 50, 1, Sunday. Uttarayana-Sankranti.	Do.	Registers a gift of 55 sheep made for a perpetual lamp to the god Narendrāśvara by a certain Bhimi-Nayaka.
709	Do.	Do.	....	Śaka 1092, Chaitra, 50, 11, Wednesday. Vishu-Sankranti.	Do.	Registers the gift of 5 Rajanāyaka-gadyas for a perpetual lamp to the god Narendrāśvara at Kolluru by a servant of Kapi-Nayaka.
710	Do.	Western Chalukya.	Tribhuvanamalla-deva	....	Kanarese	Fragment. States that the king was ruling at Kalyanapura. Charities like Brahmanḍa, Hiranyagarbha and Tulapurusha are mentioned with reference to him. Registers the gift of the village Mulkalapada to the god Anantīśvaradeva.
711	Do.	Chola-Chalukya.	Ku[ḷottun]ga-Chōḍadeva	Śaka 1084, Regnal year 9, Chaitra, 50, 5, Tuesday. Vishu-Sankranti.	Telugu	Damaged. Records the gift of five gadyas for a perpetual lamp to the god Anantīśvaradeva by Paggada (minister) Chinmapa.
712	Do.	....	....	Śaka 1201, Lunar eclipse.	Do.	Incomplete. Registers the gift of the toll called Adḍavattu at Kolluru on the bank of the river Krishnavenya for a perpetual lamp to the god Narendrāśvara of the place by Mañoharaja for the merit of Mahamandalesvara Kakatiya Rudradēva-Maharaja.
713	Do.	Velanāḍa	Kulōttunga-Chōḍa Goṅka	Śaka 1082, [Vishu]-Sankranti, Jyeshtha, Saturday.	Do.	Gift of 5 Tyagi-gadyas by a servant of the king for a perpetual lamp to the god [Anantīśvara-Mahadeva].
714	On a black granite pillar planted near the dhvajastambha of the same temple.	Western Chalukya.	Tribhuvanamalla-deva	....	Kanarese verse.	Much damaged and incomplete. Gives a glowing praise of the king and his general and minister Anantapala-Daḍḍanayaka. References are made to Chāḷukya-Chakrāśvara, Jayasinha, Abavamalla, the Veṅgi king Vishnuvardhana and to Mahēśa-Daḍḍanayaka. The last had four sons among whom Anantapala was the most famous.
715	On a broken red stone pillar in front of the Anandēśvara temple at Pedakonduru.	Kakatiya	Mahamandalesvara Maharaja	Śaka 1239, Pingala, Jyeshtha, 50, 8, Thursday.	Telugu	Registers the remission of certain taxes on the Deva-vittis (temple lands) of 18 villages in the Kōḍḍuri-shala by Mayidavalanka and the gift of some land by him to the god Chenna-Mallikarjuna of Taṅgedamundi.
716	On a pillar in the Kesavaśamin temple at Duggirala.	....	....	Śaka 1056	Sanskrit verse	States that Bhima, the son of Paudambika and the lord of Kandravadi, made a gift of the village Duggiralapundi to a number of Brahmins and invokes blessings upon him.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
717	On a second pillar in the same temple.	....	....	Śaka 1136, Bhāva, Kartika, śu., 8, Sunday.	Telugu	Refers to a boundary dispute between the villages Ivani, Dugganapudi and Mogamapudi and the re-settlement of the boundaries. States that (the Kakatiya) Ganapati-dēva-Maharāja sent his deputies to settle the dispute.
718	On a third pillar in the same temple.	Kakatiya	Mahamandalesvara Rudradēva-Maharāja	Śaka 1198, [Dhātū, Margāśīra], śu., 7, Thursday.	Do.	Damaged. Gives in detail the lengths of a number of streets denoted in cātulu (arm-length). The name of the village is lost.
719	On a fourth pillar in the same temple.	....	....	....	Do.	Fragment. Mentions a number of gōtras and the shares allotted thereto, in the village Duggurālapudi in Ivani-Kandravadi.
720	On a stone beam in the roof of the Muktesvara temple at Kollipara.	....	....	Śaka 1158, Chaitra, śu., 6, Wednesday.	Do.	Built in. Refers to the āgārahara village Kollipara and the god Muhandēvara of the place.
721	On a pillar in the temple of Agast-yōsvara at Kolakalurū.	Kondapadumati	Bōtarāja	Śaka 1164, Uttarāyana-Sukrānti.	Do.	Records a gift of 50 cows made by a servant of the king. The latter is said to have been a subordinate of Kulot-tunga-Chōdādēva.
722	On a second pillar in the same temple.	....	....	Śaka 1162, Uttarāyana-Sukrānti.	Do.	Registers a gift of land made by a certain Amarinayaka as the sāni-mānya (dancing-girls' land) of the temple of Agastīyara-Mahādēva.
723	On a stone built into the temple of Ramesvara at Natta-Ramesvaram (Tanuku taluk, Kistna district).	Kolanu	Mahamandalesvara Kōśavadevarāja	Śaka 1140, Jyeshtha, śu., 15.	Sanskrit and Telugu.	Records that Sōmayya-kumara, younger brother of Kommayya-kumara and son of the king, constructed the temple of Ramesvara-Mahādēva at Dutika and had it white-washed for the merit of his wife Annama-Mahādēvi.
724	On a pillar in the ardhamaṇḍapa of the same temple.	....	....	Prabhava, Magha, śu., 1, Sunday.	Telugu	Records that a certain Guṇinēḍu, son of Tellaingutū Annanēḍu, purchased a flower-garden at Dutiga and presented its annual fruit-produce in two equal halves to the gods Ramesvara and Sōmēvara of the village. Mentions the Mahamandalesvara Singarapungōya Pratāpa.
725	On another pillar in the same place.	....	....	Śaka 1238, Anapada, Chaitra, śu., 1, Thursday.	Do.	Annaratna, who was probably the master of the donor. Registers the grant of land and house-site made for the maintenance of a half-lamp in the temple of Nadevā by a certain Vallabhirāji.
726	On a pillar in the garbhagriha of the Goddess in the temple of Sōmēvara at Juttiga, same taluk, same district.	....	....	Śaka 1238, Anapada, Chaitra, śu., 1, Thursday.	Do.	Records the gift of land made, for the daily offerings of the god Vasuki-Ravi-Sōmēvara, by Ganapati Pina-Abbarāja. Mentions the Alladevara-linga.
727	On the same pillar .. ..	....	....	Do.	Do.	Registers the grant of land made to the same god for daily offerings by Baohiraju Siagara.
728	On a pillar in the mandapa of the same temple.	Kolanu	Mahamandalesvara Okkettugandā	Śaka, 10[47], Makara, śu., 11, Friday.	Do.	Records the gift of gold made by the king for the maintenance of a perpetual lamp in the temple of Vasuki-Ravi-Sōmēvara at Dutika.
729	On a second pillar in the same mandapa.	....	....	Śaka 1199, Kartika, śu., 13, Monday.	Do.	Registers that Annapasari obtained a vritti with the consent of the Śri-karanam (the temple accountant), tamhalis (worshipping Śiva-Brahmanas), the sāhis (dancing women) and the 72 services (niyōgas) and that Nagesari and his sons had no vritti.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
730	On the same pillar	Eastern Chalukya.	Sarvalokasraya Maharaja.	Saka 1011, Regnal year 20.	Telugu ..	Records the gift of 3 perpetual lamps made to the god Somasvara-Mahadeva at Puttika by Virachodadeva, the ghee for which was to be supplied by the three hundred (members) of Puttika. Mentions the liquid measure called the Manuadi-Bhima-manika.
731	On a third pillar in the same mandapa.	Do.	Do.	Saka Regnal year 17.	Do. ..	Records the gift of a perpetual lamp made to the same god by Sri Chodagangadeva. Mentions the measure Manuadi-Bhima-manika.
732	On a fourth pillar in the same mandapa.	Do.	Do.	Saka 1013, Regnal year 22.	Do. ..	Incomplete. Registers the provision of a perpetual lamp to the same god by a certain Muppariya, son of Molapa.
733	On a fifth pillar in the same mandapa.	....	....	Saka 1181, Ashvina, 6, Friday, Uttarayana.	Do. ..	Registers the gift of a perpetual lamp to the god Vasuki-Ravi-Somasvara-Mahadeva of Puttika by the wife and three sons of Khandaru Koppapa-Nayaka, the grandson Yaruva Konde-Nayaka.
734	On the same pillar .. ..	....	....	Saka 1082, Uttarayana.	Sanskrit verse.	Records that Potana, the son of Aditya and Padma and grandson of Appanarya of the Srivata-gotra who was the lord of the Ayanapura aghara, gave a perpetual lamp to the god Ekungisa of the village Puttika on the banks of the Godhastanti in the Pavanavara-vishaya.
735	On a sixth pillar in the same mandapa.	....	....	Saka 1143	Telugu ..	Registers the provision of a perpetual lamp to the god Vasuki-Ravi-Somasvara Mahadeva of Puttika by Ekadevaya, a servant of Kesava-Mandailika.
736	On the same pillar .. ..	....	....	Saka 1082, Uttarayana.	Sanskrit verse.	Records the gift of a perpetual lamp made to the god Somasvara of Puttika on the banks of the Godhastanti in the Pavanavara-vishaya by the learned Brahman Potana, son of Aditya. See No. 734 above.
737	Do.	Eastern Chalukya.	Sarvalokasraya Maharaja.	Regnal year 15, Uttarayana.	Telugu ..	Registers the gift of 50 sheep for a perpetual lamp to the god Vasuki-Ravi-Somasvara-Mahadeva of Puttika by Potiya-Bhatla of Ayanapura. Mentions the liquid measure Manuadi-Bhima-manika.
738	On a seventh pillar in the same mandapa.	Do.	Do.	Regnal year 13	Do. ..	Incomplete. Refers to the Karavala-Bhairava mandapa raised by Sri Vijayadityadeva in front of the shrine of Vasuki-Ravi-Somasvara at Puttika.
739	On the same pillar	Do.	Do.	Saka 1100, Asvayuja, 6, Tuesday, Regnal year (lost).	Do. ..	Damaged. Seems to register a grant of land made to the god Somasvara.
740	On an eighth pillar in the same mandapa.	Do.	Virabhadresvara	Saka [11]81, Dakshinayana.	Sanskrit and Telugu.	Damaged. States that Vishnu, the able minister of the king who married Rudrama, the daughter of the Kakati king Ganesapati, made a gift of a perpetual lamp to the god Somasvara of Puttika originally set up there by Vasuki.
741	On the same pillar	Kolann ..	Mahamandalesvara Yeragayadevaraja ..	Saka 1182, Uttarayana-Sankranti.	Telugu ..	Registers a gift of land at Gonaganapadu made for the daily offerings of the god Somanahadeva of Puttika by a certain Pinakuntola Paduka. Bears the signature of (the engraver) Annapasari. See No. 728 above.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
742	On the same pillar .. ..	..	..	..	Hindi	..
743	On a ninth pillar in the same mandapa.	Eastern Chalukya.	Sarvalokaśraya Śrī Viśhṇuvardhana-Maharaja.	Śaka 1063, Regnal year 1[5], Paushya, 10, Wednesday, Uttarāyana.	Sanskrit and Telugu.	Registers the gift of 50 sheep made for a perpetual lamp to the god Vasuki-Ravi-Somāśvara of Puttika by Prōlīpava, daughter of Marann, a sāni of the village.
744	On the same pillar .. ..	..	....	....	Sanskrit	States that Prōla who had many personal attractions was a sāni (dancing girl) attached to the temple of Sōmāśvara at the village Puttika in the Pavanavara-vishaya where were three hundred sānis serving hereditarily.
745	On a tenth pillar in the same mandapa.	Eastern Chalukya.	Sarvalokaśraya Śrī Viśhṇuvardhana-Maharaja.	Regnal year (figure omitted), [Śaka] 1477, Uttarāyana-Sankranti.	Telugu	Registers that Bhaṇḍari Kōṇḍapa-Nāyaka, the grandson of Yēruva Kōmṇa-Nāyaka and his son Virabhadra-Nāyaka built the Karavāla-Bhairava mandapa in front of the shrine of Vasuki-Ravi-Somāśvara at Puttika and placed an image of Uma in it for the merit of Mahādēva-Chakravarti. See No. 738 above.
746	On the same pillar	Do.	Do.	Regnal year 17, Lunar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to the same god by a private individual. Mentions the liquid measure Mummadi-Bhima-mānu.
747	Do.	Do.	Do.	Śaka 1000, Regnal year 3.	Do.	Incomplete. Records the gift of a perpetual lamp to the god Sōmāśvara-Mahādēva at Puttika.
748	On an eleventh pillar in the same mandapa.	Do.	Do.	Regnal year 17, Śrāvana, purnama (full-moon), Saturday, Lunar eclipse.	Do.	Registers a gift of 50 sheep made for a perpetual lamp to the god Vasuki-Ravi-Somāśvara-Mahādēva at Puttika by Mummadi-Gomādēvi, wife of Malaya Tammum-Prōla-rāja.
749	On a twelfth pillar in the same mandapa.	..	....	.. Lunar eclipse.	Sanskrit	Much damaged. Registers a gift of a perpetual lamp made to the god Sōmāśvara.
750	On a Nandi-pillar set up in front of the same temple.	Golkonda ..	Mahamandu Khulī Padāsaba, son of Ibhurānsā (Ibrahim Shah).	Śaka 1505, Svabhāna, Āśvīja, śu., 10, Saturday.	Telugu	States that the temple of Vasuki Ravi-Somāśvara and other temples at Puttika having dilapidated in the time of Ibhurānsā, they were renovated in the time of the king, his son, by Sōmāśvara, the son of Pedōrāja and grandson of Sattirāja Somarāja. A number of minor shrines also were built on this occasion.
751	On the stone built into the roof of one of the stories in the gōpura of the same temple.	....	....	....	Sanskrit verse.	Praises in one verse the noble qualities of king Manṇa.
752	On a pillar in the Nandi-mandapa of the Bhimāśvara temple at Mogallu (Bhimavaram taluk, Kistne district).	....	....	Śaka 1237, Uttarāyana-Sankranti	Telugu	Registers the gift of a stone pillar for the dancing-pavilion (nāṭya-mandapa) of the temple of Mulaśthana Rhimēśvara-Mahādēva at Mōngolu, by Dēvaya, son of Chenna-kēśava-Prēgaḍa and Kōmāmṇa.
753	On a second pillar in the same mandapa.	....	....	Śaka 1237, Raksha-ṇa, Uttarāyana-Sankranti.	Do	Registers the gift of a stone pillar for the Nandi-mandapa, in front of the same temple by Attīlī Peda-Pōṭṭirāḍi.
754	On the same pillar	Reddi ..	Ana-Vema .. ..	....	Do.	Registers also gifts of lands made to a certain Prannathā-kavi Sirigiri-Ayyaṅgaru. Records the gift of lands made by the king to Prannathā-kavi Sirigirideyyaṅgaru.

B.—Stone inscriptions copied in 1920—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
755	On a third pillar in the same place.	....	....	Saka 1248. Durnati, Mēśa-Saṅkrānti.	Telugu	Registers the gift of land made for the daily offerings of the god (andēvaru) of the temple of Malasthana Bhimēśvara-Mahadeva at Mōngolu by Mōngaluni Devayaradi.
756	On a fourth pillar in the same place.	....	....	Saka 1257, Rakeśaśa, Uttarayana-Saṅkrānti.	Do.	Records the gift of a stone pillar for the Nandi-mandapa of the same temple and of a perpetual lamp with provision of land for its maintenance, by Attili Devayaruḍi.
757	On the same pillar	....	....	Do.	Do.	Incomplete. Mentions the village Mōngolu.
758	On a fifth pillar in the same place.	....	....	Do.	Do.	Registers the gift of a stone pillar for the Nai di-mandapa of the temple of Malasthana Bhimēśvara-Mahadeva at Mōngolu by a certain Kūṁśāni for the merit of her father-in-law, mother-in-law, husband and son.
759	On a sixth pillar in the same place.	....	....	Do.	Do.	Registers the grant of a stone pillar for the same mandapa by Amavoli-ṣeṭṭi Kōṇḍaya for the merit of his parents.
760	On a seventh pillar in the same place.	....	....	Do.	Do.	Registers the gift of a stone pillar by Attili Peda-Pūṭiradi for the same mandapa.
761	On an eighth pillar in the same place.	....	....	Do.	Do.	Records the gift of a stone pillar for the same mandapa by Mandori Kūṁśāni for the merit of her grandfather and grandmother and of her parents.
762	On a ninth pillar in the same place.	....	....	Do.	Do.	Registers the gift of a stone pillar for the same mandapa and of an evening lamp for the god Malasthana Bhimēśvara-Mahadeva by Kondori Kāmī-ṇḍi of Mōngolu with land for the maintenance of the latter.
763	On a tenth pillar in the same place.	....	....	Do.	Do.	Registers the gift of a stone pillar for the same mandapa and of land for the maintenance of an evening lamp to the god Nandibēśvara by Attili Devayaradi. See No. 756 above.
764	In a ruined mandapa at Taduvayal, Sattenapalle taluk, Guntur district.	..	....	Plava, Chaitra, 8th, 5, Friday.	Do.	States that Sīṅḡama-Nayaka of Paṇem reconsecrated the image of Hanuman at Taduvaya and granted land for offerings to the god.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall .. ..	..	....	44th year	Tamil	Is written in continuation of the above and belongs to the same king. Records a further tax-free gift of land by the assembly of Rajendra-Chola-chaturvedmanigalam, an independent village in Kaliyūr-kōttam to the same temple for kitchen purposes and stipulates that after two years from the date of the gift, a tax of not more than half a kaṣu per vēli of land was to be collected on these lands.
10	On the base of the same wall ..	Vijayanagara	Virapratāpa Venkaṭapati-deva-Maharāya..	Śaka 1515, Vijaya- sinhha, su., tra- yodasi, Wednes- day, Avittam.	Do. ..	Records an agreement given to Nallamaṅgar, wife of Appayyaṅgar, son of Periyaperumal of Patānki by the temple officials including Tiruppani Singarayyaṅgar, the agent of Eṭṭar Tirumalai Kumaratātāchariyār, to provide certain offerings to the god on certain occasions from the income of some land given by her in Naya-nallar alias Kamabhadrapuram, a village in Uruk-kaiṭṭu-kōttam in Chandragiri-rājya.
11	On the base of the north wall of the central shrine in the Tiruttangavilakkolī-Perumal temple in the same village.	..	....	...	Do. ..	Registers the gift by the residents of Vilakkōdu, in obedience to the order of Madurantaka-Tottappihohōṣaṅ, of certain lands in that village to the temples of Tiruttangavilakkolī-Emberumāṅ and Alariyār of Iravēlirukkai in the proportion of two to one. Mentions the 7th year, Vaikāśi month, probably of Rājārāja III. The name Manavijndeva is engraved in the end.
12	On the base of the south and east walls of the same shrine.	..	Tribhuvana-chakravartin Kōṇēripaṇaikop- qāṇ.	(13+1)st year + 130th day.	Do. ..	Records gift of the village of Ilaiṇpakkam, a village in Vāḍavur nadu, a subdivision of Venkuṇṇa-kōttam for the repairs to the temples of Tiruttangavilakkolī-Perumal and Alariyār which were being supervised in the name of the king by Siraṅgaraya of Ilaṅgudi in Paṇḍi-maṇḍalam and for offerings to the gods in the temples.
13	On the wall to the left of entrance into the temple.	..	....	....	Sanskrit Grantha.	A verse stating that Alagiyanapaṇvaṅgiyār built certain prakāras and maṇḍapas in the temple of Ilupprakaśa (i.e., Vilakkolī-Perumal).
14	On the base of the north wall of the Alagiyaśiṅga-Perumal temple in the same village.	..	....	Śaka 1505, Chitra- bhanni, Vaigāśi 18	Tamil ..	Records that an amount of 12 poṇ was given every year to Saṭagopayyaṅgar of Tirunārayanapuram from the proceeds of the village of Nallampilliperaḷ and that he had to provide certain offerings in the name of 'Iṭa-charya to the god Alari-Emberumāṅ of Kaṇḍhattiruk-kai in Kaṇḍiṇpuram.
15	On the north wall of the maṇḍapa in front of the central shrine in the Paṇḍamānēvara temple in the same village.	Chola	.....deva	10th year + 207th day.	Do. ..	Begins with the introduction "Paṇḍamānē" etc., of Rajendra-Chola I. Damaged at the end of each line. Records gift of land for offerings and worship to the temples of Tiruppaḍamaṇ-Uḍaiyār and Tirukka-rōṇam.
16	On the base of the same wall ..	..	Parthivendra-varman 'who took the head of the [Paṇḍya.]	Lost	Do. ..	Damaged. Seems to record gift of gold from the interest on which a lamp was to be burnt in the temple of Tiruppaḍamaṇ-Uḍaiyār in the evening.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
17	On the base of the same wall ..	..	Parthivendrarvarman	12th year ..	Tamil	Record's gift of 50 kulañju of gold by the queen Daumapogaiar alias Trailokyanabadeviyar and that 200 kadi of paddy was to be supplied to the temple as interest on this amount at the rate of 4 kadi per kulañju. The money was deposited with the residents of Tiraiyamangalam.
18	On the base of the east wall of the same mandapa.	..	Do.	13th ..	Do. ..	Damaged. Records gift of 50 kulañju of gold by the same queen. The residents of Pappappuram were required to supply 100 kadi of paddy to the temple as interest.
19	On the same base .. ..	..	Do.	Do.	Do. ..	Records gift of 30 kulañju of gold by the same queen to the residents of Ponder for turning a perpetual lamp in the temple of Tirappadamadam-Udayar.
20	Do.	..	..	..	..	Much damaged.
21	On the north wall of the central shrine in the Yathokkakar temple in the same village.	Chola.	Parakesarivarman	16th ..	Do. ..	Registers the sale of the lands in Kannamañgalan, a village in Eyil-nadu, a sub-division of Eyil-kottam to the temple of Anantanarayana-Paramasvami of Kuchchippede, who was pleased to lie as an amulet to Tiruvetha (river Vagavati) by certain private individuals of the same village for the sum of 367 kulañju of gold.
22	On the base of the east wall of the same shrine.	Do	Tribhuvanachakravartin Cholaadeva.	6th su., Masha Friday, Hasta, dasami.	Do. ..	Records gift of certain houses in the Sannidhi street to Chennaveyya-solakumar and Manungattar Amudavari who had to provide for certain offerings to the god and for burning a lamp in the temple of Anantanarayana-svamin in Kañchipuram.
23	On the south wall of the same shrine.	Do.	Parakesarivarman alias Rajendra-Cholaadeva, who was pleased to take Parvadesa, Gangai and Kidaram.	[20?]	Do. ..	Records sale by certain merchants of Kañchipuram of one tani of land as a tax-free devadana for 127 kulañju of gold to the temple of Tiruvetha-apaikkandandarulina-Paramasvamin at Kañchipuram.
24	On the same wall	Do.	Tribhuvanachakravartin Cholaadeva, who was pleased to take Madura and the crowned head of the Pandya.	20th su., Masha, Friday, Saturday, Rohini.	Do. ..	Records gift by Alkonda-Chediraya of a village in Karitaduttar alias Hastinivara-chaturvedimangalam in Vipeedu-nadu, a sub-division of Kalliyur-kottam, a district of Jayangondaola-mangalam to 32 brahmins of the village.
25	Do.	Vijayanagara	Vijayaratapa Sri-Rangadeva-Maharaya ..	Saka 1506, Tarapa, Sishba, su., chaturdasi, Monday, Sravishtha.	Do. ..	Records that the hamlet of Salainangalam Kuppasjeri alias Sundaracharyapuram in the stma of Kotamalakam, in Konadi-nadu, a sub-division of Sengattu-kottam, a district of Jayangondaola-mangalam was obtained as gift from the king by Kulsakkaran Tirumalai-Nambi in the presence of Ettar Tirumalai Kumaratatacharya and that the lands in it were distributed among certain Sri-Vaishnavas living near the temple of Soguvapamsesya-Parumal.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On the south wall of the second prakāra of the same temple.	..	....	Śaka 1448, Sarvajit, Maṣha, śu., trayodaśi, Saturday, Uttiram.	Tamil ..	Records that Maṇḍalam, son of Śīraṅgaśa of Naḍtūr in Kanantāṅgaḷ founded a village on the banks of the tank dug by him to the west of the temple of Ṣoṇṇavanṇamaṣyda-Perumāl, built a maṇḍapa of the temple, erected a drinking-water-shed and also gave a gift of 26 paṇam of gold for offerings and lamp to the god Hanumanṭadēva set up by him.
27	On the same wall	Vijayanagara	Kumpaka-Uḍaiyar, son of Vira Bokkapa Uḍaiyar.	Śaka 1289*, Plavaṅga, Maṣha, śu., ekadasi, Monday, Uttiram.	Do. ..	States that the king while seated in the Janaki-maṇḍapa granted to Sri Parakala-Nambi the name of Karupakara-ḍasaṇ with certain honours, privileges and a dwelling house.
28	On the wall of the gōpura, left of entrance.	..	....	....	Sanskrit Grantha. in	A verse in praise of Tatvayadesika.
29	On the same wall .. ..	..	....	Chitrabhanu, Kartikai, 12, Uttānadvādaśi.	Tamil ..	Incomplete. Records the gift by Eṭṭar Tirumalai Kumaraṭaṭacharya, son of Ayyavayyaṅgar, of the Śaka-maṣana-gōtra and the Āpastamba-sūtra and of the family of Periyatirumalai-Nambi, of house-sites to certain brahmins who formed near the temple a colony named Sundaracharyapuram and of the village of Varanavāsi for the mid-day offerings to the god Ṣoṇṇavanṇamaṣyda-Perumāl.
30	Do.	Vijayanagara	Virapratapa Śīraṅgaḍēva-Maharāya	Śaka 1500, Bahubharya, Aṣṭadha, śu., Monday, paṇchami, Hasta.	Do. ..	Incomplete. Records the gift to Eṭṭar Tirumalai Kumaraṭaṭacharya, son of Ayyavayyaṅgar, of the village of Puliyur for providing daily offerings and conducting worship and certain festivals of the god Ṣoṇṇavanṇamaṣyda-Perumāl of the temple at Kañchīpuram, a city in Vīrpeḍu-naḍu, a subdivision of Ūrukkaṭṭa-kōṭṭam in Chandraḡiri-rājya in Jayangondaśola-maṇḍalam.
31	Do.	Do.	Do.	Śaka 1506, Tarana, Śirha, śu., Hasta, paṇchami, Friday.	Do. ..	Records gift of money by sale of land by the temple trustees headed by Aḷagiyāṅgar, agent of Kumaraṭaṭacharya, to Tirumalirunjōi Ayyaṅgar, son of Taṭacharya Ayyavayyaṅgar of Eṭṭar, Tirumalai and Kumbhakōnam, for providing oakes and offerings to the god and for conducting certain festivities on certain days.
32	On the same wall, right of entrance	Do.	Do.	Śaka 1504, Chitra-bhānu, Śirha, śu., Pūshya, dvādaśi, Saturday.	Do. ..	Records gift of certain house-sites by the individuals mentioned in No. 31 above to Taṭacharya, son of Ayyavayyaṅgar.
33	In the recess of the same gōpura, left of entrance.	Do.	Virapratapa Venkataṭaṭidēva-Maharāya.	Śaka 1609, Sarvajit, Vaiakha, śu., Monday, paṇchami, Hasta.	Do. ..	Incomplete. Records gift of land to the temple for the expenses of conducting the summer-festival of the god.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	In the same recess; right of entrance.	Vijayanagara	Virapratapa Venkatapatideva-Maharaya	Saka 1508, Vyaya, Ashadha, su., Monday, pañchami, Hasta.	Tamil ..	Built in. Records gift of certain lands for conducting the floating festival of the god.
35	On the base of the west wall of the central shrine in the Kavanisvara temple in Sengalun-Odoi street at Big Conjeevaram.	....	....	Saka 1378, Dhātu, Rishabha, su., pañchami, Monday, Svati.	Do. ..	Records gift, as a tax-free sarvamanya, of 400 kuli of land in Bhātampaineiway to Śrī Karapachchiar, a devotee, for singing hymns daily in the temple and for supplying a garland to the god Śrī Karuṇisvara-udaiya-Nayanar.
36	On the base of the north wall of the same shrine.	Chola	Rajakesarivarman alias Udayar Śrī Rajendra-Choladeva (Kulottunga I).	2nd year 4-140th day.	Do. ..	Begins with the introduction " <i>Devaśai Setai</i> ", etc. Records that the village of Bhātampaineiway in Nirvelor-nadu, a subdivision of Ūrukkaṭṭu-kottam, was given to the charge of Nalvayiludaiyan Ethinayan Sundarasōja [Maivēndavēlan of Nēlvayil], in [Pūkaṅga-rambai-nadu on behalf of the temple of Śrī-Karuṇisvara-udaiya-Mahadeva in Arumōḷdevapperunderuvu of Kañchipuram.
37	On the base of the west wall of the central shrine in the Paṇḍava-Perumal temple in the same village.	Do.	Tribhuvanachakravartin Rajathirajadeva.	4th " " "	Do. ..	Records gift of 32 cows by Niraṇḍan alias Śēdirāyan of Taiyir in Pananguḍi, a village of Kāraja-velanadu, a district of Soḷa-maṇḍalam, for a perpetual lamp to the god Tiruppaḍagattaiyar.
38	On the north wall of the central shrine in the Ulagaland-Perumal temple in the same village.	....	Tribhuvanachakravartin Vijayagandagopāladeva.	18th " Kumbha, su., Monday, tri-tiya, Revati.	Do. ..	Records gift of 300 kuli of land in Aḷagiyapallava-chaturvedimangalam by three brahmins residing in Paṇḍanūr, a hamlet of Kaḷattur alias Vikramasimha-chaturvedimangalam in Damar-kottam to the temple of Tiruvṇagattu-niṇṇarūṇa-paramasvamin in Kañchipuram for the expenses on saṅkrama day.
39	On the same wall	(Chola)	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva (I).	40th " +240th day.	Do. ..	Begins with the introduction " <i>Uchēra Setai</i> ", etc. Records that during his visit to the temple with his two consorts Tribhuvanadaiyal and Soḷakulavalli the king made a gift of land for offerings and worship in the temple. These lands belonged to the temple but were owned by the weavers. They did not cultivate them and the king resumed the lands and made a gift of them to the temple again.
40	Do. .. ..	....	Tribhuvanachakravartin Vijayagandagopāladeva.	16th " Tai, 13, Monday, daṣami, Uttirai.	Do. ..	Records gift of 15 paṅḅuligai-panam by a merchant living in the Rajarajapperunderuvu in the city of Kañchipuram for burning a twilight lamp in the temple of Tiruvṇagattu-niṇṇarūṇa-paramasvamin.
41	On the east wall of the same shrine.	Pandya	Tribhuvanachakravartin Kōṇērinimai-kōṇḍan Sundara-Pandyadeva.	12th " obaturdaṣi, Friday, Revati.	Do. ..	Records the remission of certain taxes on the gifts made previously to the temple for a perpetual lamp.
42	On the same wall .. ..	....	Sambuvaraya	17th " Kumbha, su., Friday, daṣami, Ardra.	Do. ..	Grants permission to certain unspecified individuals to enact street-plays in Kañchipuram and Toṇḍai-maṇḍalam.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On the south wall of the same shrine.	Chola	Rajarajadeva (III)	20th year ..	Tamil ..	Gift of 2½ māḍai of gold by a private individual of Tiruvaymūr in Palyur-kōttam for burning a twilight lamp in the same temple.
44	On the same wall ..	Do.	Do.	25th " ..	Do. ..	Gift of 2 māḍai of gold by the headman of Mappūdam in Siruvampū in Palyur-kōttam for burning a twilight lamp in the temple.
45	Do. ..	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladeva.	40th " + 200th day.	Do. ..	Begins with the introduction " <i>ṽṛṇaṇṇa śānta</i> ", etc. Records that, at the request of his queen Tribhuvana-mūḍaiyāl, the king made a tax-free gift of the village of Sīrīdhambakkam, a brahmadeya of Nirvelur-nadu, a subdivision of Urukkaṭṭa-kōttam and after renaming it as Kampādevinallūr after the queen, ordered that the proceeds therefrom be utilised for certain festivals and offerings to the god on the festivities of Pūṣya and Svattī, of the king and the queen respectively.
46	On the base of the south wall of the same shrine.	Do.	Tribhuvana-chakravartin Rajadhirāja-deva.	9th " ..	Do. ..	Records that a weaver of Kavikulamāṇika-perunderuvu in Kañchipuram reclaimed for cultivation certain lands belonging to Tiruvor-gattēmberran and dug a small irrigation tank for 200 kāṣu and allowed the produce from the land to be utilised for providing offerings to the god.
47	On the same base ..	....	....	....	Do. ..	Records the agreement by the 48,000 residents of Kañchipuram to supervise the conduct of all the services, worship and offerings daily and also during the <i>śōḍaḷi</i> festivals in the temple of Tiruvor-gattālvar as established by old custom.
48	On the wall of the gōpura, left of entrance.	....	Sakalalōkachakravartin Sambuvarāyar, 'who took the earth by conquest.'	18th " Mithuna, śu., trayōḍaśī, Sunday, Hasta.	Do. ..	Records gift of land and house-sites by purchase by Perungarunaiyāl Tiruvor-gattam-udaiyān Kalingarāyan as varyavittī to a brahman for supplying water and maintaining a water-shed near the road-side well in Sevvampūḍu alias Nakarīsvara-chaturvedimangalam, a village in Virpū-nadu, a sub-division of Kālīyur-kōttam, a district of Javāṅḡḍaśōḷa-mandalam.
49	In the same gōpura, right of entrance.	....	Sakalalōkachakravartin Rajanārāyana Sambuvarāyar.	7th " Śiṅha, śu., Friday, Re-vaḍi.	Grantha and Tamil.	Records a further gift by purchase by the same individual as in No. 48 above for the same water-shed and for rearing a grove around it.
50	In the same place ..	....	....	Śaka 1600, Kala-yukti, Vriśāḷikā śu., Satabhishaj, daśami, Wednesday.	Tamil ..	Records sale of certain temple lands by Potalai Liṅgap-payar, the agent of Iḷēpalli Venkapa Paṇḍitar, the Diwan of the temple of Tiruvor-gattam Ulagaland-perumal to Sēṣadri Ayyaṅgar of Māḍaipōḍu, for 340 paṇam.
51	On the base of the east wall of the Mahakalesvara temple near Kamaṇḍi-annan temple in the same village.	....	Tribhuvana-chakravartin Vijayagāṇḍa-gōpāḷadeva.	7th year ..	Do. ..	Registers the agreement given by certain temple-brahmans to measure out ghes for the perpetual lamps instituted by Kaṇṇūḍaip-perumal Sambuvarāya, Vāḇḇamadeviyar, the wife of Chalanūṭṭigandai, Nallasiddarāṇ and Tikkamadeviyar; the wife of Pillaiyār Nallasiddarāṇ in the temple of Tirukālīśvaram-udaiya-Nayanar in return for certain cows and buffaloes received from them.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52	On the north wall of the central shrine in the Tiruvittānāvara temple in the same village.	Vijayanagara	Kampapa-Udaiyar ..	Kilaka, Karkakaka, su., Friday, Mula.	Tamil ..	Records the appointment of Alagiya-Tiruchchikramtalam-Udaiyar, son of Bhuvanēkabahudēvar, to superintend the services and expenses in the temples of Tiruvittānāvar-udaiya-Nayanar, Muttikodutta-Nayanar and 6rt-Kanāṭṭavar-udaiya-Nayanar in Kāñchipuram. Records that three individuals made a gift of 120 paṇam from the interest of which, offerings were to be provided to the god Tiruvittānāvar-udaiya-Tambirānar during nights for the merit of their mother Puṇṇiyār.
53	On the west wall of the same shrine.	....	....	Plava, Masi, 6	Do. ..	Records gift of gold and a lamp-stand by a weaver for burning two twilight lamps in the temple.
54	On the same wall ..	Chola	Tribhuvanaachakravartin deva.	9th year ..	Do. ..	Records gift of 32 cows by Chodirayan of Panatgudi in Rajara-jalanadu, a district of Soja-maṇḍalam for a perpetual lamp in the temple. The donor belonged to the community known as Sambuvarayar-kannai.
55	Do. ..	Do.	Do.	5th " ..	Do. ..	Built in. Records the gift of a lamp-stand and certain bell-metal utensils by a dancing girl of the temple, called Sivapainūḍum-Udaiyal.
56	Do. ..	Do.	Tribhuvanaachakravartin Chojadeva.	3rd " ..	Do. ..	Built in at the beginning. Seems to record gift of 3 kaṣu by a certain Nuruṅṅallur-Udaiyan of Puliyur-naḍu in Soja-maṇḍalam for a twilight lamp in the temple.
57	On the south wall inside the maṇḍapa in the same temple.	Do.	Tribhuvanaachakravartin Chojadeva (III), who was pleased to take Madura and the crowned head of the Pandya.	Lost ..	Do. ..	Begins with the introduction "4ṭṭaṇṇa 4ṭṭaṇṇa", etc. Records sale of tax-free land by the residents of Kalikattal in Uṇṇakkaṭṭi-naḍu to Arayan Parudimānakkam, the headman of Arumbakkam in Manayil-naḍu, a subdivision of Manayil-kōttam for supplying a potful of water for the sacred bath of the god Aludaiyar Tirukkach-chalai-Udaiyar at Kāñchipuram, a city in Kyil-kōttam, a district of Jayangonda-soja-maṇḍalam.
58	On the south wall of the maṇḍapa in front of the central shrine in Kachchilāvara temple in the same village.	Do.	Tribhuvanaachakravartin Chojadeva (I).	49th year ..	Do. ..	Records gift of 32 cows by Niraṇḍan alias Sedirayan of Urandayur, a village of Panatgudi in Kulōttunga-soja-jalanadu, a sub-division of Soja-maṇḍalam, for a perpetual lamp in the temple of Tirukkachchalai-Udaiyar.
59	On the same wall ..	Do.	Tribhuvanaachakravartin deva.	5th " ..	Do. ..	Records gift of two lamp-stands by a dancing girl of the temple and of 12 kaṣu by her, her sister and her daughter collectively for burning three twilight lamps.
60	Do. ..	Do.	Do.	6th " ..	Do. ..	Records gift of 4 kaṣu by Malaiyalvan Aludaiyan of Sirukkalattur in Kaṭṭur-naḍu, a subdivision of Puliyur-kōttam, for burning a twilight lamp in the temple.
61	Do. ..	Do.	Tribhuvanaachakravartin Rajarajadeva (III).	25th " ..	Do. ..	Records gift of 8 kaṣu by Adavallan Tirṭṭan for burning two twilight lamps in the temple.
62	On the east wall of the same maṇḍapa.	Do.	Tribhuvanaachakravartin Rajadhirajadeva.	10th " ..	Do. ..	Records gift of money, cows and buffaloes by Kakkunayakan of Tiruppalāral alias Gangēyārayan, the headman of Sirumattur in Maganur-naḍu, a subdivision of Sengattur-kōttam, for a perpetual lamp in the temple.
63	On the same wall ..	Do.	Do.	Do. ..	Do. ..	

O.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall	Chola	Tribhuvanaachakravartin Chōlādēva (III).	3rd year	Tamil	Reports gift of 32 cows and one bull by a woman of Sūndavar in Amōr-nadu, a sub-division of Sēngattukōttam, for a perpetual lamp in the temple.
65	Do.	Do.	Tribhuvanaachakravartin Rajadhirājādēva	14th " Paṅguni	Do. ..	Records gift of 4 kaṣu by Arāhamkōyil-kōṇḍan Vallala-gaṇḍan, the headman of Alakkōṇḍal in Ikkadu-nadu, a sub-division of Ikkattukōttam for a twilight lamp in the temple.
66	Do.	Do.	Do.	11th "	Do. ..	Records gift of gold by a dancing girl of Sēyyar alias Vīrājāṇḍaṅḍa-nallār in Palārai-yūr-nadu, a sub-division of Sēmbūr-kōttam, for a twilight lamp in the temple.
67	Do.	Do.	Do.	9th "	Do. ..	Records gift of 90 sheep by Ammaiyēppakkōṇi, a member of the community called Sambuvāyākāṇḍis of Varakūr alias Alagiyāṇḍa-ōṭturvēdimāṇḍalam, an independent village of Vēsalippaḍi on the northern bank in Rājaraḷa-valaṇḍu, a sub-division of Naduvil-nadu, for a perpetual lamp in the temple.
68	On the north wall of the same mandapa.	Do.	Rajakesarivarman alias Chōlādēva.	4th " + 328th day.	Do. ..	Begins with the introduction "uṣṣaṣṣaṣṣa", etc. States that, in response to a petition made by Paraḷak-kunrar-Vannaduḍaiyan of Pundi to the king while he, was seated in a hall at Perumbargupuli-yūr, the king issued an order to his secretaries to grant the village of Pūduppak-kam in Pūḍal, a sub-division of Kālyūr-kōttam as a tax-free devadāna to the temple of Tirukkochoḷai-Uḍaiyar.
69	On the same wall	Do.	Do.	44th " + [2]66th day.	Do. ..	Begins with the introduction "uṣṣaṣṣaṣṣa", etc. States that the individual mentioned in No. 68 above, got from the king a gift of five velli of land to feed in his name twenty-five brahmins in addition to the ten brahmins who were already being fed from a previous endowment of his.
70	Do.	Do.	Tribhuvanaachakravartin gōpalādēva.	25th "	Do. ..	Records that as a moiety of the temple lands in Kelikai-nallūr, a devadāna village, which were mortgaged to Aṭiyān Kariyēperumal, were now redeemed by Maṇḍiyali-Paramēsvara-Nayakar, a nayaka of Malai-maṇḍalam for 317 paṇam. The temple trustees agreed to utilise the produce from this land, both in paddy and money partly for the morning offerings to the god Tirukkochoḷai-udaiya-Nayanar and partly for maintaining a water-shed for the merit of the donor.
71	Do.	Do.	....	26th " Adi	Do. ..	Engraved in continuation of the above. States that in addition to the charities to be conducted as mentioned in No. 70 above, a service called Paramēsvaraṇḍi was also instituted by the donor from the income of the same lands.
72	On a slab built in to the flooring of the mandapa in front of the central shrine.	Vijayanagara	....	....	Telugu.	Damaged. Mentions Gopalārājaya, the grandson of Raṅgapārājaya of the Aṭṭreya-gōṭra and of the house of Araviti and also the Gaṅgaikōṇḍaṇ-maṇḍapa at Kaṇḍhi-puram.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the east wall of the Durga shrine in the same temple.	Chola	Parakesarivarman alias Rajendra-Chola-deva.	15th year	Tamil	Begins with the introduction "இருமன்னி ஷெர", etc. Records gift of gold by Nigali-Lokamadevi, a servant of the queen Mukkokkanadigal, and by a temple dancing girl called Perri Ponnambalam for two perpetual lamps to be burnt in the shrine of the goddess Aijnajandi-Durgaiyar.
74	On the base of the same wall	Do.	Do.	3rd "	Do.	Gift of 96 sheep by a private individual of Aisavur in Aisavur-nadu, a subdivision of Kaliyur-kottam, to the temple of Aijnajandi-Durgabhatrakali.
75	Do.	Do.	....	"	Do.	Records a gift of 90 sheep probably in the same reign as No. 74 above, by Sadayan Attiyar, a soldier under Udayar Padainotta Vikirambharanayra, for a perpetual lamp. The residents of Mulli in Pulivala-nadu, a subdivision of Kaliyur-kottam, undertook to maintain the charity.
76	On the base of the east and north walls of the same shrine.	Do.	Parakesarivarman alias Rajendra-Chola-deva.	4th year	Do.	Records sale of land by the merchants of Kanchipuram for offerings and worship to the god Ganapatiyar Kachipurajagar situated in the northern side of the temple called Aijnajandi-ambalam-Rajendra-solan.
77	On the base of the north and west walls of the same shrine.	Do.	Parakesarivarman alias Rajendra-Choladeva.	18th "	Do.	Damaged. Begins with the introduction "இருமன்னி ஷெர", etc. Records a gift of gold by a private individual of Magaral in Eyr-kottam for offerings and worship to the goddess Durgaiyar during the Pushya day in the month of Aippisi every year.
78	On the same base	Do.	Rajarsa Rajakesarivarman	18th "	Do.	Begins with the introduction "இருமன் ஷெர", etc. Records gift of 60 kasañju of gold by the residents of Sirunanjayur, a devadana situated in Ambt-nadu in Eyril-kottam for burning four perpetual lamps in the name of the king in the temple of Aijnajandi-Durgaiyar of Kanchipuram.
79	On the base of the west wall of the same shrine.	Do.	Rajakesarivarman	6th "	Do.	Records gift of 900 sheep by the king for 10 perpetual lamps to be burnt in the temple in his name and states that Vidivittan alias Villava - Muvendavelan of Uttaram in Arvala-kurram, the adhikarin of the king distributed them among certain individuals who had to supply the required ghee. The 900 sheep were got when Sippuli-nadu and Pakkat-nadu were conquered.
80	On the same base	Do.	Do.	Do.	Do.	Incomplete. Probably a partial copy of No. 79 above.
81	On a pillar in the mandapa in front of the same shrine.	Do.	....	Do.	Sanskrit in Grantha.	Contains six verses from the Surya-sataka of Mayura in praise of the Sun-god.
82	On a pillar in a ruined mandapa near the 1000-pillared mandapa in the third prakara in the Ekambaranatha temple in the same village.	Pallava	....	"	Pallava Grantha.	Mentions some of the birdas of Mahendravarmam I, such as Kuchatrapp, Chitrakarpuli, Druhabhakti, Vamkambu, etc.
83	On the outer eastern wall of the third prakara of the same temple.	Do.	....	1799 A.D.	English	States that 80 yards of the prakara wall were repaired by Collector Hodgson.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
84	On the base of the south wall of the Sōkanthēśvara temple near the eastern gopura of the Kamakshi temple in the same village.	Chola	Parakesarivarman	15th year ..	Tamil ..	Records gift of land by purchase from the merchants of Kañohpuram by Aochan Sēnachan, belonging to the community called Muttavālpēra-Kakkōlar for offerings to the god Karikalappillaiyar in the temple of Terkirandanakkar in the western block of Kañumbidugu in Kañohpuram and gift of 8 kasu for a twilight lamp in that temple.
85	On the north wall of the central shrine in the Sarvaithēśvara temple in the same village.	Do.	Rajakesarivarman alias Udayar Śrī Rajadhirajadeva (I).	28th	Do. ..	Begins with the introduction, "சீரகேசரி ஸ்ரீ உடையார்" etc. The portion after the introduction has been obliterated away. The god is called Sarvaitham-udaiya-Mahadeva.
86	On the base of the west wall of the central shrine in the Tirumēraḷi in Pillaiḷpalayam in the same village.	....	Sakalātōchakravartin Rajanarayana Mallinathar Sambuvaraya.	16th	Do. ..	Records gift of 2 veli of land inclusive of all taxes in the village of Mundaḷavēṇḍar-vilagam, a devadana in Eyiḷ-kōṭṭam to the temple of Udayar-Tirumēraḷi-udaiya-Nayanar.
87	On the east wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Records that a private individual made a gift of some paddy and a plate for offerings to the god once daily and for burning a twilight lamp in the temple.
88	On the same wall	Vijayanagara	Mahamaṇḍalēśvara Sadasiḍḍadeva-Maharaya.	Śaka 1484, Dup-mati, Makara, śubhāturdasī, Monday.	Do. ..	Records that a tax of 54 paṇam per loom was collected from the weavers of the street and that offerings and worship to the god and lamps in the temple were ordered to be provided therefrom by Koṇḍamarasayya, for the merit of Tirumayadeva-Mahataya.
89	On a slab built in to the flooring at the entrance into the temple.	Pallava	.....ya Dantivīramavarman	Lost	Do. ..	A fragment. Mentions a certain Muttiarayan who petitioned for some charities to the temple of Tirumēraḷi and a certain maṭha attached to it.
90	On another slab in the same place.	....	....	....	Sanskrit in Nagari.	Damaged.
91	On the south wall of the Choleśvara temple in the same village.	Vijayanagara	....	Śaka 1367 ..	Tamil ..	Fragment and built in. Mentions the name of the god as Karikala-Choleśvaram-udaiya-Nayanar and seems to record remission of certain taxes to the temple.
92	On the south wall of the central shrine in the Molethanēśvara temple in Tenambakam.	....	Sakalātōchakravartin Rajanarayana Sambuvarayan.	17th year, Chittirai, 16.	Do. ..	Records gift of certain taxes from the village of Pavēndram in Eyiḷ-kōṭṭam as devadana to the god.....
93	On the south wall of the Kailasana-thasavamin temple at Vengalattur, Cheyyar taluk, North Arcot district.	Rashtrakuta.	[Kannaradeva], "who took Kaṇohbi and [Tāṇjai].	22nd year ..	Do.	Records gift of 96 sheep for a perpetual lamp to the temple of Kayilayappokoyil-[Maha]deva at Venkulattur alias Sri-ḷakṣmēśvara-chaturvēdimatagalam in Kaṇumbala-ṇḍu, a sub-division of Kāḷiyar-kōṭṭam.
94	On the north wall of the same temple.	....	Parthivēndrarvarman	13th	Do. ..	Incomplete. Registers a gift of land for night-offerings to the god Paramēśvara of Sri-Kailasa (temple) in Paramē-varachaturvēdimatagalam.
95	On the south and east walls of the same temple.	Chola	Rajarajadeśarivarman alias Rajarajadeva.	2[4]th	Do. ..	Begins with the introduction "சீரகேசரி ஸ்ரீ உடையார்" etc. Records the gift of 5 kaṇaṇḷu of gold by a brahman lady for the midday offerings of the god.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the south wall of the central shrine in the Somanathesvara temple at Melipadi, Onittor taluk and district.	Chola	Rajarsja-Rajakéśarivarman alias Rajarsja-deva I.	24th year	Tamil	Begins with the introduction "செருமகேர் செருமல", etc. Records a sale of land, free of taxes for pavitraraha festival to the god Mahadeva of Cholendrasimhesvara temple, by the residents of Merpadi alias Rajarsjapuram in Tayanadu, a sub-division of Perumbanappadi, for thirty kalandu of gold received from the chief officer of Rajarsja, called Arasur Udayan Irayiravan Pallavarayan alias Mummudisoliapalan of Pambun-kurram in Nittavinoda-valanadu, a district of Sonadu.
97	On the south wall of the same shrine.	Do.	Do.	9th "	Do.	Begins with the introduction "செருமகேர் செருமல", etc. Records a gift of 98 sheep for a perpetual lamp to the god Mahadeva of Cholendrasimhesvara temple by Velan Uttamasolan alias Madurantaka Muvendaveilan. Mentions the liquid measure Rajakéseri.
98	Do.	Do.	Kulottunga-Choladeva	[39]th "	Do.	Incomplete. Gift of a bell-metal utensil by Virasola Apukkar Nakkabeyyanambi
99	Do.	Do.	Rajarsjakéśarivarman alias Rajarsjadéva	24th "	Do.	Begins with the introduction "செருமகேர் செருமல", etc. Gift of land, free of taxes, by the residents of Merpadi alias Rajarsjapuram in Tayanadu, a sub-division of Perumbanappadi to the god Rajastayapura-Vishkar.
100	On the west wall of the same shrine	Do.	Parakéśarivarman alias Rajendra-Choladeva.	6th "	Do.	Begins with the introduction "செருமகேர் செருமல", etc. Registers a gift of 72 kalandu deposited in the treasury at the instance of Irayiravan Pallavan alias Uttamasola-Pallavaraiyar, the lord of Arasur in Pambun-kurram, a sub-division of Nittavinoda-valanadu in Tayanadu, for purchasing 720 sheep which were distributed among shepherds who had to measure out 2 nali of ghee daily at the treasury for burning lights in the temple of Cholendrasimhesvara in Merpadi alias Rajarsjapuram in Tayanadu, a sub-division of Perumbanappadi in Jayagondasola-mandalam. Mentions the liquid measure 'Rajakéseri'. The addukkarin Udaya-martanda Muvendaveilan executed the order.
101	Do.	Do.	Kōnyinmaikondan	14th " day.	Do.	Registers the gift of land in the villages of Karivedu, Ojugai, Vangur, Perumbalur and Marudakakkam made for offerings to the god Mahadeva of the Cholendrasimhesvara temple constructed by the king in the city of Rajarsjapuram newly founded by him after cancelling the old name Merpadi alias Viranarayapuram.
102	On the north wall of the same shrine.	Do.	Parakéśarivarman alias Rajendra Choladeva.	10th " day.	Do.	Begins with the introduction "செருமகேர் செருமல", etc. Records that the paddy and money granted to the temple of Cholendrasimhesvara from a number of devadana lands were not properly allotted towards the expenses of the temple since the 8th year and that the items of detailed expenditure were now engraved on the walls of the temple. One of the officers of the king auditing the accounts of the temple.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the north, west and south walls of the same shrine.	Chola	Rajakesarivarman alias Mummudi-Chōlādēva.	14th year ..	Tamil ..	Begins with the words "Agastya-Cure," etc. Gives in detail the boundary of the dōvādāna lands which were given as a gift, free of taxes for offerings from the 10th year to the above temple including those detailed in No. 102 above. Other rights and taxes to be enjoyed by the temple are also detailed.
104	On the south wall of the maṇḍapa, right of entrance, same temple.	Pallava	Sakalabhuvanachakravartin Kōpperuṇ-jingādēva.	17th " ..	Do. ..	Incomplete. Seems to record the gift of taxes granted by Siyagatagan who calls himself 'Kulalāpura Paramēśvara', 'Jadagakulobhava', 'Kūḍavaśiripallavan, Nandagiri-nada', in the presence of the residents of Marudampakkam for the festivals in the temple of 'Trisankum-nāḍiyan-Nayanar.
105	On the east wall of the same maṇḍapa.	Vijayanagara	Vīrapratapa-Mahadevār alias Kṛishnadēva-Maharāja.	Śaka 14[41], Bahadhanya, Chittirai, Saturday, Pushya, sapthami, Sula yōgam.	Do. ..	Records the gift of a crown, a gold band for a Hy-whisk and a silver plate (arivaram) for Kuntalasandari with the money realised by the sale of off of the village of Tūṇai-pandi which was received as a gift from Kṛishnaveya, by Pōṭṭa-Raju, son of Alisanichehokka-Raja of Nandāpur, the post-laureate of Kṛishna-Raya. 'The post-laureate has the title 'Andhrakavipitamahā.
106	On the same wall	Do.	Vīra Virupanna-Udaiyār	Śaka 13[21], Pramadī, Aṇi, 10.	Do. ..	Records "that 3 of certain taxes in Merpāḍi were given to the temple of 'Choludrasimham-nāḍiyan-Nayanar.
107	On the south wall of the Tapas-kṛti shrine in the same temple.	Saluva	Narasiṅgayadēva-Maharāja	Śaka 1379, Iāvāra, Aḍi, 20.	Do. ..	Records a gift of land as dōvānyan for providing ghee for the festival of Tiruvādirai. Mentions Saṅgam-nāḍiyan-Nayanar, the chief agent of Iāvāra-Nayaka, the delay of Saḷuva Naraiṅga-dēva and Vajjimalajipattu in Paḍai-viḍa-rāja.
108	On the north wall of the central shrine in the Tirukkarigvara temple at Kalavai, Arcot taluk, North Arcot district.	Vijayanagara	Kampana-Udaiyār, son of Vīra-Bokkan-Udaiyār.	Saunya, Makara, su., prathamā, Sunday, Sravana.	Do. ..	Gift of the kanyateli-right in the temple to a private individual by the Mahādēvars of Ajūdāya-Nayanar. Tirukkarisaram-nāḍiyan-Nayanar temple in Kulavai alias Iḷḷanarayanachaturvedimarigalam in Sengunur-nāḍu, a sub-division of Iḷḷakunra-kōṭṭam, a district of Jayab-gondasola-mandalam.
109	On the same wall .. ..	..	....	....	Do. ..	Fragment. Seems to register a sale of land to, Seṅgōṇi Nāḷaiyavan Annayuppan alias Iḷḷajūdāsola Saubuvā-tayan for daily offerings to the Mahādeva of Tirukkarisvara temple by the great assembly in conjunction with other private individuals.
110	Do.	Vijayanagara	Kampana-Udaiyār, son of Bokkan-Udaiyār.	Plavaṅga, Karkata-ka, su., sapthami, Sunday, Hasa.	Do. ..	Beginning built in. Records the consecration of the images of the Nayanmars, which had been desecrated during the Sayana-disturbance, from 520 paṇam procured through the sale, to certain dancing girls and kaikkōlars, of certain houses, sites in Veṅṇamankōṇḍan street.
111	On the north and west walls of the central shrine in the Marikappesvara temple at Melleshamangalam, Cheyyar taluk, same district.	Chola	Kulottuṅga-Chōlādēva	11th year ..	Do. ..	Gift of two twilight lamps by a private individual of Vajjappanda-nāḍu.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the same shrine	Vijayanagara	Venkatapatideva-Maharaya	Śaka 1538, Nala, Avani 5.	Tamil	Registers a gift of land during the regime of Palaya Virappanayaka. Paṭṭu-Nayakkar, for morning service to the god Manikolam-udaiyan-Nayanar.
113	On the same wall .. ..	....	....	Kalayukti, Vaiyāsi, 6.	Do.	Incomplete. Registers a gift of 25 paṇam for a sacred lamp to the god Manikānadasvami by a lady.
114	Do.	Vijayanagara	Vira Viyapana-Udaiyar, son of Vira [Ariyana].	Śaka 1542, Vyaya (wrong), Paṅgani 4.	Do.	Damaged. Seems to refer to a gift for a perpetual lamp.
115	Do.	....	....	Sarrajit, Avani 26.	Do.	Registers a gift of 10 paṇam for burning a sacred lamp in the shrine of Arunvalaitu-Nayakiyar.
116	On the west and south walls of the same shrine.	Pandya	Tribhuvanachakravartin Sundara-Pandya-deva.	....	Grantha and Tamil.	Begins with the introduction 'Samaśajagadadhara', etc. Registers a gift of land, free of certain taxes, in Purusha-mangalam situated in Murugamaṅgalappaṇa and certain other hamlets for founding an agrahara to the Bhattas of Sundarapattinam-chaturvedināṅgalam, a village founded in the name of the king, to the south of the temple of Arulappherumal, who was pleased to take his stand at Tiruvadiyar in Coṭjeeveram.
117	On the east wall of the mahamandapa in the same temple.	....	....	Kalayukti, Avani 3.	Tamil	Records a gift of 12 paṇam for burning a lamp in the shrine of Manikānathasvami and another in that of Arunvalaitu-Nayakiyar.
118	On a slab fixed on the tank-band in the same village.	Vijayanagara	[Aṅgaigondi Venkatapatideva-Maharaya.	Śaka 1558, Dhātu, Aṅgi.	Do.	Registers the order of Dama [K]anayanaka stating that the money realised by the sale of fish from the tank of Sripurushamangalam should be spent exclusively in digging the tank. This order was passed during the rule of Venkatapatideva-Maharaya of Aṅgond.
119	On a hill to the north of Ayyampalayam, Arni division, same district.	....	....	[Bhava], Maśi 26 ..	Do.	Gift of land for worship and repairs (to the temple of) Perumal Uttamaṅgi-Appaṇ.
120	On a stone lying behind the Uṭavar temple in the same village.	Vijayanagara	Virupakshadeva—Maharaya, son of Deva- raya-Maharaya.	Śaka 1593, Khara, Karakaṭaka, su., paṭichami, Sun- day, Mula.	Do.	Registers the remission of taxes and privileges granted to those who colonised Narasimha-Tirupadi, founded in the name of Uttamaṅgi-Perumal Tiruvēḷḷaṅḷam-Udaiyan in Murugamaṅgalappaṇa in Paṇaiyittu-rājyam by [T]avar-Nayaka, the agent of Saluva Narasingaraya.
121	Round the usual shrine in the Harharasvara temple at Peranamallur, Wandiwash taluk, same district.	Do.	Rajasōkhararaya, son of Devaraya-Maharaya, who instituted the elephant hunt.	Śaka 1593, Vik- riti, Makura, ba, Sunday, anavāya, Tiru- [vānam].	Do.	Bulk in at the end. Seems to refer to a sarvamanya-gift of taxes to the three temples in the village. Saluva Narasingaraya is mentioned.
122	On the south wall of the Rāmanchandra Perumal temple at Raghunathasamudram, same taluk and district.	Do.	Vira Ariyana—Udaiyar (Harihara)	Śaka 1302, Raudri, Makura, ba, ekadaśi, Monday, Mula.	Do.	Registers an assignment of servants for a perpetual lamp to Perumal Alagajayaperumal of Virkūṇṇam in Annamāi-gala paṇu, Jeyāṅṅar-aṇḍu, a sub-division of Paikūṇṇa-kōttam, a district of Jayāṅḡḡaḡaḡa-naṇḡḡam by the residents of Tiruvayyappadi.
123	On the same wall	Pandya	Maravarman Tribhuvanachakravartin Vikrama-Pandya-deva.	3rd year	Do.	Registers a gift of land, free of taxes, by the trustees of the Aṅgapperumal temple in Virkūṇṇam for the daily requirements and the repairs of the temple.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	In a ruined temple locally known as Ottai-koyil in the same village.	Chola ..	Rajendra-deva	4th year	Tamil ..	Fragment. Mentions the name of Kuvai-kilān Bhomidēvan residing in Viḷattur.
139	On a slab fixed in the Anjanēya temple at Machchampattu.	..	....	Saka 1460, Chitra-bhānu (wrong), Kartika, ba., 12.	Telugu	Unaged. Registers the grant of a village (name lost) made by a certain Mahanayakacharya to the Sri-Vaishnava brahman Vira-Timmarāya-chakravarti.
140	On a stone fixed in a field near the Prasanna-Venkaṭāśvara-Perumal temple, at Mungilpattu.	Pandya ..	Tribhuvanaśākhavartin Jātavarman alias Sandara-Pandya-deva.	17th year	Tamil ..	Records the sarvamānya-gift of Mōṅṅirpaṭṭu alias Idān-giḷi-Kamanalūr to a certain Sōḷagangādevan.
141	On the south wall of the Vagisvarn temple at Veppur.	....	Sakalalōkachakravartin Rajanarayana ..	5 + 1st year	Do. ..	Registers a sarvamānya-gift of 4 voli of land to the residents of Veppur in Andhāpū for worship and repairs to the temple of Vāḡṭṭi-bōhurum-udaiya-Nayanār.
142	On the same wall	Do.	do.	....	Do. ..	Registers a gift of some taxes levied on certain classes of merchants who colonised the streets around the temple at Veppur, for worship and offerings.
143	On a rock near the stream at Settikuppam.	....	....	Yuva, 7. Vai....	Telugu	Registers the gift of land made by a certain Venkaṭadri-Nayaka to one Appanabhaḷu.
144	On a boulder at the base of the hill at Natterī.	....	Sakalalōkachakravartin Rajanarayana ..	3rd year, Tai	Tamil ..	Registers the gift of a number of taxes (mentioned in detail), which accrued from certain lands in Kūḷi-Alattur alias Viragunbhira-obatervēḷimangalam and which were divided into 28 parts, two of which had to be set apart for the god and the remaining 26 had to be enjoyed by Sūnivasā-Bhaṭṭar Agnisūtar, a Yajur-vedi of [Apaś]-tanba-sōtra and Atreya-gōtra, his sons and his relatives, for worship.
145	On a hero-stone at the base of the hill, at Pogalur.	Rashttrakūṭa.	Kaṇṇaradeva.. .. .	24th "	Do. ..	Records the death of Baran Dapakaḍaṇ in the front rank in a cattle-raid at Pugalūr.
146	On another hero-stone in the same place.	....	....	[8]th "	Do. ..	Seems to mention that this stone was set up by one [Pa]ḷḷuvan.
147	On a rock in the field called Maniyagarmanyam to the west of Paravakkal.	..	....	Ba[ha]ḍhanya, Aṇi, 1.	Telugu	Damaged. Records a grant of money made by the agent of the Navāba-sāhebu (not named) to a certain Veṇḷḷagana with the approval of the karṇam, etc.
148	In the same place .. .. .	....	....	....	Hindi ..	Mentions the village Pankara.
149	On the north wall of the deserted Iśvara temple at Senkunram.	Chōla ..	Rajarājakesariverman alias Rajarajadeva.	29th year	Tamil ..	Begins with the introduction "Śaṅkarācārya, etc." Registers a gift of 20 poṇ by [Uve]ṇḷagōṇḍa-puram Dāmōdara-Bhaṭṭa of Kaḍalarigūḍi in Iṇḍendurimha-valanādu, a district of Sōḷamangalam, to the merchants of Jayangōḍaśōḷapuram, a city in Andī-nādu, a sub-division of Perumbāṇṇappāḍi in Jayangōḍaśōḷa-maṇḍalam for purchasing 180 sheep at 9 sheep per kaṣu for a perpetual lamp to the temple of Jayangōḍaśōḷāśvara. Mentions the liquid measure 'Jayangōḍaśōḷāraiyaṇi.'

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the east wall of the same temple.	Chola	Vikrama-Choladeva	5th year	Tamil	Fragment. Seems to record a gift of lamp.
151	On the east and north walls of the same temple.	Do.	Parakesarivarman alias Rajendra-Choladeva.	Do.	Do.	Begins with the introduction "இருண்டேன் வளர், etc." Records a gift of 20 kalāṇḍu of gold by a private individual for two perpetual lamps to the temple of Jayāṅgadaśaṅkara. Mentions the liquid measure 'Arumoludavag.'
152	On the north and west walls of the same temple.	Do.	Parakesarivarman alias Rajendra-Choladeva.	7th year	Do.	Begins with the introduction "இருண்டேன் வளர், etc." Registers a gift of land, free of taxes, to the Jayāṅgadaśaṅkara temple by the merchants assembled in the hall (built by) the supervisor of Vikkor alias Jayāṅgadaśaṅkaram in Andinadu, a district of Perumbapaṇḍi in Jayāṅgadaśaṅkaramam. The details of expenditure for the temple are also noted.
153	On a stone near the Kala-Bhairavanāthasvara temple near the Railway station at Valattur.	Do.	Rajarajadeva	5th	Do.	Mentions a certain Nalambarayan of Arumbakkam.
154	On a stone near the river at Kuldikki.	Pallava	Vijaya Nandisavarman	52nd	Do.	Records the death of Gaṅgadiyariyar Kapraḍu Peruṅgaṅgar, chief of Kaṅkaiyar who at the instance of the uncle or father-in-law (manadi) of the Baza king fought and fell on the day of the Pallava invasion against Perumānadiṅgaḷ (i.e., the King) and the destruction of Perukūḷikōḷḷai.
155	On the rock of the Prasanna-Venkatesvarasvāmin temple at Seruvalpalli (Tottitoralmottur).	..	....	....	Telugu	Records that a certain Kunigili Bryyappa had the images consecrated.
156	On the north wall of the Kaiāśanāthasvāmin temple at Kavanur.	..	Parthivendradhipativarman "who took the head of Vira-Pandya".	13th year	Grantha and Tamil.	Records a sale of 1,000 kuḷi of land near the tank by the assembly of Kavanur in Miyaru-nadu to Vayirānōghan alias Toruvatti-Peruntattai, and the gift of the same for the maintenance of the tank. Mentions the measuring rod 'Kadigal'kalattu-kol'.
157	On the west wall of the same temple.	..	....	Śaka 83*	Tamil	Damaged. Seems to record a sale of land by the assembly of Kavanur.
158	On the same wall	..	[Rajakoṣarivarman	16th year	Grantha and Tamil.	Records a gift of 400 kuḷi of land near the tank by one of the members of the assembly for a perpetual lamp to the god Pulibhagavadēva.
159	On the north and west walls of the same temple.	Rashtrakuta.	Kappuradeva "who took [Kach]chi (Conjeeveram) and Taṇḍai (Tanjore).	28th	Tamil	Built in at the beginning and at the end. Seems to register an agreement (vyavasthai) by the assembly of Kavanur in Miyaru-nadu. The record appears to lay down that the seller and the purchaser and the mortgagor and the mortgagee of lands must be of the same community.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same walls	Chōla ..	Paraktesarivarman "who took the head of Vira-Pādya".	3rd year ..	Grantha and Tamil.	Built in at the beginning. Refers to a gift of 400 kuli of waste land which had to be reclaimed and made arable by the assembly of Kavaṇur to provide for daily night-offerings to Puṭṭhagavadēva. Mentions the measuring rod 'Kadigaikattukōl.' Refers also to another gift of 800 kuli of land which had to be brought under cultivation for maintaining lamps at the three services of the god and for keeping watch of the temple by residing near it with a guard (<i>parikāṭṭam</i>).
161	On a pillar in the maṇḍapa, same temple.	Do. ..	Madirai[koṇḍa] Parake[sarivarman] ..	[3]3rd "	Tamil ..	Highly damaged. Registers a gift of 400 kuli of land for a perpetual lamp to Śrī[da]ṇṇuratto-Perumal by one of the members of the assembly. Evidently this pillar must have been brought here from the neighbouring Perumal temple.
162	On a stone built into the floor of the shrine of the goddess in the same temple.	Do. ..	Tribb[uvana]chakravartin] Rajarājadēva.	3[6]th "	Do. ..	Fragment.
163	On a stone fixed in the prakara of the same temple.	Vijayanagara ..	Sriṅgaṇḍava-Maharaya dēva-Maharaya.	Śaka 1610, Sarva-dhara, Viśaḥbha, su., [śakadasi].	Do. ..	Much damaged. Seems to register a gift of land for worship and for festival days.
164	On a stone above the entrance into the central shrine of the same temple.	.. ..	....	....	Do. ..	Beginning and end built in. States that the temple (?) is the gift of Vayirāḍigaḷ alias Kōrhanpan.
165	On the north and west walls of the Paṣupatiśvara temple at Paṣu-mattur.	.. ..	....	....	Do. ..	Beginning built in and stones missing. Seems to register a provision for night-offerings and two lamps to the god.
166	On a stone in a field near the lake at Veppanganeri .	Chōla ..	Madiraikoṇḍa Parake[sarivarman] ..	24th year ..	Do. ..	Registers an oripatti-grant of 1,000 kuli by the assembly of Kavaṇur in Miyaṇu-naḍu.
167	On the south and west walls of the central shrine in the Mahadeva-svāmin temple at Mahadeva-malai .	Vijayanagara ..	Vira Veṅkatarayaḍēva-Maharaya "ruling at Penungoṇḍa".	....	Telugu ..	Registers that the Mahāyānaśāharya Bodi Koṇḍama-Nayaka granted the village Kavaṇṇuppe in the Kairi-śima to the god Mahadeva of the Mahadeva hill.
168	On a hero-stone fixed in a water-channel at the southern extremity of Chendattur.	.. ..	....	Śaka 832 ..	Tamil ..	Mentions the death of Maṇali-Vaṇaraya alias Kudiyaṇi-taṇḍikkāmanar residing in Iḡamaṇaṇṇaṅgalaṇ in a cattle-raid at Chendattur.
169	On another hero-stone in the same place.	.. ..	....	....	Do. ..	Mentions that the brother-in-law of the individual mentioned above also fell in the raid along with Maṭka[ṭṭaṇṇi] Uḍai [ya]ṇṇallaṇ.
170	On the west and south walls of the Aḷiśvara temple at Melun-rungi.	.. ..	....	Krōdhana, Paṅguṇi, 28.	Do. ..	Incomplete. Intercepted by pillars and the Dakṣiṇamurti shrine. Registers a gift of 1,500 kuli of land as devadāna, free of taxes, for worship and repairs to the image of Aḷiśvara set up at Nallur by a private individual.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a hero stone in a field a little north of the Railway station at Melpatti .	Pallava	Vijaya-Kampavikramavarman	10th year	Tamil	Records the fall of a chief of Vapnaiyar in a skirmish with Pirudi Gangaraiyar of Kavanur in Miy[ai]ru-nadu, a subdivision of Pudukkottam.
172	On a rock (locally known as Ennaikal) to the south of Rajakkal .	Chola	Rajakesarivarman alias Raja[rāja]deva[1].	29th year	Do.	Begins with the introduction "Sesasa-Cress etc., " Registers a gift of 600 $\frac{1}{2}$ kuli of land by the residents of Ejjadajol in Kiladaiyati-nadu in Perumbanappadi in Jayabgondukol-nadalam for offerings at the three services to the god Agastiyar. Mentions the measuring rod 'Kadigaikajitakkol.' The total 600 $\frac{1}{2}$ kuli seems to be a mistake.
173	On the same rock	Do.	...	Do.	Do.	Engraved in continuation of the previous inscription. Records a gift of 1,738 kuli of land, free of taxes, for the conduct of the Srihali ceremony in the temple of Mahadeva. Mentions the measuring rod 'Sishonai-padinanai-jakkol'.
174	Round the dhvajastambha platform of the Perumal temple at Erikutti.	....	....	Śaka 1640, Viṣṇu, Karttika, 5.	Do.	Records that Annudu-tayar who held the Jaghir of Erikurukki ordered the construction of 2 tanks and that made a gift of 600 kuli of land to certain officers. The construction of the tanks was left in the hands of Nimma Ayyappa-Nayaka and Perumal-Nayaka. Mentions also that Sattallarkun (Saddat alla Khan) the Nala of Karnaṭaka was ruling under the overlordship of Parakusa Badsha (Faruk Shiyar), the grandson of Aurangzeb.
175	On a slab in a field to the north of the same village.	....	....	Hovilaubi, Tai, 11.	Telugu	States that Nimma Ayyappa-Nayaka of Erugurti constructed a tank and enumerates a number of boyas as the ayagaras (incumbents) under the tank.
176	On a rock at the base of the Durgahill at Alankuppam (near Paravakkal).	....	....	....	Tamil	Fragment. Seems to register a gift of land as devadana to the god Viṅṇesvara on the Devanmalai hill by Singana-Udaiyar.
177	On the top of the same hill	....	....	Śaka 30	Kannarese	Evidently the century has been counted in the date. States that in the time of Padobava Brubma-maraya, Bhuvanagiri the disciple of Sobhata-adeva of Banagere consecrated (the image of) Bhuvanabhojaga.
178	On a rock to the south of Morijona near Ranganpettai.	....	....	....	Tamil verse.	Verse in praise of Pallavagandar alias Virar Viraj Kadavarayar, son of Kudal Alappandar, who conquered Tondai-mandalam.
179	On a rock near a deserted Isvara temple to the south of Damalcheruvu (near Pallakuppam).	Hoyasala	Vira-Somasavaradeva	13th year	Tamil	Registers a gift of land by Selvandan, a samanta of Viṭṭaladevan and two others to Valigijvanda Nayamar in Andikkaruvatur alias Attimangalam alias Tamuvich-chervu, a northern division of Jampuljuku-nadu, a district of Perumbanappadi in Jayabgondukol-nadalam.
180	On a slab fixed in the tank-weir at Periya-Varikkam .	Chola	Madirakonḍa Paraktesarivarman	28th year	Do.	Registers a gift of 500 kuli of land by the assembly to the wife and children of a hero who fell in a battle-rand in Varikkiam alias Chandradityamanigulam.
181	On another slab fixed in a field near the same weir.	....	....	....	Do.	Seems to record a gift for offerings and worship in a matha at Virinchipuram.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a slab fixed at the left of entrance into the Madhava-Perumal temple at Tuttipat.	....	....	Bahadhanya, Jyeshtha, 8th, 15, Lunar eclipse.	Telugu	Records that Raja Sri Jagadeva Rayodayula granted the village Tuttipattu to the god Madhavarayaswami.
183	On another slab at the right of the entrance, into the same temple.	....	....	Do.	Do.	Repeats the grant noted above.
184	On the south wall of the central shrine of the same temple.	....	....	....	Tamil	Records the gift of the image of Venkakkadi in the temple of Madhava-Perumal by the headman of Sirupurur. Tuttipat is otherwise called Vijaya Narsimha-chatur-vedimarigalam. Continuation of first line not traceable on the wall.
185	On a rock in a potter's house at Malayampattu.	....	Vira Virupapa	Bavaka	Do.	Ends of lines covered by the roof of the house. Seems to record the settlement of a quarrel between the Idangai and Valangai sects in which there was loss of life on both sides.
186	On a hero-stone to the west of Kumaramangalam .	Chola	Madirai-konda Parakesarivarman	20th year	Do.	Records the death of Manukulan, son of Aduppa ...nagar [Ilakamundan in a cattle-rail (cattle-rail) after recovery of the cattle.
187	On a stone in a coconut garden to the north of Karumbur (Little).	....	....	Saka 885	Do.	Damaged at the end. Seems to refer to a gift of gold and paddy by a private individual for worship on the new and full moon days in the temple of Tirupparkattidava at Udayachandramangalam.
188	On the west and south walls of the deserted Perumal temple at Tirumani .	Chola	Tribhuvana-chakravartin Rajarajadeva	38th year	Do.	Registers the order of the king confirming the order of his son granting land for the formation of a village with suitable alterations for extending the lake on the northern side. The residents of Rajaraja-Vinnagar ordered this grant to be engraved on stone in the Perumal temple.
189	On the Sanyasi-stone at Kalanjur .	Do.	Parakesarivarman 'who took Madura and Ilam (Ceylon)'.	4* year	Do.	Much damaged. A few lines are built in at the bottom of the front side. Seems to register a gift of land for daily offerings to the god by the assembly of Kalanjur. Seems to refer to a gift of land.
190	On a rock to the north of the same village.	....	....	....	Tamil and Grantha.	Fragment. Seems to refer to a sale of 780 kuli of land as eripatti by the assembly of Mentions the measuring-rod 'Kadigaikalattukol'.
191	On the base of the deserted Perumal temple in the same village.	..	....	....	Tamil	Damaged. Seems to register a gift of land to the Sri-koyil.
192	On a stone in the middle of the village of Velampattu .	Chola	Madirai-konda Parakesarivarman	23rd year	Do.	Damaged. Registers a sarvamanya gift of 200 kuli of land.
193	On a slab set up in the tank at Angarankuppam .	Vijayanagara.	Bokkapa-Udayar, son of Ariyar[aya]	....	Do.	Records that Pottu-Nayaka, an agent of Kalama-Naya-kupayyan gave for the merit of the latter the fish-lease money of the tank at Senalar to be spent on the tank itself. Achyutaraya is called Gandakattari [Salluva. Senalar was being governed by Kempadevar Annaga, one of the subordinates of Achyutaraya but it was leased out to Velur Kalama-[Naya]kkar Ayyan.
194	On a slab set up to the west of the village, Senur .	Do.	Achyutadeva-Maharaya	Saka 1460, Vijambi. Kal[ar]igai, 20.	Do.	

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
195	On a rock at the base of the Aravāṭa hills to the west of the village Sathghar.	..	....	....	Telugu	Refers to some grant (not specified) made by Sovaram Tiruvengalappa-Nayaka to a cobbler (māḍiga) named Venkatigadu.
196	On a rock (locally known as Perumal-rock) to the east of the village Nariampet.	..	....	Bhava, Magha, ba., 10.	Do.	Registers the grant of 100 kuṭṭas of mānya land made to the god Rāmabhadrasvami by Tumba Venkatava.
197	On the east wall (left of entrance) of the Bairappan temple at Balrapalli.	..	....	Virodhi, Marga, ba., 7.	Do.	The inscription is engraved below the figure of a horse led by a groom, preceded and followed by two attendants with swords in their hands. States that this stone was the gift of a certain Baiyapa-setṭi, son of Chinna-Jogi-Ganda.
198	On a rock (locally known as Ūṭṭal-paṭai) in a reserve forest to the west of the same village.	..	....	Chitrabhanu, Vaisakha, su., 16.	Do	Refers to the donation of a trough made by a private individual.

D.—List of photographs taken during 1920-1921.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
638	Half-plate	Front entrance into the Mukhalingēśvara temple.	Mukhalingam (Parlakimedi).	Ganjam.
639	Do.	Detail of lintel of the second entrance of the same temple	Do.	Do.
640	Do.	Do. on the inside of the same entrance.	Do.	Do.
641	Do.	Front view of the third entrance of the same temple.	Do.	Do.
642	Do.	Detail of sculptures of the same entrance, left side.	Do.	Do.
643	Do.	Do. do do do right side.	Do.	Do.
644	Do.	Detail of lintel of the top portion of the same entrance.	Do.	Do.
645	Do.	Sculpture in relief of Sūrya over the top of the entrance into a small shrine of the same temple.	Do.	Do.
646	Do.	Sculpture in relief of Durgā and Trimūrti on the wall to the right side of the third entrance mentioned above.	Do.	Do.
647	Do.	Sculpture in relief of Nṛsiṃha on the south wall of the <i>mukha-maṇḍapa</i> of the same temple.	Do.	Do.
648	Do.	Details of carving of the entrance on the south wall of the <i>mukha-maṇḍapa</i> of the same temple.	Do.	Do.
649	Do.	Sculpture in relief of Śiva and Pārvatī in the niche on the inside of the <i>prākāra</i> wall of the same temple.	Do.	Do.
650	Do.	Front view of the Bhīmēśvara temple ..	Do.	Do.
651	Do.	Details of the same view	Do.	Do.
652	Do.	Details of carving of the entrance into the same temple.	Do.	Do.
653	Do.	Sculpture of Durgā on the north wall of the same temple.	Do.	Do.
654	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine of the Mallikārjuna temple.	Bezawada ..	Kistna.
655	Do.	Sculpture in relief of Nṛsiṃha on the west wall of the same shrine.	Do. ..	Do.
656	Do.	Sculpture in relief of dancing figures on the north wall of the same shrine.	Do. ..	Do.
657	Do.	Sculpture in relief of another group of dancing figures on the north wall of the same shrine.	Do. ..	Do.
658	Do.	Stone image of a Dvārapālaka on the right side of the entrance into the central shrine of the same temple.	Do. ..	Do.
659	Do.	Stone image of another Dvārapālaka on the left side of the same entrance.	Do. ..	Do.
660	Do.	View of the north main entrance into the temple, taken from inside the temple.	Do. ..	Do.
661	Do.	Stone image of a Dvārapālaka placed on the bank of the Krishna canal.	Do. ..	Do.
662	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
663	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
664	Do.	Stone image of Gaṇapati placed on the same bank.	Do. ..	Do.

D.—List of photographs taken during 1920-1921—cont.

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
665	Full-plate	Stone image of Śaṅganātha in the Śiva temple.	Kadri (near Manga-lore).	South Canara.
666	Do.	Stone image of Matsyendranātha in the same temple.	Do.	Do.
667	Half-plate	View of Jain pillar placed inside the <i>prākāra</i> of the same temple.	Do.	Do.
668	Full-plate	General view of Dīpastambha of the same temple.	Do.	Do.
669	Do.	The silver ornamented entrance of the Śrī-Kṛṣṇa shrine in the Kṛṣṇa temple.	Uḍipi ..	Do.
670	Do.	General view of the tank and the firewood car of the same temple.	Do. ..	Do.
671	Do.	View of the Bali-pīṭha opposite the Anantēśvara temple.	Do. ..	Do.
672	Do.	Sculpture in relief of a group of Jain teachers in the Dharmādhikāri <i>basti</i> , at Hiriyaṅgaḍi.	Karkala ..	Do.
673	Do.	Inscribed slab in the same <i>basti</i> ..	Do. ..	Do.
674	Do.	Bronze image of Ādinātha in the Nēmiśvara- <i>basti</i> at Hiriyaṅgaḍi.	Do. ..	Do.
675	Do.	Bronze image of Chandranātha in the same <i>basti</i> .	Do. ..	Do.
676	Do.	View of the Kere- <i>basti</i> with the Gōmaḷēśvara sculpture.	Do. ..	Do.
677	Half-plate	Hero-stone	Venur ..	Do.
678 } to 686 }	Full-plate	{ Copper-plates Nos. 3 to 11 of Appendix A of the <i>Annual Report on Epigraphy</i> for 1918-19.	..	..

E.—List of drawings prepared during 1920-1921.

Number (continued from the last report)	Scale.	Description.	Locality.	District.
219	15" × 15" (original size).	Copy of a drawing of Chhinnamastā ..	Mukhalingam (Parlakimedi).	Ganjam.
220	2" = 1'	Bronze statue of Brahmā (?) (Lōkēśvara) in the Śiva temple.	Kadri (near Mangalore).	South Canara.
221	3" = 1'	Bronze statue of Vēdavyāsa (?), (a Jaina image) in the same temple.	Do.	Do.
222	Do.	Bronze statue of Nārāyaṇa (?) in the same temple.	Do.	Do.
223	2" = 1'	Stone image of a Jaina deity (?) in the same temple.	Do.	Do.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report on Epigraphy* for 1920–21, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bhulopaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510. Monday. Decr. 30; .94; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus "A.D. 1289, Monday, Nov. 28, .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384; .68, f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26; f.d.t. .08; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Maghā" is the *nakshatra*, Maghā is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVA.
		<i>Kōpperuñjīṅgādēva.</i>
1920	520	13th year, Simha, ba. dvādaśī, Friday, Mrigaśīrshā = A.D. 1265, July 30, Friday. The <i>tithi</i> dvādaśī did not commence till .03 on the next day but the Nak. Mrigaśīrshā was current till .54 on Friday.
		CHOLA.
		<i>Tribhuvanachakravartin Rājendra-Chōḷa.</i>
"	474	Kaṇṇi, śu. pañchamī, Thursday, Rēvatī. Śu. 5 and nak. Rēvatī cannot combine in Kaṇya month.
		<i>Parakēsarivarman alias Rājendra-Chōḷadēva I.</i>
"	624	8th year, Mēsha, Sunday Makhā. Either (1) A.D. 1021, March 26, Sunday; f.d.n. .40. or (2) A.D. 1061, April 1, Sunday; f.d.n. .76.
"	625	10th year, Kumbha, Wednesday, Pushya. Either (1) A.D. 1023, February 6, Wednesday; .08 or (2) A.D. 1063, February 12, Wednesday; f.d.n. .19.
"	627	17th year, Mēsha, Monday, Pūrvāshādhā. Either (1) A.D. 1029, April 7, Monday; .20 or (2) A.D. 1070, April 5, Monday; .15.
		NOTE.—In the absence of the <i>tithi</i> these dates could not be verified. The details given work correctly for both Rājendra-Chōḷa I and II.
		<i>Rājākēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.</i>
"	501	49th year, Tulā, śu. navamī, Uttirattādi, Monday. Śu. 9 and Nak. Uttirattādi cannot combine in the month of Tulā.
"	515	47th year, Makara, śu. chaturthī, Monday, Pūratṭādi = A.D. 1117, January 8, Monday.
"	518	46th year, Kumbha, 19, śu. shashthī, Monday, Kārtigai = A.D. 1116, February 21; .61; .50. The date 19 must be a mistake for 29.
"	519	49th year, Tulā śu., Monday, Śrāvaṇa = A.D. 1119, October 13, Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.</i>		
1920	502	3rd year, Makara, śu. tritīyā, Friday, Avittam = A.D. 1120, December 24, Friday; '98; '99.
"	512	7th year, Vriśchika, śu. ashtamī, Saturday, Pūrva-phalguṇa. Nak. Pūrva-phalguṇa and śu. ashtamī cannot combine in the month of Vriśchika. Perhaps A.D. 1124, November 15, Saturday is the date intended. In this case the Nak. was Śatabhishaj which ended at '97 the next day.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.</i>		
"	517	7th year, Tulā, ba. daśamī, Chitra, Saturday [Vishu]. Ba. 10 and "Chitra" cannot combine in the month of Tulā.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (II).</i>		
"	496	7 + 1st year, Mithuna, Monday, Śravaṇa = A.D. 1131, June 15, Monday; '38. The tithi was ba. 3 which ended at '54 on Monday.
<i>Parakēsarivarman alias Tribhuvanachakravartin Rājarāja (II).</i>		
"	521	6th year, Mēsha, śu. pañchamī, Ārdra = A.D. 1152, April 11, Friday; '76; '88.
<i>Rājarājadēva (II).</i>		
"	707	Śaka 108*, Regnal year 18, Chaitra, śu. 9, Monday = A.D. 1165, March 22, Monday; f.d.t. '09. The Śaka date is 1087.
"	708	Śaka 1088, Regnal year 21, Pausyā, śu. 1, Sunday, Uttarāyana-Śaṅkrānti = A.D. 1166, December 25, Sunday; '33. Śaṅkrānti in inscriptions does not always mean an astronomical Śaṅkrānti, but, in this case, the day in question was the first of the Solar month Makara or Tai, and therefore a proper Śaṅkrānti.
<i>Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirāja (II).</i>		
"	504	6th year, śu. trayōdaśī, Wednesday, Pushya. The details given correspond to A.D. 1168, January 24, Wednesday; '50; f.d.n. '22. The month was Kumbha.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III).</i>		
"	526	4th year, Mēsha, Wednesday, [Anurādhā] = A.D. 1182, April 21, Wednesday; '98.
1921	22	6th year, Mēsha, śu. Friday, Hasta, daśamī. The details given seem to be incorrect in one or more respects.
"	24	20th year, Mēsha, śu. trayōdaśī, Saturday, Rōhiṇī = A.D. 1199, April 24, Saturday; '89; '46. Śu. 13 and Nak. Rōhiṇī cannot combine in Mēsha month. Śu. di. is evidently a mistake for ba. di.
<i>Tribhuvanachakravartin Rājarājadēva (III).</i>		
"	511	27th year, Kumbha, śu. Tuesday, Āsvati. Probably A.D. 1243, January 27, Tuesday; '76. The tithi was shashthi which was current till '94.
"	525	15th year, Dhanus, ba. pañchamī, Wednesday, Śatabhishaj. Ba. 5 and "Śatabhishaj" cannot combine in the month of Dhanus, but they may combine in Mithuna.
"	2	27th year, Tulā, ba. ekādaśī, Tuesday, Uttiram = A.D. 1242, October 21, Tuesday; '87; f.d.n. '19.
CHOLA-CHALUKYA.		
<i>Rājarājadēva (II).</i>		
1920	703	Śaka 10[9]5, Regnal year 2[6], Chaitra, ba. 13. Friday, Śaṅkrānti = A.D. 1172, March 24, Friday; '17.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA CHALUKYA—cont.		
<i>Rājarājadēva</i> —cont.		
1920	704	Śaka 1094. Regnal year 26. Paushya, śu. 2, Sunday, Uttarāyana-Saṅkrānti = A.D. 1172, December 18, Monday; the week-day quoted in the inscription is a mistake
,	705	Śaka 10[62], Regnal year [8], Bhādrapada, śu. 5, Monday, Dakṣiṇāyana-Saṅkrānti = A.D. 1140, August 19, Monday; '68.
<i>Kulōttuṅga-Chōḍadēva</i> .		
,	711	Śaka 10 [84], Regnal year 9, Chaitra, ba. 5, Tuesday, Vishnu-Saṅkrānti = A.D. 1163, March 26, Tuesday; '71.
PANDYA.		
<i>Kōṇērinmaikōṇḍāṇ Sundara-Pāṇḍyadēva</i> .		
1921	41	12th year, śu. chaturdaśi, Friday, Rēvatī = A.D. 1228, October 13, Friday; '93; '64. The month not cited in the inscription is Tulā. The reign was that of Māra-varman Sundara-Pāṇḍya I.
<i>Jatāvarman Tribhuvanachakravartin Vira-Pāṇḍyadēva</i> .		
1920	623	14th year, Tulā, ba. trayōdaśi, Wednesday, Chitra. The details correspond to A.D. 1266, October 27, Wednesday; '71; '81. At page 85 of the <i>Annual Report</i> for 1919–20, Mr. L. D. Swamikannu Pillai finds that about half the number of dates of this Vira-Pāṇḍya point to A.D. 1254 as the commencement of his reign and about half to A.D. 1253 or possibly to A.D. 1281. The present date belongs to the category of the latter half.
<i>Māra-varman Tribhuvanachakravartin Kulasekhara-dēva (I)</i> .		
,	476	40th year, Makara, ba. daśamī, Thursday, Anushā = A.D. 1308, January 18, Thursday; f. d. t. '33; '74.
,	569	36th year, Mēsha, ba. daśamī, Wednesday, Śravaṇa = A.D. 1304, March 30, Monday. Ba. daśamī commenced at '69 and the Nak. Śravaṇa was current till '71 on Monday. If this be the date intended the week day Wednesday must be a mistake for Monday. In the reign of Māra-varman Kulasekhara II which began in March 1314 A.D., there is a date, Wednesday, 31st March, 1350 A.D. (which would be in the 36th-year of his reign); on this day Nak. Śravaṇa commenced at '86 of the day but ba. daśamī did not begin till '98 on the next day, Thursday.
<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva</i> .		
,	529	24th year, Makara, ba. śakādaśi, Tuesday, Anurādhā = A.D. 1301, December 26, Tuesday; '70; f.d.n. '03. The details work correctly if we take A.D. 1277 as the commencement of the reign.
,	571	11th year, Kumbha, ba. daśamī, Saturday, Mrigaśirsha. Ba. di. is evidently a mistake for śu. di. for ba. 10 and "Mrigaśirsha" cannot combine in Kumbha month. The probable date is A.D. 1314, January 26, Saturday; '9; f.d.n. '38, which would be in the 11th year of Jatāvarman Sundara-Pāṇḍya whose reign commenced in A.D. 1303.
<i>Perumāl Sundara-Pāṇḍyadēva</i> .		
,	570	15th year, Mēsha, śu. saptamī, Wednesday, Punarpūsam. = A.D. 1292, March 26, Wednesday; '77; f.d.n. '31. This was in the 15th year of the reign of Jatāvarman Sundara-Pāṇḍyadēva whose reign began, according to the note on page 97 of the <i>Annual Report</i> for 1915–16, between 28th February and 14th March A.D. 1277.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Māyavarman Tribhuvanachakravartin Kulasekharadēva (II).</i>		
1920	509 & 510	4th year, Kanni, ba. tritīyā, Saturday, Kārtigai = A.D. 1317, September 24; 43. "Kārtigai" commenced at '09 on Saturday.
VIJAYANAGARA DYNASTY I.		
<i>Vīra Kumāra-Kampaṇa-Uḍaiyār, son of Vīra Bokkaṇa-Uḍaiyār.</i>		
1921	27	Śaka 128 [9], Plavaṅga, Mēsha, śu. ēkādaśī, Monday, Uttiram = A.D. 1367, April 11, Sunday; '56; f.d.n. '52. Either the week-day quoted in the inscription is a mistake, or ēkādaśī is a mistake for dvādaśī.
"	108	Saumya, Makara, śu. prathamā, Sunday, Śravana = A.D. 1369, December 30, Sunday; '62; f.d.n. '17.
"	110	Plavaṅga, Karkāṭaka, śu. saptamī, Sunday, Hasta = A.D. 1367, July 4, Sunday; '97; '48.
<i>Kampaṇa-Uḍaiyār.</i>		
"	1	Kilaka, Karkāṭaka, śu. pañchamī, Friday, Mūla. Śu 5 and even ba. 5 cannot combine with nak. Mūla in Karkāṭaka month.
"	52	Kilaka, Karkāṭaka, śu. Friday. Details not enough for verification.
<i>Ariyāṇa-Uḍaiyār (Harihara II).</i>		
"	122	Śaka 1302, Raudri, Makarā, ba. ēkādaśī, Monday, Mūla = A.D. 1381, January 21, Monday; f.d.n. '32.
<i>Dēvarāya I.</i>		
1920	401	Śaka 1331, Sarva [jit], Jyēsthā, śu. 5, Saturday, Lunar-eclipse = A.D. 1407, May 21, Saturday. Pañchamī tithi is evidently a mistake for Paurṇimā or pañchadaśī.
"	486	Sarvadhāri, Vriśchika, śu. dasamī, Monday, Rēvatī = A.D. 1408, October 29, Monday; '72. The Nak. was Pūrva-Bhādrapada and not Rēvatī as cited in the inscription.
<i>Virūpāksha (II), son of Dēvarāya-Mahārāya (II).</i>		
1921	120	Śaka 13[9]3, Khara, Karkāṭaka, śu. pañchamī, Sunday, Mūla. Śu. 5 and "Mūla" cannot combine in Karkāṭaka month. Probably the date is A.D. 1471, July 21, Sunday; f.d.t. '40. The Nak. Uttara-Phalgunī ended at '60 on Sunday and "Hastā" then commenced.
<i>Rājasekhararāya, son of Dēvarāya-Mahārāya (II).</i>		
"	121	Śaka 1392, Vikriti, Makara, ba. Sunday, amāvāsyā, Tiru[vōṇam] = A.D. 1471, June 20, Sunday; f.d.t. '31; f.d.n. '19.
<i>Immaḍi-Narasimharāya.</i>		
1920	429	Śaka 1419, Piṅgala, Chaitra, śu. 9, Saturday. Probably A.D. 1498, March 31, Saturday; f.d.t. '10. This date falls in the beginning of the cyclic year Kālayukti. Piṅgala had come to an end on Tuesday, 27th March, i.e., 4 days before.
VIJAYANAGARA DYNASTY II.		
<i>Krishṇadēvarāya.</i>		
"	450	Śaka 1446, Tārana, Māgha, śu. 7, Monday = A.D. 1525, January 30, Monday. The Nak. was Bharanī which was current till '90 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II— <i>cont.</i>		
<i>Krishnadevārāya</i> — <i>cont.</i>		
1920	466	Śaka 1440, Īsvara, Mithuna, śu. pañchamī, Śravaṇa. Irregular.
1921	105	Śaka 14[41], Bahudānya, Chittirai, Saturday, Pushya, saptamī, Śūla-yōgam = A.D. 1518, April 17, Saturday; 67; 44. The <i>tithi</i> was śu. 7.
1920	367	Śaka 1448, Vyaya, Kārttika, śu. 12, Thursday. The nearest date is A.D. 1526, October 17, Wednesday. The week-day appears to be a mistake.
<i>Achyutadēva-Mahārāya</i> .		
"	487	Śaka 1451, Vikriti, Kumbha, ba. chaturdaśī, Wednesday, Śivarātri = A.D. 1531, February 15, Wednesday; f.d.t. 19.
<i>Sadāśivadēva-Mahārāya</i> .		
"	331	Śaka 147*, Ānanda, Adhika-Āshāḍha, śu. 15, Lunar-eclipse = A.D. 1554, June 15, Friday. There was a lunar-eclipse on this day.
"	340	Śaka 1478, Rakshasa, Śravaṇa, ba. 5, Thursday. = A.D. 1555, August 7. The week-day was Wednesday and not Thursday.
"	344	Śaka 1474, Paridhāvi, Kārttika, śu. 12, Saturday = A.D. 1552, October 29, Saturday; 17; the Nak. was "Rēvatī" which was current till 74 on Saturday.
"	384	Śaka 1469, Plavaṅga, Bhādrapada, śu. 15, Tuesday = A.D. 1547, August 30, Tuesday; 81; "Satabhishaj" was current till 17 on Tuesday.
"	402	Śaka 1476, Pramādi, Māgha, śu. 7, Tuesday = A.D. 1554, January 9, Tuesday; f.d.t. 39. Nak. Rēvatī was current till 86 on Tuesday.
"	461	Śaka 1485, Rudhirōdgārin, Āshāḍha, śu. 15, Lunar-eclipse = A.D. 1563, July 5, Monday. There was a lunar-eclipse on the day in question.
"	636	Śaka 148 [9], Māgha, Prabhava, śu. ēkādaśī. Can be calculated, but cannot be verified.
"	694	Śaka 1470, Kīlaka, Mārgasīra, śu. 11, Thursday. The date intended is apparently A.D. 1548, November 11, Sunday; 98. The week-day quoted in the inscription seems to be a mistake.
1921	88	Śaka 14 [2] 4, Dunmati, Makara, śu. chaturdaśī, Monday. Śu. 14 in Makara month in the cyclic year Dunmati did not fall on a Monday. In the absence of the Nakshatra, the date cannot be verified. A.D. 1502, January 21 or 22 might be the probable date.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāya II.</i>		
1921	25	Śaka 1506, Tārana, Simha, śu. chaturdaśī, Monday, Śravishta = A.D. 1584, August 10, Monday; 25; 99.
"	30	Śaka 1500, Bahudānya, Āshāḍha, śu. Monday, pañchamī, Hasta = A.D. 1578, June 9, Monday; f.d.t. 36; the Nak. quoted in the inscription is evidently a mistake. It must be either Āślēsha or Maghā.
"	31	Śaka 1506, Tārana, Simha, śu. Hasta, pañchamī, Friday = A.D. 1584, July 31, Friday; 76; 23.
"	32	Śaka 1504, Chitrabhānu, Simha, śu. Pushya, dvādaśī, Saturday. Śu. 12 and Nak. Pushya cannot combine in Simha-month, but ba. 12 and "Pushya" can combine in that month. They did combine on Wednesday, 15th August, A.D. 1582. The week-day quoted in the inscription appears to be a mistake.

APPENDIX F.—Dates from Appendices A, B and C to the Annual Report for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY III—<i>cont.</i>		
<i>Veṅkatapatirāyadēva.</i>		
1921	7	Śaka 1519, Hēvilambi, Vriśchika, śu. pañchamī, Monday, Ādrā = A.D. 1597, May 9, Monday. Śu. 5 is evidently a mistake for Śu. 4.
"	10	Śaka 1515, Vijaya, Simha, śu. trayōdaśī, Wednesday, Avittam = A.D. 1593, August 29, Wednesday; 66; 87.
"	33	Śaka 1509, Sarvajit. Vaiśakha, śu. Monday, pañchamī, Hasta. In the cyclic year Sarvajit there was an Adhika-Vaiśakha and a Nija-Vaiśaka in neither of which there was a concurrence of śu. 5 and Nak. Hastā.
"	34	Śaka 1508, Vyaya, Āshāḍha, śu. Monday, pañchamī, Hasta. The details given seem to be erroneous in one or more respects.
WESTERN CHALUKYA.		
<i>Tribhuvanamalladēva.</i>		
1920	341	Chālukya-Vikrama year 45, Śubhakrit, Āsvīyuja, śu. Full-moon, Monday, Lunar-eclipse. There was a lunar-eclipse on Sunday, 17th September, A.D. 1122 in the cyclic year Śubhakrit. Perhaps this is the date intended.
"	393	Chālukya-Vikrama year 65, Durmati, Jyēshta, śu. 10, Sunday. Probably A.D. 1141, May 17, Saturday; 23.
"	406	Chālukya-Vikrama year 3 [8], Vijaya, Kārttika, śu. 9, Wednesday. Perhaps A.D. 1113. October 20, Monday. The week-day in the inscription is apparently a mistake.
"	414	Chālukya-Vikrama year 7, Dundhubhi, Pushya, ba. [5, Wednesday] = A.D. 1083, January 11, Wednesday; 62.
"	439	Chālukya-Vikrama year 4, [Si]ddhārthi, Pushya, amāvāsya, Thursday, Uttarāyana-Samkrānti = A.D. 1079, December 26, Thursday.
<i>Bhūlokamalla.</i>		
"	337	Chālukya-Bhūlokamalla year 10, Rakshasa, Jyēshta, śu. 3, Sunday, Uttarāyana-Samkrānti = A.D. 1135, May 17, Friday; 87. The week-day quoted in the inscription is evidently a mistake.
EASTERN CHALUKYA.		
<i>Sarvalōkāśrāya Śrī Viṣṇuwardhana-Mahārāja.</i>		
"	739	Śaka 1109, Āsvayuja, śu. 5, Tuesday, Regnal year lost = A.D. 1188, September 27, Tuesday; 94.
"	743	Śaka 1063, Regnal year 1[5], Pushya, ba. 10, Wednesday, Uttarāyana = A.D. 1141, December 24, Wednesday; 73.
"	748	Regnal year 17, Śrāvana, Purnimā, Saturday, Lunar-eclipse = A.D. 1142, August 8, Saturday. There was a lunar-eclipse on the day in question.
<i>Nārāyaṇa Pratāpachakravartī Śimhaḷadēva.</i>		
1920	345	18th year, 1137, Yava, Vaiśakha, śu. 10, Thursday. Probably A.D. 1215, April 10, Friday; 95. The week-day in the inscription is a mistake.
<i>Mahā-Chittaras.</i>		
"	356	Chālukya-Vikrama year 47, Śubhakrit, Āsvayuja, śu. 13, Monday. Śu. 13 fell on a Sunday in the month of Āsvayuja. Perhaps the date is A.D. 1122, October 15, Sunday.
VELANANDU.		
<i>Mahāmaṇḍalēśvara Rājendra-Chōḍadēva.</i>		
"	631	Śaka 1054, Kārttika, ba. dvādaśī, Sunday = A.D. 1132, November 6, Sunday 55. "Chitra" was current till 67 on Sunday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
KOLANI.		
<i>Mahāmaṇḍalēśvara Okkettugaṇḍa.</i>		
1920	728	Śaka 10[47], Makara, ba. 11, Friday = A.D. 1125, January 2, Friday; .28.
<i>Tribhuvanāchakravartin Vijayagaṇḍagōpālādēva.</i>		
1921	38	13th year, Kumbha, ba. Monday, tṛitīyā, Rēvatī. Ba. di. is evidently a mistake for śu. di. Two possible dates are :— (1) A.D. 1260, February 16, Monday; .02; .16. (2) A.D. 1263, February 12, Monday; .71; f.d.n. .03.
"	40	15th year, Tai 13, Monday, daśamī, Uttirādam. Ba. 10 and śu. 10 cannot combine with Nak. Uttirādam in the month of Tai. The details given seem to be erroneous in one or more respects.
<i>Śambucarāya.</i>		
"	42	17th year, Kumbha, śu. Friday, daśamī, Ārdra = A.D. 1339, February 19, Friday; .93; .50.
"	48	18th year, Mithuna, śu. trayōdaśī, Sunday, Hasta = Śu. 13 and Nak. Hasta cannot combine in Mithuna month. Perhaps the date intended is Sunday, June 20, A.D. 1339; .15; the Nak. was Jyēṣṭha, which was current till .29.
<i>Rājanārāyaṇa-Śambucarāya.</i>		
1920	483	8th year, Karkātaka, śu. tṛitīyā, [Sunday], Makhā = A.D. 1345, July 3, Sunday; .03; .22.
1921	49	7th year, Simha, śu. Friday, Rēvatī = A.D. 1344, July 30, Friday; .77. The <i>tithi</i> was pañchamī, which was current till .87 on Friday.
KAKATIYA.		
<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja.</i>		
1920	660	Śaka 1192, Chaitra, śu. 13, Thursday = A.D. 1271, March 26, Thursday; .05.
"	718	Śaka 1198, [Dhā]tu, Mārga [śira], ba. 7, Thursday — A.D. 1276, November 13, Friday; f.d.t. .53. The week-day in the inscription seems to be a mistake.
<i>Mahāmaṇḍalēśvara Pratāpa-Rudradēva.</i>		
"	715	Śaka 1239, Piṅgaḷa, Jyēṣṭha, śu. 8, Thursday = A.D. 1317, May 19, Thursday; .41.
GOLKONDA.		
<i>Mahamandu Khulli Pādaśaka.</i>		
"	750	Śaka 1505, Svabhānu, Āśvina [Āsvina?], śu. 10, Saturday. Perhaps A.D. 1583, September 15, Sunday; f.d.t. .57. The week-day in the inscription may be an error.
MISCELLANEOUS.		
1920	332	Śaka 1477, Raktashaḥ, Vaiśakha, śu. 1, Sunday = A.D. 1555, April 21, Sunday; f.d.t. .10.
"	347	Śaka 1437, Yuva, Śrāvaṇa, śu. 15, Thursday = A.D. 1515, July 25. The week-day was Wednesday, and not Thursday. There was a lunar-eclipse on this day.
"	352	Chālukya-Vikrama year Vijaya, Chaitra, amāvāsya, Monday, Solar-eclipse = A.D. 1113, March 19, Wednesday, on which day there was a solar-eclipse. The week-day quoted in the inscription is a mistake.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
1920	378	Śaka 1644, Subhakrit, Nija-Śrāvana, śu. 3, Saturday = A.D. 1722, August 4, Saturday; ·21. The nak. was Uttara-Phalguni which was current till ·35.
"	425	Śaka 1481, Siddhartin, Śrāvana, śu. 15, Saturday. Probably A.D. 1559, July 18, Tuesday. The week-day quoted in the inscription appears to be a mistake.
"	434	Chālukya-Vikrama year 6, Dundubhi, Mārgasīra, ba. 13, Monday = A.D. 1082, December 19, Monday; f.d.t. ·43.
"	435	Chāgadēva's year, Rakshasa, Chaitra, amāvāsya, Monday. The cyclic year quoted did not occur in the reign of either Jagadēkamalla I or II.
"	440	Chālukya-Vikrama year 55, Sādhāraṇa, Pushya, śu. 10, Thursday, Uttarāyana-Saṅkrānti = A.D. 1130, December 11, Thursday; ·93.
"	505	Śaka 1182, Makara, ba. pañchamī, Sunday, Chittirai = A.D. 1261, January 23, Sunday; ·14; ·69.
"	507	Śaka 1182, Māgha, ba. daśamī, Wednesday, Anurādhā, Siddhayōga = A.D. 1261, January 26, Wednesday; f.d.t. ·73; ·53.
"	654	Śaka 1418, Subhakrit (wrong), Kārttika, śu. 15, Thursday. Subhakrit falls in Śaka 1404 = A.D. 1482. In this year śu. 15 in Karkāṭaka month falls on Sunday, 24th November, A.D. 1482. Even in Śaka 1418, śu. 15 in the given month falls on Sunday, 20th November, A.D. 1496. In both cases the week-day is not Thursday as quoted in the inscription.
"	667	Śaka 1225, Krōdhi, Chaitra, śu. 1, Thursday = A.D. 1305, February 25, Thursday; ·41; the nak. was Uttara-Bhādrapada, which was current till ·62.
"	674	Śaka 1026, Tāraṇa, Śrāvana, ba. 13, Thursday = A.D. 1104, August 19, Friday; f.d.t. ·31. The week-day in the inscription is a mistake.
"	680	Śaka 1351, Saumya, Āshādhā, śu. 11, Monday = A.D. 1429, June 13, Monday; ·30. Nak. Viśākha was current till ·74.
"	681	Śaka 1602, Raudri, Śrāvana, śu. 10, Sunday = A.D. 1680, July 25, Sunday; f.d.t. ·12.
"	688	Śaka 11[50], Āshādhā, śu. 5, Thursday = A.D. 1228, June 8, Thursday; ·76.
"	690	Śaka 1240, Kālayukti, Pushya, śu. 3, Tuesday, Makara-Saṅkrānti = A.D. 1319, December 26, Tuesday; ·70.
"	691	Śaka 1181, Āshādhā, śu. 6, Friday, Dakṣiṇāyana-Saṅkrānti = A.D. 1259, June 27, Friday; ·86. Nak. Uttara-Phalguni was current till ·72.
"	717	Śaka 1136, Bhava, Kārttika, śu. 8, Sunday = A.D. 1214, October 12, Sunday; ·87.
"	720	Śaka 11[5]8, Chaitra, śu. ·6, Wednesday. Perhaps A.D. 1237, March 4, Wednesday; ·20.
"	725	Śaka 1236, Ānanda, Chaitra, śu. 1, Thursday = A.D. 1315, March 6, Thursday; f.d.t. ·27.
"	729	Śaka 1199, Kārttika, śu. 13, Monday. In Śaka 1199 there was an Adhika-Kārttika and a Nija-Kārttika in both of which śu. 13 fell on a Monday. The two dates are:— (1) A.D. 1277, October 11, Monday; ·20. (2) A.D. 1277, November 8, Monday; f.d.t. ·98.
"	733	Śaka 1181, Āshādhā, śu. 5, Friday, Uttarāyana = A.D. 1258, June 7, Friday; ·96.
1921	26	Śaka 1448, Sarvajit, Mēsha, śu. trayōdaśī, Saturday, Uttiram = A.D. 1527, April 13, Saturday; f.d.t. ·56; ·56.
"	35	Śaka 1378, Dhātu, Rishabha, śu. pañchamī, Monday, Svati. Śu. 5 and even ba. 5 cannot combine with "Svati" in Rishabha month.
"	50	Śaka 1600, Kālayukti, Vriśchika, śu. di. Śatabhishaj, daśamī, Wednesday = A.D. 1678, November 13, Wednesday; ·65. The nak. was Uttara-Bhādrapada and not Śatabhishaj.

II

THE WESTERN CHĀLUKYAS OF BĀDAMI.

Among the inscriptions copied in the Gooty taluk of the Anantapur district are five records belonging to the early dynasty of the Chālukyas of Bādāmi. No. 343 of 1920 coming from Peddavadugūru registers the confirmation by Bānarāja of the *sarvamānya* gift of the village Nādanūru reported to have been originally made by

Satyāśraya-Pulakēśin II.

Ereyiti (or Ereti)-aḍigaḷ on the occasion of his success in an encounter with

Raṇavikrama at the village of Nādanūru. Raṇavikrama is definitely known to have been a title of Pulakēśin I. But in this inscription it has to be taken as the other form of Raṇavikrānta which was the title of Maṅgalēśa, the paternal uncle and enemy of Pulakēśin II who flourished about A.D. 609-642 (Dr. Fleet's *Kan. dyns.* Bombay Gazetteer, Vol. I, Pt. II, Table opposite page 336). Pulakēśin II had the surname Ereya, (*Epigraphia Indica*, Vol. VII—App. No. 16) and Ereyiti-aḍigaḷ is therefore identical with Ereya i.e., Pulakēśin II. The village Peddavadugūru where the record is found was at this period called Nādanūru and this was an *agrahāra* village under the management of twenty-seven *Mahājanas* who made gifts of land jointly.

2. No. 364 of 1920 belongs to Vikramāditya I and is probably the only Telugu inscription known hitherto of his period. It is dated in the 27th year of the king who reigned, according to Dr. Fleet, from A.D. 655 to 680 and may therefore be taken to extend the period of his reign beyond 25 years. Dr. Kielhorn thinks that Vikramāditya reigned till A.D. 686. Nos. 333 and 359 of 1920 belong to Vijayā-

Vikramāditya I and his grandson Vijayā-ditya.

ditya Satyāśraya, the son of Vinayāditya and the grandson of Vikramāditya I who, according to Dr. Fleet (Table opposite

page 336, Bombay Gazetteer, Vol. I, Part II), ruled from about A.D. 696 to 733-734 A.D. The latter record, dated in the 23rd year of his reign, may be assigned to A.D. 719-720. It is also one of the few early Telugu inscriptions found in this part of the country like the one noticed above. It refers to a battle in which the rulers of the Turamara-*vishaya* were vanquished (on behalf of the king) by the chief Vikramāditya Bali Indra-Bānarāja, son of Narasimha-Bānarāja. From page 369 of the *Bombay Gazetteer*, Vol. I, Part II, we know that Vinayāditya, the father of Vijayāditya, had encamped at the village Chitrasēdu in the Turamara-*vishaya* about June A.D. 692. The mention of a fight with the rulers of this *vishaya* in the time of Vijayāditya suggests clearly that this part of the country was invaded by enemies (probably the Pallavas or their feudatories from the south-east of it) some time between A.D. 692 and 720 and temporarily occupied by them. The Bāna chiefs mentioned above, governed this territory as vassals of the Western Chālukya kings as shown by other inscriptions (Nos. 333 and 343 of 1920). The former of the two last-mentioned inscriptions records the gift of different kinds of land called *erekādu* (black soil), *kesukādu* (jungle grown with *kesu* shrubs) and *madikādu* (jungle grown with the *madli* plants) as *pannasa*. The names of the persons that measured these *talapare* and the *erekādu* lands are also mentioned. The Turamara-*vishaya* of the inscriptions is identical with the Turamara-*vishaya* noticed by Dr. Fleet. Chitrasēdu, where Vinayāditya encamped, is the modern Chitrachēdu in the Gooty taluk. So it may be safely inferred that the country covered by the modern Gooty taluk formed the whole or part of the ancient Turamara-*vishaya*. The village Pulagicheruvu in which land is said to have been given (No. 359 of 1920) might be the same as the modern Poliki in this taluk.

Gooty province—the ancient Turamara-*vishaya*.

3. Inscription No. 346 of 1920 may be attributed to king Kīrtivarman II of this dynasty because of the fullness of the titles applied to him and also on grounds of palaeography. Stone inscriptions of Vijayāditya and Kīrtivarman II are also found in the Alur taluk of the adjoining Bellary district. (See *Annual Report on Epigraphy* for 1920, page 100, paragraph 14).

THE CHALUKYAS OF KALYANI.

4. Of the Chālukya kings of Kalyāṇi, Jagadēkamalla Jayasimha II is the earliest mentioned in the inscriptions of the year under review. To this king belongs No. 339

Jayasimha II.

of 1920 which is much damaged. It is dated in the 4th year of his reign and

mentions an officer of the king called Singi-nāyaka.

5. Of his son and successor Trailōkyamalla Sōmēśvara I (A.D. 1044-1068) we have only one record (No. 392 of 1920) dated in Śaka 981, Vikāri. The other epithet of the king, viz., Āhavamalla, is missing in this inscription. But it mentions for the first time now, a Chōla subordinate of his named Mahāmaṇḍalēśvara Chiddana-

Trailōkyamalla Sōmēśvara I.

Chōla-Mahārāja who was ruling over the Sindavādi Thousand province. This is

the first and the only Chōla vassal of the king known so far. He bears the usual *birudas* of the Chōla chiefs, namely, "the illuminating gem of the family of Karikāla" and "the lord of Kāñchīpura". He bears also the personal titles Ayyaṇasiṅha and Chōla-Nārāyaṇa. It is evident from this that the advance of Sōmēśvara I to the south was successful even before the death of the Chōla king Rājēndradēva in or before A.D. 1071, (*Kan. dyns.* Bombay Gazetteer, Vol. I, Part II, page 441) and that the Chōla chiefs acknowledged his authority even so early as A.D. 1059 (Śaka 981). The inscription states that the Chālukya emperor (*chakravarti*) went on an expedition

His Chōla vassal.

to the south, presumably against the Chōla country and that Manneya Saṅkarasa

of Kondakunde was governing the country during his absence. It records an interesting incident of three *gāvundās* in consultation with two Brahmans, accusing before the king—or his officers—(*rājaḡāmitanam-gaidu*), a certain Gundamayya of having misappropriated their legitimate holding in (the village) Doddakālīhikallu (the modern Dōnēkallu from which the inscription comes), of impudently claiming the village as his own and enjoying the *umbūli* for three years. When the matter came up for enquiry it was proposed that if any one of the three *gāvundās* gave up his life (in proof of the allegation) not only his original share would be restored to him but he would also be given extra land with title to bequeath it to his posterity. Nirjara-*gāvunda*, one of the three *gāvundās*, accepted the ordeal and stabbed himself to death, expressing his wish that his son Māchi-*gāvunda* might inherit his entire land. Out of the land so recovered and the land newly earned a *ṛitti* was given by Māchi-*gāvunda* to the two Brahmans Chiddaya and Jakkaya who originally gave counsel to the three *gāvundās*.

6. Of Vikramāditya VI we have seven inscriptions from the Gooty taluk (Nos. 341, 406, 410, 414, 439, 451 and 455 of 1920) ranging in date from Śaka 994 i.e., four years before he founded his Chālukya-Vikrama era to the 45th year of the era i.e., Śaka 1043. From Kollūru, Tenali taluk, Guntur district, come three inscriptions of this king. One of these, No. 700

Vikramāditya VI.

of 1920, dated in the 40th year of his

reign, mentions his general Anantapāla-Daṇḍarāyaka. No. 714 of 1920, which is much damaged and has no date, records a gift made by the same general. Still it is interesting in so far as it gives the names of the parents of Anantapāla, viz., the general Mahēśvara and his wife Pāmpādēvī, and of his three brothers Nārāyaṇa, Vāmana and Lakkana not known till now from other inscriptions. We also learn that the family belonged to the Bhāradvāja-*gōtra*. Three other inscriptions, Nos. 434, 325 and 556 of 1920 though not actually mentioning him as the sovereign, are dated in the years 6, 14 and 47 of the Chālukya-Vikrama era, respectively, and must hence be assigned to his reign. In No. 439 of 1920, which is dated in the 4th year of the Chālukya-Vikrama era, is mentioned the Chōla subordinate of the king, Mahāmaṇḍalēśvara Maṅgarasa

His Chōla subordinates.

who was ruling over the Maṭṭe Three-

hundred and Kaneyakallu Three-hundred districts. Another Chōla subordinate of the king is mentioned in No. 414 of 1920, dated in the 7th year of the Chālukya-Vikrama era. He is called Iṛiva-Maṅgarasa. From the identity of the *prasaṣtis* applied to this chief and to the Maṅgarasa noticed above and from the proximity of the dates of the two records, it may be inferred that the same Chōla chief is referred

to in both the records. No. 410 of 1920 of the king dated in Virōdhi (i.e., Śaka 1032) mentions a Chōla subordinate Mahāmaṇḍalēśvara Ghaṭeyaṅka. . . whose capital was at Kaṇeyakallu. These Chōla subordinates of the king are known now for the first time.

7. A word about the division Sindavādi Thousand seems to be necessary here. From inscription No. 439 of 1915 it is seen that about Śaka 976 it was under the rule of a Nolambā-Pallava chief. About Śaka 981, the country was governed by a Chōla chief named Chiddanadēva-Chōla-Mahārāja (No. 392 of 1920). And again by Śaka years 1036 and 1045 the country was under the rule of prince Kumāra-Tailapa who was governing it from his capital at Tumbula (Nos. 406 and 341 of 1920). Thus it appears as if the administration of the provinces during the Chālukya times did not go by heredity but by appointments made by the king. This view is borne out by the statement explicitly made in No. 406 of 1920, that the king himself "while governing from his capital Manneyakere in the 38th year of the Chālukya-Vikrama era gave to Kumāra-Tailapadēva, as a favour, the Sindavādi Thousand country." King Vikramāditya himself had two capitals—Kalyāna and Manneyakere. Of these, the former must have been the chief capital, since in No. 414 of 1920 it is called '*siravīdu*' (chief residence). Dr. Fleet observes (*Kan. dyns. Bombay Gazetteer*, Vol. I, Part II, p. 450) that the king was ruling at Manneyakere in A.D. 1125–26. But here we have evidence in No. 406 of 1920 that he was residing there nearly a decade earlier.

8. The prince Mahāmaṇḍalēśvara Kumāra-Tailapadēva of the inscriptions Nos. 341, 352, 406 and 458 of 1920 is not mentioned in any other record hitherto known. He is called 'the delight of Kumāra-Tailapa. Chandaladēvi' in No. 352 of 1920. If

the expression has to be construed as referring to a son of Chandaladēvi, he must either be identical with Jayakarna, the eldest son of the king, or a brother of his, not known hitherto. In No. 325 of 1920, dated in Chālukya-Vikrama year 14, is mentioned for the first time, a general (*Dandanāyaka*) of the king, named Pōcharasa. A Bāna chief, Mahāmaṇḍalēśvara Chittarasa appears in No. 356 of 1920, dated in the 47th year of the Chālukya-Vikrama era. This chief must have been a tributary prince, though not a subordinate official of the king, and probably a descendant of the early Bāna chiefs who governed the Turamara-*vishaya* in the 8th and 9th centuries A. D. (see paragraph 2 above). In this inscription is mentioned a copper-plate grant issued by this chief. We already know of another Bāna subordinate of this king named Chikarasa mentioned in No. 566 of 1915.

9. The successor of Vikramāditya VI, viz., Sōmēśvara III who had the title *Bhūlōkamalla* is represented by a single inscription (No. 337 of 1920), dated in the 10th year of his reign, corresponding to Śaka 1058 and A.D. 1135–36. His records are generally dated in the year of his own reign, calling it Chālukya-

Bhūlōkamalla-varsha, dropping the Chālukya-Vikrama era started by his father. But an exception to this seems to be found in No. 440 of 1920, in which the name of the king is lost. It is dated in the Chālukya-Vikrama year 55 Sādhārana (Śaka 1053) which was the 5th year of Bhūlōkamalla. The subordinate chief Mahāmaṇḍalēśvara Iruṅgōla-Mahārāja of this record may be identified with Vira-Iruṅgōla-Chōlamahārāja who, according to No. 695 of 1919, was a subordinate of the king. The record under review gives the King's well-known title *Sarvajñachakravarti* and calls him Bhūlōkamalla. It is interesting to note from this inscription that several State officials were present at the time of the gift recorded in it. They were (1) the *Mahāpradhāna* (chief minister), (2) *Antahpurādhyaksha* (superintendent of the harem), (3) *Karituragasāhanavergaḍe* (minister for elephant forces and cavalry), (4) *Śrī-Karanam* (the chief accountant), (5) *Hirēsandhivigrahi* (the senior minister for foreign affairs), (6) *Pasāyita* (the master of the robes), (7) *Sēnādhipati* (general), (8) *Manevergaḍe* (palace comptroller), (9) *Hadapadava* (bearer of the betel-pouch), (10) *Kaḍidavergaḍe* (secretary for correspondence), and (11) *Rājādhyaksha* (king's representative). This is the earliest among the records of this year to mention the name of Gutti. It also describes it as the headquarters of a commanding officer (*Dandanāyaka*).

10. It has been observed above that the Chālukya-Vikrama era was dropped by Sōmēśvara, III the son of Vikramāditya VI. But we have evidence in No. 393 of 1920, which belongs to a king called Tribhuvanamalla Permādirāya 'ruling at Kalyāna.' Tribhuvanamalla Permādirāya who was ruling at Kalyāna, that this era was continued even after Sōmēśvara's time though only in very few cases. This inscription is dated in the 65th year of this era which corresponds to Durmati, Śaka 1064 (A.D. 1141-42). We have to infer here that Tribhuvanamalla was also a title of Perma-Jagādēkamallā II of this line. The record gives the interesting and rare instance of the institution of a cowherd as a charity attached to a temple.

THE DEVAGIRI KINGS.

11. We have only one inscription in the year's collection which can be definitely said to belong to the dynasty of the Yādavas of Dēvagiri. This is No. 345 of 1920, dated in Śaka 1137 Yuva and in the 6th year of Rājānārāyaṇa Pratāpachakravarti Siṃhaḷadēva (i.e., Siṃhaṇa). It is composed in verse and prose and the

Yādava Siṃhaṇa.

Sēnabōva (Karaṇam) Bācharasa is said to be the author of it. In this record

appears a Chōḷa subordinate of the king, named Mahāmaṇḍalēśvara Jagatāpu Daṇḍidēva-Chōḷa-Mahārāja who was the son of Mahāmaṇḍalēśvara Madhurāntakadēva-Chōḷa-Mahārāja and was 'the lord of Hāmbulipura.' The name 'Jagatāpu Gutti-durga' given to the fort in the inscriptions of the Vijayanagara period must

Jagatāpu Gutti-durga.

have taken its origin from the name of this Chōḷa subordinate of the Yādava

king. The fort (durga) at Gutti must have either been built by this chief about A. D. 1215 or begun by him.

12. Inscription No. 409 of 1920, dated in Śaka 1425, Dundhubi, refers itself to the reign of a king named Kācha ruling over the Dēvagiri-rājya. This is rather too late a date for the Yādava dynasty. Kācha might be a local powerful chief of the time with authority extending up to or round about Dēvagiri. From Ferishta (Brigg's Vol. III, p. 348) we learn that just about this period, i.e., A. D. 1502, a combined attack was led by the Muhammadan rulers of the Deccan under the command of the Bahminy king Muhammad Shah against the Hindu princes of the south near Raichore (Raichur) and Beejanuggar (Vijayanagara). This shows that this part of the country was then under independent Hindu princes and Kācha must have been one of them. I am inclined to identify Kācha with the hitherto un-

Kāchabhūpa same as Kaśāppudaya.

identified chief Kāśāppudaya whom the Araviṭi chief Rāmarāja I put to flight

before capturing Kandanavōlu (i. e., Kurnool) (see *Epigraphia Indica*, Vol. XI, p. 328). It is apparently this chief that is mentioned in No. 399 of 1920 under the name Immadi Kāchapa-Vodeya.

THE EASTERN CHALUKYAS.

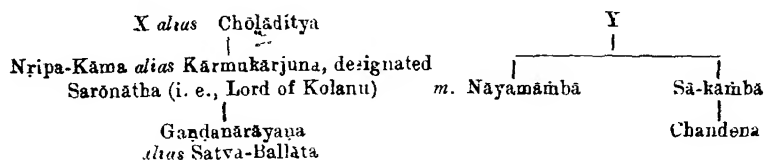
13. The earliest record of this dynasty secured this year is the copper-plate grant (No. 16 of Appendix A) belonging to the king Bādapa, a son of Yuddhamalla II who reigned from A.D. 927 to 934. The plates were lent to me for examination by Mr. K. V. Lakshmana Rao, M.A. They are five in number and measure $4\frac{1}{2}$ " high and $9\frac{3}{4}$ " broad and are hung together on a ring 5" in diameter. A massive seal with a diameter of $3\frac{1}{4}$ " is fixed on to the ring. On its surface are cut in relief the figures of the Crescent at the top and an *aṅkuṣa* in the horizontal position below it with the legend *Śrī-Tribhuvanāṅkuṣa* in two lines below the latter. Below the legend is the figure of the Boar standing on a lotus. The figure of the Sun is cut towards the proper left of the seal near the head of the bear.

14. From other copper-plates of this dynasty we learn that there was a series of civil wars for succession to the Eastern Chālukya throne from A.D. 925 onwards when the regular succession of Bēta Vijayāditya V, the son of Amma I of the senior branch of the dynasty, was disturbed by the usurpation of Tādapa, the son of Yuddhamalla I. From No. I of Appendix A to the *Annual Report on Epigraphy* for 1917, page 117, we also learn that the reign of Amma II was disturbed in the 12th year by his expedition to the north against king Krishna who must have been

none else than the Rāshtrakūṭa Krishna III. The latter evidently invaded the Trikalīṅga country which is stated in the record under review to have belonged to his dominions. The expedition must have been undertaken at the instance

Bādapa.

of Bādapa who claims to have sought the help of the Vallabha (*i.e.*, Rāshtrakūṭa) Krishṇarāja and driven Amma from the country. It may safely be said that the grant was issued by the pretender Bādapa who styled himself Samastabuvanāśraya Vijayāditya-Mahārāja, while Dānārṇava who reigned during Amma's absence in the north issued his grant in the name of Amma himself. Bādapa is already known to us from copper-plate No. 5 of 1908-09 with the titles Mahārājādhirāja and Paramēśvara. It is clear that during this troublous period the Chālukya country proper was divided between Dānārṇava who held influence over the Nāṭavādi-*viśaya* in the west while Bādapa of the present inscription held sway (perhaps temporarily) over the Velanāṇḍu-*viśaya* in the east. Tāla II, the younger brother of Bādapa, also made a gift of a village in the Velanāṇḍu-*viśaya* only. The present inscription bears no date; but it may, however, be assigned to the period immediately after A.D. 956, for we are told in the record issued by Dānārṇava that Amma left for the North after reigning (at first) for eleven years. In the present inscription is traced the line of chiefs given below :—



The epithet *Sarōnātha* applied to Nripa-Kāma suggests that the family must have been associated with Kolanu the chiefs of which are met with in some Telugu inscriptions (see paragraph 62 below). A certain Nripa-Kāma is noticed by Dr. Kielhorn (*Epigraphia Indica*, Vol. VII, App. No. 888) as belonging to the Chōla family.

His subordinate Gandānārāyana, son of Nripa-Kāma.

From the remarks on the palæography of the plates recording a grant made by him (Sewell's *List of Ant.* Vol. II, No. 174)

we can safely identify this chief with Nripa-Kāma, son of Chōlāditya of our record. The early Kolanu chiefs then, may have to be considered as a Chōla family settled in the North at Kolanu. This would give a very early date for Chōla migration into the Telugu country. The village Ārumbāka in the Velanāṇḍu-*viśaya* granted by the king Bādapa to Gandānārāyana who again gave it to his cousin Chandena must be the same as the modern village Ārumbāka in the Repalle taluk of the Guntur district.

15. Of the later king Rājarāja I of the Eastern Chālukya dynasty have been found but two records (Nos. 663 and 671 of 1920) dated in the 37th and 41st years of his reign and in the Śaka years 980 and 983 respectively. The latter of these inscriptions refers to the Āruvēlu-Velanāṇḍu country. No. 672 of 1920 though not dated

is engraved below No. 671 of 1920 in similar characters and so must belong to the same period.

Rājarāja I.

16. No. 738 of 1920 is dated in the 13th year of a Sarvalōkāśraya Vishṇuvardhana-Mahārāja and refers to the construction of a *mandapa* called Karavāla-Bhairava-*mandapa* by Śrī Vijayādityadēva. * This record may be assigned to king Kulōttunga-Chōla I, during whose reign his uncle Vijayāditya was the viceroy of Vēṅgī from A.D. 1063 to 1077. Karavāla-Bhairava was a surname of Vishṇuvardhana, a member of the collateral branch of this dynasty (see *Annual Report on Epigraphy* for 1917 page 121, paragraph 29). It might have been also a title of Vijayāditya. Nos. 737 dated in the 15th year and Nos. 731, 746 and 748 of 1920 dated in the 17th year of a king with the same title may be assigned to this king. Of these No. 731 records a charity made by Śrī Chōḍagaṅgadēva who must be identified with Chōḍagaṅga Rājarāja Vishṇuvardhana who was ruling over Vēṅgī in the 17th year of Kulōttunga-Chōla I (vide *Epigraphia Indica*, Volume VII, Appendix, No. 571).

Kulōttunga-Chōla I.

Published in S. 11. 7

ibid.

Nos. 730, 732 and 747 of 1920 dated in Śaka 1011, 1013 and 1[0]00 respectively (and in regnal years figures for which are damaged) may also be assigned to the same king. No. 730 refers to a Vira-Chōḍa who made a gift in Śaka 1011 (A.D. 1089). He may be identified with the king's son of that name who was the Viceroy of Vēṅgī from A.D. 1078 to 1100. Kulōttuṅga-Chōḍa II of this family is represented by four inscriptions (Nos. 697, 705, 711 and 743 of 1920) ranging from Śaka 1059 (A.D. 1133) to Śaka 1064 (A.D. 1142). In Nos. 697, 705 and 711 coming

Kulōttuṅga-Chōḍa II.

from Kollūru in the Tenali taluk he is called Kulōttuṅga-Chōḍa while in No. 743 which comes from Juttiga, he is called by the Chālukya title Sarvalōkāśraya Vishṇuvardhana Mahārāja. During the reign of the Chōḍa-Chālukyas when Vēṅgī was under a separate Viceroy subordinate to the Chōḍa throne, the custom in the northern portion of the territory, (i.e., Vēṅgī proper) seems to have been to designate the ruling monarch by the Chālukya title Vishṇuvardhana as in the case of Kulōttuṅga-Chōḍa I and Kulōttuṅga-Chōḍa II noticed above.

✓ 17. A few inscriptions of the time of Kulōttuṅga-Chōḍa II refer to the temple called Anantīśvara and Narēndrēśvara at Kollūru in the Tenali taluk. The former may be said to owe its origin to the general Anantapāla of the Western Chālukya king Vikramāditya VI in whose time it is first mentioned. The modern name of the deity Anantabhōgēśvara is only a later day adaptation of 'Anantīśvara' and has no historical basis for it. The other temple of Narēndrēśvara must be one of the 108 Śiva temples said to have been built by the Eastern Chālukya king Vijayāditya II Narēndra-Mṛigarāja (A.D. 799 to 843). The existence of a temple of this name at West Vipparru in the Tanuku taluk of the Kistna district was noticed in Nos. 841 to 845 of 1917. The temples at Vipparru and Kollūru must have been constructed by this king.

18. Rājarāja II, the son and successor of Kulōttuṅga-Chōḍa II, is represented by four records, Nos. 707, 708, 704 and 703 of 1920, ranging in date from the 18th year of his reign, Śaka 108[6] to his 26th year Śaka 1095. A copper-plate record of this king dated in Śaka 1091 and in the 23rd year of his reign has already been noticed in the *Annual Report on Epigraphy* for 1917, pages 11 and 119: No. 703 dated in the 26th year supports the conclusion drawn therein that his rule lasted for nearly 27 years. To his reign belong also Nos. 695 and 696 of 1920 dated Śaka 1092 and 1095, though they do not mention him by name. The first of these records refers to the king's ancestor Vikrama-Chōḍa whose subordinate was Kandena the father of Rāma the donor in these two inscriptions.

Rājarāja II.

19. No. 739 of 1920 dated in Śaka 1109 refers itself to a Sarvalōkāśraya Vishṇuvardhana-Mahārāja who must be identified with Vishṇuvardhana (son of Vijayāditya) of the copper-plate grant No. 10 of 1916-17 dated in Śaka [11]27. Again, the king Vishṇuvardhana of No. 745 of 1920 dated in Śaka 1177 (A.D. 1255-56) must have been a late member of this branch with a semblance of authority yet maintained and Mahādēva-chakravarti mentioned in this record may be taken as a descendant (probably grandson) of the chief Mahādēva of the Solar race figuring in the above mentioned copper-plate grant.

Later Vishṇuvardhana.

20. The inscriptions of Juttiga belonging to the 11th and 12th centuries of the Christian era invariably mention the *Sāni Three-Hundred* as associated with the *sthānapātis* in the management of the temple charities. In other instances the *sānis* are mentioned along with *mānis* in connection with temple affairs. It is interesting to note that at this early period 300 women of the place had a voice in the temple management (No. 735 of 1920). The suffix *sāni* was applied to the names of married women as a mark of respect (Nos. 756 and 758 of 1920). What the nature and status of these *sānis* as a class were, it is difficult to state. It seems hazardous to put down all of them as prostitutes which the word now indicates in its degraded sense. Evidence there is in some inscriptions (Nos. 707 and 748 of 1920) of *sānis*

leading married lives. In these inscriptions is also mentioned the liquid measure *Mummaḍi-Bhīma māna* which must have been named after the Eastern Chālukya king Vimalāditya who bore the title Mummaḍi-Bhīma.

THE EASTERN GANGAS.

21. Two sets of copper-plates, Nos. 1 and 2 of Appendix A, belonging to this dynasty, have been examined during the year. These were sent to me by the Agent and Diwan to the Rajah of Parlakimedi. The first of these consists of three plates with slightly raised rims. The plates measure $6\frac{1}{2}$ " long and 3" broad. They are held together by a ring which measures $3\frac{3}{4}$ " in diameter. The ring carries a fixed circular seal 1" in diameter. On the surface of this is cut the relief figure of a bird (probably a Swan) in full view with its wing on either side flapping out and its head

raised up. The record is dated in the 184th year of the 'glorious reign' (clearly of the Gāṅgēya-vaṁśa) like many other records of this dynasty. The king, Mahārāja Dēvēndravarman, son of Guṇārṇava, is identical with the king of the same name and parentage who issued the grant dated in the 183rd year (*Epigraphia Indica*, Volume III, No. 21). The names of the officers and engravers in these two records are also identical. A third grant of this king dated in the 195th year of the Gāṅgēya era has already been published in *Epigraphia Indica*, Volume XIII, No. 19.

22. No. 2 of Appendix A consists of a set of three copper-plates strung together on a ring, which bears a circular seal. The plates measure 6" long and 6" broad. The ring has a diameter of $3\frac{1}{2}$ ". On the surface of the seal which has a diameter of $1\frac{1}{8}$ " is cut in relief a Bull seated on a floral design with a Crescent opening upwards, over it. The inscription is dated in the 204th year—presumably of the Gāṅgēya era—and belongs to Mahārāja Anantavarman, son of Mahārājādhirāja Dēvēndravarman.

Since the inscription belongs to just the generation next to that of Dēvēndravarman of No. 1 of Appendix A we can safely conclude that Anantavarman was the son of Dēvēndravarman of the above-noticed grants. To this king may have to be assigned the copper-plate grant No. 8 of 1918-19, which was also issued by Anantavarman, son of Dēvēndravarman. The palaeography of the latter grant strongly supports this conclusion. From the grant under notice we learn that the king had a younger brother named Jayavarman. At his request the king made the grant of a village called Tālatthere in the Krōshtuka-vartanī district, to the Vēda and Vēdāṅga scholar Viṣṇu-Sōmāchāryapāda of the Parāsara-gōtra, who was a resident of the agraḥāra village Śraṅgāṭika in the Kāmarūpa-vishaya. The donee appears to have been a highly revered personage from the fact that he is mentioned with the honorific plural and with the suffix *pāda* specially applied to founders of faiths and philosophic schools like Śaṅkarāchārya. The district Krōshtuka must be the same as the Korosotaka-Pāñchālī mentioned in the grant of the Gaṅga king Indravarman of the 146th year (*Indian Antiquary*, Volume XIII, page 123). With the Korosotaka-Pāñchālī may be compared the Pushyagiri-Pāñchālī district mentioned in No. 1 of Appendix A. The major division Pāñchālī seems to have included these two districts known as Korosotaka-Pāñchālī and Pushyagiri-Pāñchālī.

THE SAILÖDBHĀVAS.

23. A king of the Śailōdbhava family named Dharmarāja is represented in No. 3 of Appendix A. This record is engraved on a set of three copper-plates hung together on a ring about $3\frac{1}{4}$ " in diameter. The plates measure $6\frac{3}{4}$ inches long and $4\frac{1}{2}$ inches broad. The circular seal set on to the ring has a diameter of $1\frac{1}{3}$ inches. On its surface are cut in relief the figures of the Crescent at the top and a seated Bull in the centre and a line of letters at the bottom which is completely damaged. The record written in the Nāgarī script and Sanskrit language refers itself to the king Dharmarājādēva of the Śailōdbhava family, who

Dharmarājādēva *alias* Manabhīta.

He was the lord of the Kōṅgōda-maṇḍala. He was the son of Madhyamarājādēva whose record is published in *Epigraphia Indica*, Volume XI, No. 23. Dharmarāja

issues the grant from the royal residence (*vāsaka*) at Sōmapura. He bears the surname Mānabhīta. He is said to have defeated at [Phā]sikā a certain Mādhava who there-
 Battle at [Phā]sikā. after sought the help of (a king called) Śrīvara but was killed by Dharmarāja at the foot of the Vindhya hills.

The record is dated in Samvat [8]-100 (i.e. 800) in symbols. Though the grant of Madhyamarāja, the father of this king, has been tentatively referred to the Harsha era (*Epigraphia Indica*, Volume XI, page 282), the date of our inscription may have to be referred to the Vikrama era. It would then correspond to A.D. 744 .

THE CHOLAS.

24. The inscriptions belonging to the Chōlas are rather large in number in this year's collection and come principally from the ancient Śiva temple at Kāttumannārkōyil, sixteen miles from Chidambaram and about eight miles from Gaṅgaikondasōlapuram, the Chōla capital of the eleventh century A.D. Conjeeveram in the Chingleput and Alāngudi in the Tanjore districts have also contributed a fair share towards the collection. The name proper of the first of these places is Mannār (i.e., Mannanār-Kṛishṇa)-kōyil, but to distinguish it from its namesake in the Tanjore district, it came to be popularly known as Kāttumannārkōyil owing to the wild tract of country all around it, and was so differentiated from the latter which was designated Rājamannārkōyil. The inscriptional name of Kāttumannārkōyil is, however, Vīranārāyaṇa-chaturvēdimāṅgalam which is reputed in Vaiṣṇava literature as the birth-place of the famous Ālvārs Nādamuṇi and his grandson Yamunaitturaivar *alias* Ālavandār, and is intimately connected with their life-history.

Parāntaka I.

It is probable that the village was founded by or called so in honour of Parāntaka I who had the surname Vīranārāyaṇa and who is mentioned in the 60th verse of the Cape Comorin inscription reviewed by Mr. K. V. Subrahṁanya Ayyar in the *Travancore Archaeological Report* for 1095 M.E. Part II, paragraph 10, to have built several Brahman villages called after this surname. But this supposition alone will in no way help us in fixing the time of Nādamuṇi, about whose date there is much difference of opinion. Nādamuṇi is held in high esteem by the Śrīvaiṣṇavas for having reproduced the forgotten and lost *Nālāyiram* hymns of the Ālvārs. It is narrated in the Vaiṣṇava work *Guruparamparāprabhāvam* that Nādamuṇi while casually listening to the recitation of a particular verse from among the hymns of Nammālvār by certain Śrīvaiṣṇava pilgrims who visited the Vishṇu temple at Vīranārāyaṇapuram, became very anxious to secure the entire work of Nammālvār and that hearing from them that the work was lost and that they remembered only that solitary verse, he proceeded to Ālvār-Tirunagari, the birth place of Nammālvār, expecting to find some clue regarding the lost hymns. Here he met Parāṅkuśadāsa, the disciple of Madhurakavi, who informed him that he remembered a verse and that by repeating it for a number of times he (Nādamuṇi) would be blessed by the Ālvārs with the power to repeat all the hymns. He accordingly kept on repeating the same verse many times over daily for a long period in the presence of the image of Nammālvār. The deity is then said to have blessed Nādamuṇi with the power of reciting before the god at Vīranārāyaṇapuram all the hymns supposed to have been lost.

25. Inscriptions Nos. 180 and 186 of Appendix C record the occurrence of cattle (buffalo)-raids in the Gudiyattam taluk, North Arcot district, in the 28th and 30th years of king Parāntaka I. We are led to surmise from the former that a prince called Rājakēsari-varman Paṭṭakēsari, perhaps the crown-prince, led one of the attacks and that when a certain Sāmi-Nāyakaṇ who took part in the skirmishes fell, the village assembly of Varikkīyam *alias* Chandrādityamaṅgalam, undertook to provide for the maintenance of his wife and children, by a suitable gift of land. Another epigraph No. 168 of Appendix C, engraved on a hero-stone, is dated in Śaka 832. (= A.D. 910), and records the death of an individual named Māvali-Bānarāyar of Adaiy[ā]ru-nādu in a cattle-raid, and the omission to mention the name of the reigning king as the overlord, suggests that the North Arcot district, in which

this inscription has been discovered, was not overrun by Parāntaka I within his third or fourth year *i.e.*, A.D. 910. Probably this part of the country belonged to the Perumbānappādi of the Bānas on the north of the Pennār and Parāntaka I had not yet 'uprooted by force the two lords of the Bānas', and appointed Prithivipati II as his viceroy over the Bāna country. No. 21 of 1921 which is engraved on the north wall of the central shrine of the Yathōktakāri temple at Conjeeveram purports to be a record of the 37th year of Maduraikonda Parakēsarivarman (*i.e.*, Parāntaka I) but the characters in which the epigraph is incised do not belong to the time of the king and are more than two centuries later. Perhaps it is a copy of an older inscription re-engraved on the temple wall when the temple underwent renovation in later times. It is significant that the god of the temple bears the name of *Tiruvehkā-anai-kidandarūḷṇa-paramasvāmin* of Kachchippēdu in the inscriptions and has been sung so in the *Nālāyira-prabandham*. This reminds us of the mythical story related of the place that at the request of Brahmā, whose sacrifice was obstructed by his refractory consort, Sarasvatī, who had taken the form of a stream in high floods, God Viṣṇu put his presumptuous daughter-in-law to shame and brought her to senses by lying naked as a dam across the river's course. The origin of the present name of the god, *Yathōktakāri* in Sanskrit or *Ṣoṇṇavannam-seyda-perumāḷ* in Tamil, is ascribed in the Vaishṇava scripture to Tirumaliśai-ālvār, one of the Vaishṇava saints, who is alleged to have got the deity to do his bidding on certain occasions; but this story is not inscriptionally supported, as the name occurs only in one or two records of the temple belonging to the 15th and 16th centuries A.D.

26. It has been noticed in *South-Indian Inscriptions*, Vol. III, Part I, page 22, that Rājārāja I built a temple at Mēlpādi, as *paḷippaḍai* (*i.e.*, a resting place) for 'the king who fell asleep (died) at Ārrūr' and this king is identified with Ariṇjaya, the third son of Parāntaka I from the fact that the god bore the name of Ariṇjigai-Īśvara. This surmise is now confirmed by No. 587 of Appendix B dated in the 12th year of Rājakēsarivarman, wherein Ariṇjaya is specifically called *Ārrūr-tuṇjīnadēva*, *i.e.*, 'the king who died at Ārrūr'. Mention is also made of his queen Ādittan Kōdai Pirāṭṭiyār, who was probably a Chēra princess, as having made certain gifts to the temple

Sundara-Chōla Parāntaka II.

of Anantēśvara at Kāṭṭumannārkōyil. We have already known of another queen of his, called Pūdi Ādittan Piḍāri, a Kodumbālūr princess (*vide.*, page 257 of *South-Indian Inscriptions*, Vol. III, Part III). The Rājakēsarivarman, in whose 12th year this surviving queen of Ariṇjaya made gifts to this Śiva temple must therefore be Sundara-Chōla Parāntaka II, who succeeded his father Ariṇjaya to the Chōla throne with that title. From the fact that he refers to his father's queen only by her name instead of by the endearing term 'mother', it seems possible that Sundara-Chōla was not the son of Ādittan Kōdai Pirāṭṭiyār. It has to be remembered that Āditya I, father of Parāntaka I, was also called 'Tondaimānārrūr-tuṇjīnadēva,' *i.e.*, 'the king who died at Tondaimānārrūr', a place which has been identified with Tondamaṇād in the Kalahasti taluk of the North Arcot district, whose inscriptional name is Tondaimān-pērārrūr (*Annual Report on Epigraphy* for 1907, paragraph 29). But it is not certain whether the Ārrūr of Ariṇjaya's last moments is identical with the place of his grandfather's death, or whether it is the Śirriyārrūr (the Little Ārrūr) or Śittattūr of the Walajapet taluk in the same district. In another inscription (No. 572 of Appendix B), dated in the 12th year of Rājakēsarivarman, who must have been in all probability Sundara-Chōla Parāntaka II, the donor of certain lands for providing a thousand potfuls of water for the sacred bath of the god at Kāṭṭumannārkōyil is introduced as 'அறிஞ்சியபிராந்தகதெவர் தங்கள் ஆசியாருடைய பிராட்டியார் வீமன் குந்தவையார். Ariṇjiya Pirāntakadēvar must be Parāntaka, the son of Ariṇjaya, *i.e.*, Sundara-Chōla Parāntaka II, a Rājakēsari, who had a reign of nearly 17 years. As, in another inscription also, (No. 589 of Appendix B), the same Udaiyapirāṭṭiyār Viṃaṇ Kundavaiyār figures as the donor, she must have been connected with the reigning king in some relationship which is specified by the term *ā[chi]yār*, which may be the wrongly spelt variant of *āyechhiyār* or *āchchiyār*, meaning 'mother'. If this is really so, then Udaiyapirāṭṭiyār Viṃaṇ Kundavaiyār must be an Eastern Chāḷukyan princess, probably a daughter of Chāḷukya-Bhīma II (A.D. 934 to 945) and

connected with the Chōlas by marriage much earlier than the Chōla Kundavai's espousal of the Eastern Chālukya king Vimalāditya.

27. There are, again, about twenty inscriptions belonging to kings referred to only by the general title of Rājakēsarivarman and dated in years ranging from the 3rd to the 16th. These could not be records of Rājakēsarivarman Āditya I since the temple of Tiruvananthēśvara at Kāttumannārkōyil seems to have come into existence only in the reign Parāntaka I; and the Rājakēsari of these records could therefore refer only to one of the two Rājakēsaris who reigned between Parakēsarivarman Parāntaka I, and Rājakēsarivarman Rājarāja I, viz., Gaṇḍarāditya and Sundara-Chōla. Although some epigraphs with regnal years, running up to 17 have, on some plausible grounds, been attributed to Gaṇḍarāditya, the son of Parāntaka I, there are also reasons for doubting whether this king had such a long reign at all. In this connexion, it may be pointed out that the Kanyakumāri inscription noticed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archaeological Report* for 1095 M.E. omits the name of Gaṇḍarāditya in the line of Chōla succession; and this, in a way, confirms the view taken by him in his *Historical Sketches of Ancient Deccan*, that Gaṇḍarāditya's occupation of the Chōla throne, if it occurred at all, was only of very short duration and that he vacated it soon, by his death, in favour of Ariṇjaya, his brother. But there is nothing to preclude the supposition that Gaṇḍarāditya might have taken the reins of Government into his hands during the latter part of his father's reign as a co-regent. The Rājakēsari of the above records may therefore be identified with Rājakēsarivarman Sundara-Chōla Parāntaka II, who has been assigned a reign of nearly 17 years.

28. Among the records belonging to the reigns of kings merely mentioned by the title Parakēsarivarman, there are altogether about a dozen dated in the 2nd and 3rd years, which may be assigned to Ariṇjaya or Uttama-Chōla. In No. 540 of Appendix B, the daughter of Maḷavaraiyar is called Parāntakaṇ-mādevaḍigaḷ *alias* Śēmbiyaṇ-Mādeviyār and the queen of Gaṇḍarādityadēvar, who is denoted by the epithet *mēṛkkelunda-*

Unidentified Parakēsari—Uttama-Chōla. *ruhṇa-dēvar*, an expression the significance of which is not quite apparent, though it literally means 'the king who was pleased to go to the west'. We already know of this pious queen from other inscriptions, and her statue has, as already noticed in the *Annual Report on Epigraphy* for 1909, paragraph 4, been found set up in the Śiva temple at Kōnērīrājpapuram in the Tanjore district. As all her endowments appear to have been made in the name of her husband Gaṇḍarāditya after his death, it is possible that the epithet but euphemistically refers to the demise of the prince. Several regiments of *Kaikkōlas* employed in military service are mentioned in some of the abovesaid inscriptions of Parakēsari (Nos. 574 and 557 of Appendix B), such as *Parāntaka-teriṇja* and *Siṃhalāntaka-teriṇja kaikkōlar* and they were evidently named after one or the other of the popular surnames of Parāntaka I. Rājarāja I had under him many such regiments variously named (*South-Indian Inscriptions*, Vol. II, Introduction, page 9). The regiment called *Kōḍandarāma-teriṇjavar* may have been named either after Āditya I or Rājāditya who are both known to have had the surname Kōḍandarāma. Two other bodies called "*Tāyātōṅga-teriṇja* and *Mūttavāl-perṇa-kaikkōlar*" are peculiar and the origin of their names is somewhat obscure.

29. There are also other inscriptions belonging to Parakēsarivarman, which bear higher regnal years from 10 to 16; and since we know only of Parakēsarivarman Uttama-Chōla, the son of Gaṇḍarāditya who had a reign of 16 years from A.D. 969–985, these records are perhaps attributable to him. Of these, No. 592 of Appendix B, mentions a local chief called Pūvēṭṭaraiyaragaṇḍaṇ Sundara-Chōla; and if he could be supposed to have taken his name from Rājakēsari Sundara-Chōla the Parakēsari of this record would necessarily be the king who followed Sundara-Chōla, i.e., Uttama-Chōla. No. 617 of the same Appendix, a record of the 14th year of Parakēsari, may also be attributed to Uttama-Chōla, as mention is made therein of a class called *Karikāla-Chōla-teriṇja-kaikkōlar*, which may have got the epithet from Āditya II Karikāla. Only one inscription (No. 578 of Appendix B) is dated in the 10th year of king Uttama-Chōla mentioned by name.

30. Of Parakēsarivarman Āditya II Karikāla who claims to have cut off the head of Vira-Pāṇḍya, this year's collection contains about 15 inscriptions, but none of these furnishes any information additional to what we know of him already. The highest regnal year recorded of this Chōla sovereign in his epigraphs is only 4.

31. No. 577 of Appendix B, which is dated in the 2nd year of Rājākēsarivarman and which will have to be attributed to Rājārāja I, contains some interesting information, but is unfortunately damaged at certain important places and the correct interpretation of the inscription as a whole becomes somewhat difficult. As far as it can be made out at present, one is led to construe that Āditya II Karikāla, who sported with the head of Vira-Pāṇḍya, was himself the victim of some treachery and that he

Rājārāja I (A.D. 985-1013).

was done to death by some local chiefs and that Rājārāja confiscated certain landed properties belonging to certain members of their proscribed families, and that these lands were bought by a certain Vyālagajamalla-Pallavarayan, son of Nakkanāvanayān *alias* Pallava-Muttaraiyan of Vēṇṇaiyūr and utilized for feeding a number of Brahmans in the Śiva temple at Kāttumannārkōyil. Another inscription (No. 103 of Appendix C) of the 14th year of Rājārāja, who is referred to by the title Rājākēsarivarman *alias* Mummudi-Chōla, has been copied at Mēlpāḍi in the Chittoor district and consists of more than 250 long lines running round almost the whole of the central shrine of the Sōmanāthēśvara temple, while some more lines are covered up underneath the flooring of the *prākāra* round the shrine. The inscription does not, however, contain any interesting information, but furnishes an exceedingly long description of the boundaries of the lands given by the king for the maintenance of the temple of Chōlēndrasimhēśvara—its name in former times as built by him at Mēlpāḍi *alias* Rājāśryapuram—in language similar to that of the Tamil portion of the Tiruvālaṅgāḍu plates of Rājēndra-Chōla I (*South-Indian Inscriptions*, Vol. III, page 383 ff.), and with similar restrictions and privileges in regard to the channel-irrigation of the lands in question and the crops that were to be raised thereon. No. 79 of the same Appendix mentions that Paraman Malapāḍiyār *alias* Mummudichehōlan (a feudatory clearly of Mummudi-Chōla Rājārāja I), the chief of Kārukudi in Tañjāvūr-kūrnam, overran Sōla-Kēraḷa-Śītpuli-nādu and Pākkai-nādu and captured among other booty (?) 900 sheep which he gifted away to the temple of Aiñjandi-Durgaiyār of Kachchippēḍu (i.e., Conjeeveram) for maintaining ten perpetual lamps in the name of his overlord, in response to the order communicated to him through the *adhikārin* Villavan-Mūvēndavēlan of Ārvala-kūrnam. Pākkai-nādu is, we know, the northern part of the Nellore district and Śītpuli-nādu must have also been situated in the same district, being named in all probability after the chief Śītpuli, who was defeated by an officer of Parāntaka I (*Annual Report on Epigraphy* for 1913, page 94, paragraph 8). From No. 101 of the same Appendix dated in the 14th year of Kōnēriṇmaikonḍān, we learn that the older name of Mēlpāḍi which was Vīranārāyanapuram

His surname Kōnēriṇmaikonḍān.

was changed into Vira-Rājāśrayapuram and that a temple was erected by him with the name of Chōlēndrasimhēśvaram; and as we know that it was only during Rājārāja's time that the village was renamed and the temple constructed (vide No. 103 of Appendix C), the Kōnēriṇmaikonḍān of this inscription has to be identified with Rājārāja I.

32. His son Rājēndra-Chōla I (A.D. 1013-1045) is represented by a good number of records. Of these, No. 613 of Appendix B, copied at Kāttumannārkōyil, mentions the gift of an umbrella consisting of 19,908 pearls and a gold ornamental handle (?) weighing $27\frac{1}{2}$ *kaḷāṇju* by certain *kaikkōlars* of Vīranārāyana-chētarvēdi-maṅgalam, a *brahmadēya* in Rājēndrasimha-valanādu for the god Tiruvanantēśvara

Rājēndra-Chōla I.

of the temple. From the magnitude of the gifts made by private individuals, we can estimate the popularity which this temple should have enjoyed in the Chōla times, which is also evidenced by the mention of the god in No. 624 of Appendix B as the *mūladevā* or the chief deity of the Chōla kings.

Nos. 15 and 102 of Appendix C, copied at Mēlpādi and Conjeeveram respectively and dated in the 10th year of king Parakēsarivarman Rājendra-Chōladēva, contain references to a particular day in his third year when he held court seated on a bedstead in the *tirumanjana-sālai* or bathing hall inside the temple of Palayāru, enquired into the accounts and other affairs of several temples in the outlying districts, settled many points connected with their income, fixed the scale of expenditure and entrusted the proper management of the temple affairs, as then revised, to certain local committees composed of respectable men. Three inscriptions (Nos. 624 and 627 of Appendix B and No. 73 of Appendix C) mention the names of three queens of the king, viz., Tribhuvanamahādēvi, Vānavanmahādēvi and Mukkōkkilānadigal. Irāyiravan Pallavan *alias* Mummudi-Chōla Bhōjān of Araisūr in Pāmbunī-kūrāram, a subdivision of Nittavinōda-vaṇanādu, who occurs as the donor in No. 96 of Appendix C, a record of Rājārāja I, is already known to us from other inscriptions and the Leyden grant, as an officer under this great Chōla sovereign. He figures again in No. 100 of the same Appendix as an officer belonging to the *perundanam* of Rājendra-Chōla I under the title of Uttama-Chōla-Pallavaraiyar, a title which he must have assumed subsequently.

33. Of the records belonging to Rājakēsarivarman *alias* Kulōttuṅga-Chōla I two begin with the introduction கருமன்னிவிளங்கு, etc., and are dated in his 2nd and 3rd years when he was known by the name of Rājendra-Chōladēva II after his maternal grandfather (*South-Indian Inscriptions*, Vol. III, p. 127); and another, No. 130 of Appendix C starts with புகழ்குழந்தபுணரி, etc., while all the rest are begun with the king's usual preamble புகழ்மாதவிளங்கு, etc. In No. 520 of Appendix B, the king's reign is carried up to the 50th year which is the highest regnal year hitherto known for him, and the astronomical details furnished in that epigraph correspond approximately to A.D. 1120, April 26.

Alaṅguḍi *alias* Jananātha-chaturvēdimangalam is mentioned as a *brahmadēya* of Kulōttuṅga-Chōla I (A.D. 1070-1120). Mudichchō-nādu, a subdivision of Śuttamali-vaṇanādu in the inscriptions of Rājārāja I and Rājendra-Chōla I, and, in No. 497 of Appendix B belonging to Kulōttuṅga I, as a subdivision of Kalyānapuramkonda-vaṇanādu, probably so named in the time of Rājendra, who bore the surname Kalyānapuramkonda-Śōla. Nos. 39 and 45 of Appendix C supply the information that his queens Ādittan Kampa-mādēviyār *alias* Tribhuvanamuḍaiyār and Ādittan Āndakuttiyār *alias* Anukkiyār Śōlakulavalliyār, who are mentioned as the *adiyār* (devotees) of the god Tiruvūragattālvār at Kāñchīpuram had a leaning towards Vaishnavism and that they made donations to that temple for festivals and worship to be conducted therein. The first of these epigraphs states, in addition, that while the king was seated on a raised dais in the northern part of the temple at Takkōlam *alias* Kulōttuṅgaśōlapuram after worshipping (?) (*tēvāram-seydu*) the deity (?) *tēvāram*, his two queens referred to above petitioned to him to the effect that certain lands which had been granted by them to the temple of Tiruvūragam and left uncultivated owing to the paucity of farmers and had consequently been gifted away to certain weavers, should be reclaimed from them and re-annexed to the temple lands. The king thereupon enquired into the matter and had the proceedings engraved on the walls of the central shrine of the temple, which seems to have been rebuilt in his time. Some provision is also made for the supply of flour and milk offerings to the image of Tiruvananthālvār (i.e., Ādiśeṣha) who is reputed to have worshipped the chief deity from very ancient times, even before the Kali-yuga. Even at the present day rice-flour and milk are the chief items of Nāga-worship. The long inscription winds up with a gift of land that had been made by Virarājendradēva for certain festivals and offerings to the god and it appears to have been dovetailed into this newly engraved inscription when the older structure, which perhaps contained its original, was pulled down. Two other places wherefrom the king is reported to have issued his orders are the Chēdirājan (probably a hall) in the temple at Perumbarrappuliyūr (i.e., Chidambaram), when certain exemptions of taxes were made in the interest of the Kacheśvara temple at Kāñchīpuram and the bedstead (*pallippidam*) in the *maṇḍapa* called Rājādhirāja in the northern portion of the palace (*tirumāligai*) called Jayaṅgonḍaśōlan within the temple at Kāñchīpuram, when at the request of his consort, a tax-free gift of a village was made to the temple of Tiruvūragattālvār.

34. Half a dozen inscriptions of Vikrama-Chōla discovered this year are mostly gifts of gold for perpetual lamps in certain temples and record nothing specially noteworthy except that in No. 622 of Appendix B, Vēlān Tiruchirrambalam-Udaiyār *alias* Vadanāttaraiyan, the headman of Manalūr in Mīraik-kūrām, a subdivision of Ulaguyyavandaśōla-vaṇanādu is called the king's son (*nam maganār*).
Vikrama-Chōla A.D. 1118-1135.

35. The succeeding kings are also well represented, but their records invariably relate to the usual gifts of perpetual lamps to temples and are not therefore historically important. But No. 521 of Appendix B—a record of the 6th year of Rājarāja II—begins with the introduction 'பூமருதைய சிருமாதம், etc.,' and states that Paśupati-nambiyār *alias* Pallāvarayar represented to the king that the assembly of Jananāthachaturvēdimangalam had given away certain jewels belonging to the temple of Paśu-

Rājarāja II.

patiśvaram-Udaiyār of the village in exchange for certain communal lands on two former occasions, viz., at the time of Virarājendra's invasion of Vēngai-maṇḍalam to enable them to pay the war-tax of one *kaḷañju* of gold which was imposed on every *vēli* of land and in the third year of Udaiyār Vikrama-Chōla when a severe drought was anticipated owing to the failure of water in the rivers Jananāthappērāru and Parāntakappērāru and funds had to be found for starting certain artificial methods of irrigation and that the officer now obtained royal permission to make these lands tax-free in the interest of the temple to which they were given away. An epigraph dated in the reign of Tribhuvanachakravartin Kōnēriṇmaikondān (No. 4 of Appendix C) has to be assigned to Kulōttuṅga-Chōla III, on the ground that it records a gift

Kulōttuṅga III.

of a village after re-naming it Tribhuvanavīranallūr, after one of his surnames Tribhuvanavīra, and that Nilagaṅgaraiyan, who is known from other inscriptions to have been a contemporary of Rājarāja III, figures as a signatory in the record. No. 188 of Appendix C is dated in the 38th year of the reign of Tribhuvanachakravartin Rājarājadēva who, in the absence of any introduction and epithets, has

Rājarāja III.

to be identified with Rājarāja III. We have till now records of this king only up to the 36th year of his reign, but the present record carries his reign two years further, that is up to A.D. 1254.

THE PANDYAS.

36. Records of Vikrama-Pāndya, Vīra-Pāndya, Kulaśēkhara and Sundara-Pāndya were secured during the year under review. No. 123 of 1921 is a record of Tribhuvanachakravartin Vikrama-Pāndyadēva dated in his 3rd year, and for want of astronomical details this king cannot exactly be assigned to any particular period.

The inscription is signed by Chittiramēli-Bhaṭṭan and two others who are also the signatories in Nos. 124 and 125 of 1921, which belong to Kōnōmaimēlkonḍān Tribhuvanachakravartin Vīra-Pāndyadēva, dated in his 4th year and Jaṭavarman Tribhuvanachakravartin Sundara-Pāndyadēva, dated in his 17th year, respectively. This Vikrama-Pāndya is perhaps identical with Māravarman Tribhuvanachakravartin Vikrama-Pāndyadēva who came to the throne in A.D. 1282-83. On palæographical grounds also this inscription has to be referred to the 13th century A.D.

37. Astronomical details are given in a record (No. 623 of 1920) of Jaṭavarman Tribhuvanachakravartin Vīra-Pāndyadēva and from these we may identify the king with Vīra-Pāndya, the conqueror of Īlam, Kōngu and Śōla-maṇḍalam who came to the throne in A.D. 1253-54. Another inscription (No. 568 of 1920) of Vīra-Pāndya that comes from Kāṭṭumaṇṭārkkōyil in the South Arcot district is dated in the 14th year of the king and registers a gift of certain dry lands converted into gardens, the income from which had to be utilized for providing oil for lamps and for repairs to the temple of Tiruvanāntīśvaramudaiya-Nāyaṇār.

Jaṭavarman Vīra-Pāndya.

38. Seven inscriptions of Kulaśēkhara come from Ēlaṅguḍi (Tanjore), Kāṭṭumaṇṭārkkōyil (South Arcot) and Śalukki (North Arcot). No. 478 of 1920 from Śalukki, dated in the 14th year of Perumāḷ Kulaśēkharadēva, states that

Vijayapālan Dēvapperumāḷ of Puduppākkam made an ornamental pedestal and had the god installed on it. The inscription gives us no clue to the identification

Unidentified Kulasekhara.

of this king. The remaining inscriptions of Kulasekhara belong to Māṇavarman Tribhuvanachakravartin Kulasekhara and these, in the majority of cases, register gifts to temples for worship, offerings and repairs. The most interesting record of this king (No. 509 of 1920) comes from Ālaṅgudi dated in the 4th year of his

Māṇavarman Kulasekhara.

reign. The astronomical details given work out correctly for A.D. 1317, September 24. The inscription gives us a glimpse into the method of tenancy-cultivation prevalent in mediæval times. Generally, custom and local conditions determine the rights and duties of the landlord and the cultivator. *Vāram* and *kuḍimai* rights generally approximate to some standard, but they are different in different places. In this inscription it is stated that in cases of *kār*, single crop and a second crop, 1/20 should go to the landlord as his rightful share; that the dues, *palli*, *pāḍi-kāval*, *perum-pāḍikāval*, *sūdu* (sheaves of corn) given to servants, *araiyaḍai* and *āḷkūli* should be charged on the village in common and that the remainder should be distributed

Conditions of tenancy-cultivation.

in the ratio of 1 : 4 between the landlord and the tenant. The straw and the green gram (*payaru*) that is generally sown just before or after the harvest have to be equally divided between them. The *kuḍimai* right is next stated and here in the case of *kār* and for the single crop, $\frac{1}{2}$ *panam* and $\frac{1}{4}$ *panam* for the second crop, for every plot of land (*māttāl*?) should be given; as regards the threshing expenses, for a single crop, 1 *tūni* and 1 *padakku* for a plot (?); and for the 2nd crop, $\frac{1}{2}$ of the above to be borne in common; and in the case of dry crops such as turmeric, castor-seeds, cotton and gingelly, seed-grain to be supplied by the landlord and the yield to be divided equally (*sevvāram*). Supplying of coolies, storing of grain in the landlord's granary and the work of repairing ridges in fields seem to have devolved exclusively on the landlord.

39. No. 116 of 1921, which comes from Mēlsēshamaṅgalam in the Cheyyar taluk, is a record of Tribhuvanachakravartin Sundara-Pāṇdyadēva, commencing with the introduction '*samasta-jagad-ādhāra*'. This king is Jaṭavarman Sundara-Pāṇḍya I, who conquered the Kākatiya king Ganapati, covered the Srīraṅgam temple with gold and was anointed at Nellore. This inscription records the gift of the village of Śrī-

Jaṭavarman Sundara-Pāṇḍya I.

purushamaṅgalam to the Brāhmaṇas of Sundara-Pāṇḍya-chaturvēdimāṅgalam founded by the king to the south of the Arulāla-Perumāḷ temple at Conjeeveram.

40. No. 535 of 1920 belonging to Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍya gives us an instance of how the trustees acted when the dues on temple lands fell into arrears. In this inscription it is stated that the trustees of Tiruvananantēśvara-

Unidentified Sundara-Pāṇḍyas.

svāmin and Nāyanār-Maṇṇanār temples and of the temples situated between the rivers Kollidam and Vellāru came to an agreement and decided to remit the dues on lands given for worship and offerings to the temple at Chidambaran, care being taken to enhance the rent proportionately on the remaining lands in the village so as to recoup the amount remitted. The

Remission of dues on temple lands and distribution of the same on the village holdings. temple authorities, besides looking after the temple affairs, attended to the feeding of ascetics and pilgrims. An inscription (No. 529 of 1920) from Kāṭṭumaṇṇārkōyil records a sale of a house-site by the trustees of Śrī Mathurāpuri-Emberumāṇ temple to Tiruchchirāmbalam-Uḍaiyāṇ of Poravaṇūr for constructing and maintaining a *matha* for feeding ascetics and Śrīvaiṣṇavas.

An interesting record (No. 571 of 1920) of Jaṭavarman Sundara-Pāṇḍya comes from Kāṭṭumaṇṇārkōyil and the astronomical details of date given in it work out correctly for Jaṭavarman Sundara-Pāṇḍya who came to the throne in 1303 A.D. The inscription is unfortunately broken in several places and built in at the end. A dispute seems to have arisen in the time of Jaṭavarman Sundara-Pāṇḍya regarding the right of worship in the temple of Kulōttuṅgachōlēśvaram-Uḍaiyār at Suttavallinallūr. One Kanakasabhāpati-Bhaṭṭar claimed the right as against Tiruvananantēśvara-Bhaṭṭar and Vṛishabhavāhana-Bhaṭṭar who had been jointly enjoying the privilege in a number of other temples as well. On being asked to prove their

right, they produced evidence showing that they had been enjoying this right from the time of Kulōttunga-Chōladēva II who covered (the temple) with gold, Rājarājadēva II, Perumāḷ Tribhuvanavīradēva, Rājarājadēva III, Avani-Ālappiranda Kōpperuñjīgadēva, Perumāḷ Sundara-Pāndyadēva, Perumāḷ Kūlasēkharadēva, Vira-Pāndyadēva and even up to the 11th year of Perumāḷ Sundara-Pāndyadēva of the present record as a matter of course. Perumāḷ Kanakasabhāpati-Bhaṭṭar was likewise asked to prove his claim. The stone being damaged in several places we are not in a position to know the final settlement of the question. The enumeration of the kings appears almost to be in chronological order. It is interesting in this

Public opinion in Judicial enquiry.

connexion to note that, in the assembly that met to decide this question sat, among others, pilgrims from many districts and people from different parts of the kingdom. It is not known whether these outsiders had any voice in the deliberations of the assembly. However, the fact remains that the assembly was not a packed body, and that public opinion was invited as a healthy factor in the deliberations of the assembly.

The Perumāḷ temple in Kāṭṭumannārkōyil seems to have been not in a flourishing condition in the time of a certain Jaṭavarman Sundara-Pāndyadēva. Some inscriptions of this king state that the temple had no funds even for conducting proper worship. No. 532 of 1920 records that, on the representation of the people, the produce of the areca-growing lands between the rivers Kollidam and Vellāru was assigned by the king to meet the deficit in the amount required for conducting the worship of the god and repairs to the temple.

41. The title Kōnēriṇmaikondāṇ was applied both to Chōla and Pāndya kings. Most of the inscriptions Nos. 531, 533 and 536 of 1920 with this title are easily

Kōnēriṇmaikondāṇ.

assigned with the help of the facts recorded in them. No. 533 of 1920

registers a gift for the maintenance of the service called 'Kōḍandarāma-*sandi*'—in the name of the king. We know that Kōḍandarāma is identical with Jaṭavarman Sundara-Pāndya I (*Historical Sketches of Ancient Deccan*, page 167) who issued coins bearing the legend Kōḍandarāma in Tamil on the reverse side under a state umbrella flanked by *chāmaras*. No. 531 of 1920 may be attributed to Jaṭavarman Sundara-Pāndya I, since it makes provision for offerings to the image of Poṇmēynda-Perumāḷ which was set up by the king in his name. From this inscription we come to know that 'Mūla' was the king's star of nativity. This inscription further records a tax-free gift of 20 *vēli* of land by the king for providing offerings and conducting festival every month on this day.

Another inscription from Kāṭṭumannārkōyil (No. 536 of 1920) registers a gift for the maintenance of the service called Rājakkannāyaṇ-*sandi* after the king, and we find a record of Tribhuvanachakravartin Vikrama-Pāndyadēva (No. 270 of 1913) mentioning a service called Rājakkannāyaṇ-*sandi* and a festival called Rājakkannāyaṇ-*periyatirunāl* named after the king. We may therefore identify this king with Tribhuvanachakravartin Vikrama-Pāndyadēva, a Māṇavarman as pointed out on page 154 of the *Annual Report on Epigraphy* for 1918.

42. A record of Tribhuvanachakravartin Kōnēriṇmaikondāṇ Sundara-Pāndyadēva (No. 41 of 1921) registers a remission of taxes on the previous gifts of land made to the temple for a perpetual lamp. From the astronomical details of date given for this king we have to identify him with

Māṇavarman Sundara-Pāndya I.

Māṇavarman Sundara-Pāndya I.

THE VIJAYANAGARA KINGS.

43. Records of Vijayanagara kings are comparatively few in this year's collection and these, beyond confirming a few known facts, give us no additional information. The early king Harihara I

Harihara I.

of this dynasty for whom records are not as numerous as for the later kings is represented by the copper-plate grant No. 9 of Appendix A, dated in Śaka 1270, Sarvajit. Herein he is said to be ruling from the capital town Vidyānagara. The main interest of this inscription lies in the earliest known *epigraphical* reference to the deity Ahōbalēśvara.

44. Kampana-Udaiyar, son of Bokkana-Udaiyar (Bukka I), is the earliest Vijayanagara king represented in the stone inscriptions of this year. Kampana was sometimes distinguished from his uncle

Kampana-Udaiyar, son of Bokkana-Udaiyar. Kampana I by the epithet *Chikkū* or *Kumāra*.

In three inscriptions (Nos. 27, 108 and 110 of 1921), his father's name is given, while in the other two inscriptions (1 and 52 of 1921) his name alone appears. From the cyclic year Kilaka given in these two inscriptions, we are able to identify him with the son of Bukka I. The two records which were copied in Conjeeveram mention the appointment of Alagiya Tiruchirrambalamudaiyār, son of Bhuvanēkabāhudēvar, as the supervisor of the Punyakōṭīśvara temple. Besides this temple, the management of many other temples in Conjeeveram was entrusted to him (No. 52 of 1921). It is not possible to ascertain who this individual was and his relationship, if any, to the ruling king.

45. No. 27 of 1921, dated in Śaka 1289 (= A.D. 1367) registers the grant made by the king from his seat in the Jāniki-maṇḍapa where the royal ladies, his servants and his subjects were present.

The title Karunākaradāsaṇ conferred upon Parakāla-Nambi. In this *maṇḍapa* the king conferred the title of Karunākaradāsaṇ upon Śrī

Parakāla-Nambi together with certain honours, privileges and a dwelling house. In No. 110 of 1921 it is stated that the images of the *Nāyaṇmārs* in the Tirukkāriśvara temple had been desecrated during the Sāyaṇa disturbance and that these images in the temple had to be re-consecrated. We are already aware of local disturbances

in the time of Sāyaṇa-Udaiyar from No. 240 of 1912. Apparently this was one of such depredations during which the *Nāyaṇmārs* were desecrated.

46. The three sons of Harihara II, viz., Viruppanna-Udaiyār II or Virūpāksha I, Bukka II and Dēvarāya I are also represented in this year's collection. After

Sons of Harihara II—disputed succession. Harihara's death there seem to have been disputes about the succession. Harihara died in A.D. 1404 (*Archæological Survey Report* for 1907-08, page 244); and the date of the coronation of Dēvarāya I is known to be A.D. 1406 (*ibid.*, page 245). Between the years A.D. 1404 and 1406 every one of his three sons probably tried to succeed Harihara, for in these years we find records of all the sons as ruling from Vijayanagar.

47. Vīra Viruppanna-Udaiyar is explicitly mentioned as the son of Harihara II in No. 114 of 1921, dated in the cyclic year Vyaya, which corresponds to Śaka 1328. The inscription is damaged in the date portion and the Śaka year given therein cannot be clearly made out. The preserved portion can be read either 11 or 21; in

Viruppanna-Udaiyār II or Virūpāksha I. either case the cyclic year Vyaya is wrong. In this record Virūpāksha is only a viceroy (*Mahāmaṇḍalēśvara*), but he is known to have been actually ruling at Vijayanagar in Śaka 1327 (= A.D. 1405) (*ibid.*, page 244). Evidently in the same year or the next, Bukka II should have been ruling from Vijayanagara. No. 106 of 1921 is a record from Mēlpādi of Vīra Viruppanna-Udaiyar who bears only the title *Mahāmaṇḍalēśvara*. From the Śaka year 1321 with the corresponding cyclic year Viḷambi given therein, the king may be identified with Virūpāksha I, son of Harihara II. This inscription records that three-fourths of the taxes *kamuḡu-kaduṇai*, [*kolu*]ndu-*adamai* and *pattapāl-kaduṇai* should be given to the temple of Cholēndrasimham-udaiya-Nāyaṇār at Mēlpādi in accordance with the writ of Rāyasam Viṭṭana and the lease-deed (*adai-ōlai*) of the trustees (of the temple). Rāyasam Viṭṭana is perhaps to be identified with the viceroy who was ruling Araga, Gutti, Bārakūru, Maṅgalūru and the whole of the Karnāṭaka-*rājya* up to the borders of the western ocean in the time of Dēvarāya I (*ibid.*, page 245). That Virūpāksha I conquered the Chōla and the Pāṇḍya countries for his father gains confirmation by the mention of Sundara-Pāṇḍya-chaturvēdimāṅgalam in No. 116 of 1921. It may be noted that Sundara-Pāṇḍya-chaturvēdimāṅgalam was founded by Jaṭāvarman Sundara-Pāṇḍya I who ruled from 1251-1264 A.D. by clubbing together certain villages (No. 116 of 1921).

From Malayampattu in the Gudiyattam taluk comes No. 185 of 1921 dated in the cyclic year Bhava which falls in the reign of Virūpāksha I. The inscription is engraved on a boulder at the foot of the hill and the potter of the village has utilized this boulder as a wall to his hut. The ends of the lines are covered by the roof which could not be removed without considerable loss to the potter. The inscription refers to the settlement of a quarrel between the Valaṅgai and the Idaṅgai castes in which there seems to have been some loss of life on both sides and the vanquished party promised to supply the sacred thread to the other party as a part of the settlement.

Very little is known about the origin of the Valaṅgai and Idaṅgai classes. When and under what circumstances these classes came into existence and what the

The Valaṅgai and Idaṅgai classes.

different functions of these sects were, are matters of which our knowledge is yet meagre. A mythical origin of the Idaṅgai class is given in No. 489 of 1912 which is noticed on page 109 of the *Annual Report on Epigraphy* for 1913. Mr. Crole on pages 33 and 34 of the *Chingleput District Manual* gives the traditionary origin of these classes. He says that "Karikāla-Chōla divided the people into these two parties, assigning 98 tribes to each and appropriating to their use distinctive flags and musical instruments for use at festivals and funerals." "This distinction," Mr. Crole

Their sub-sects.

continues, "established at first for political reasons or to prevent disturbances, has for the last several centuries been the constant source of contention and has even given rise to serious tumults". According to the same writer the following classes, viz., *Velāṅai*, *Kōmati*, *Sāliyaṅ*, *Kaṇṇadiyaṅ*, *Toddy-drawer* and *Pariah* belong to the Valaṅgai class and *Palli*, *Setti*, *Kammāṅ* and *Chuckler* belong to the Idaṅgai class. A detailed account of the various sub-sects which composed the Valaṅgai and Idaṅgai classes is given in the *Madras Manual of Administration*, Volume III, page 1036. Mr. M. Srinivasa Ayyangar in his essay on "*Tamil Studies*" gives some of the suggestions made regarding the probable origin of the hostility between these two factions (page 100 ff.). Though we know little about these classes themselves, their antiquity is proved beyond doubt by literature and inscriptions. The earliest reference in inscriptions is in a record of Rājendra-Chōladēva I (A.D. 1011-1041) where the Valaṅgai class is mentioned (No. 341 of 1907). In the *Tondaimaṇḍala-satakam* there is a reference to the curbing down of the insolence of the Kaṇṇālar (*Kaṇṇālar-kurumbadakkī*) from which we may infer that the Vellālas (*agriculturists*) and Kammālas (*artisans*) were not on friendly terms. The agriculturists must evidently have asserted that the artisans were their servants as the latter had to supply to them the necessary tools of husbandry. That the *Kammālas* were at some social disadvantage may be inferred from Nos. 562 of 1893, 151 of 1905 and the Paśupatiśvara inscription published on pages 46 and 47 of the *South-Indian Inscriptions*, Volume III. From these records it is ascertained that the *Kammālas* enjoyed certain privileges such as wearing shoes, sounding drums and conches, building tiled houses and houses with two entrances, etc., only with the special sanction of the ruling king. It may be noted also that Valaṅgai classes were admitted to high positions in the military service during the time of Rājaraṅga I. On page 10 of his Introduction to *South-Indian Inscriptions*, Volume II, Mr. V. Venkayya has mentioned a large number of Valaṅgai regiments. The Tamil poet Kamban, though he makes no reference to the agricultural classes, praises the artisans in seven stanzas in his "*Ēreḷupadu*" who were naturally proud that nothing could be done without their help. Thus the Valaṅgai and Idaṅgai differences seem broadly to have been those between the *Kammālas* and the Vellālas. Generally it is said that the terms Valaṅgai and Idaṅgai came to be applied to these two parties when they laid their differences

Royal settlement of their disputes.

before the king who decided the case, with one party on his right side and the other on his left. There are reasons to infer that this event happened at Kāñchi though we do not exactly know the name of the king to whom the two parties appealed. In this city the differences between these two classes are more marked than in any other place as evidenced by the existence of Valaṅgai and Idaṅgai temples, Valaṅgai and Idaṅgai *maṇḍapas* and Valaṅgai and Idaṅgai dancing girls.

In inscriptions we have references only to these classes, but no mention is generally made of the sub-sects that belonged to them. Each of these seems to have included 98 sects (No. 59 of 1914). The 98 sub-sects of the Idaṅgai class, to

strengthen their bond of unity, entered into a compact in the 40th year of Kulōttunga-Chōla III tracing their lost origin (*Annual Report on Epigraphy* for 1913, page 109). That the degraded classes were also included in the divisions is proved by an inscription from Maruṅgūr in the Travancore State (No. 99-A on page 1705 of Mr. Rangacharya's *Inscriptions of the Madras Presidency*) where the degraded Valaṅgai and Iḍaṅgai classes were prohibited from making gifts to a temple. The ruling chiefs seem to have taken no cognizance of the differences between these two classes. In No. 564 of 1902 the king Vijaya Bhūpatirāya-Uḍaiyar, son of Dēvarāya I, ordered that both the Valaṅgai and Iḍaṅgai classes of Tiruvaṇṇāmalai should enjoy the same privileges.

48. The other two sons of Harihara II, viz., Bukka II and Dēvarāya I, are represented by No. 193 of 1921 and No. 486 of 1920 respectively. From Raghunātha-samudram comes a record (No. 126 of 1921) of Vijaya Bhūpati dated in the cyclic year Vilambi corresponding to A.D. 1418-19. A *virakal* (*Epigraphia Carnatica*, Volume VII, Sk. 93) of 1422 A.D. gives him the imperial *birudas*, but in No. 126 of

1921 he is called only a *Mahāmaṇḍalēśvara*. In my paper on the Dandāpalle plates of Vijaya Bhūpati (*Epigraphia Indica*, Volume XIV, page 70), I have shown that it is difficult to reconcile the statement of Nuniz that Vijaya-Bhūpati actually reigned for six years. In his article on the Śrīśailam plates of Virūpāksha (*Epigraphia Indica*, Volume XV, page 14) Mr. Gopinatha Rao has shown that Vijaya-Bhūpati reigned for only six months instead of six years as stated by Nuniz.

49. No. 524 of 1920 from Paṭṭiśam in the Tanjore district is dated in Śaka 1372 in the reign of Mallikārjuna, son of Dēvarāya II. It records a gift of land, made by Tirumalayadēva-Mahārāja who bears Sāluva *birudas*, for offerings and worship to the god Gōpinātha-Perumāḷ in Tiruchchattimurraṇ *alias* Muḍikondaśōḷa-puram. Mallikārjuna's brother Virūpāksha II is mentioned in an inscription (No. 120 of 1921) dated in Śaka 1393, Khara. As suggested in the *Archæological Survey Report* for 1907-08, page 252, two Virūpākshas are sometimes accommodated in the period between A.D. 1465 and 1485. In this record it is clearly stated that Virūpāksha is the son of Dēvarāya. A difficulty arises in the identification because Mallikārjuna also is sometimes called Immaḍi Praudha-Dēvarāya (see *Annual Report on Epigraphy* for 1911, page 81, paragraph 52). In this inscription it is recorded that a city named Narasiṃha-Tiruppadi was founded in the name of Uttamagiri-Perumāḷ Tiruveṅgaḍamuḍaiyāṇ in Mūrugamaṅgalapaṇṇu. Iśvara-Nāyaka, the agent of Sāluva Narasiṃharāya, gave as tax-free (*sarvamānya*), certain lands for three years to the Brahmans who colonized the newly-founded place, remitting such taxes as *vāśal-panam*, *kulīppanam*, *vivāhappanam*, *paṭṭadai*, *nūlāyam*, etc. He is also mentioned in a record (No. 121 of 1921) of Rājasekhara-rāya, son of Dēvarāya-Mahārāja, dated in Śaka 1392. The supreme power wielded by this Sāluva chief in the name of the weak emperors was so great that the Karnāṭa kingdom was known to foreign travellers then as the kingdom of 'Narasymga'.

50. The most powerful and distinguished of the Vijayanagara monarchs, Kṛishnarāya, is represented by many inscriptions. No. 466 of 1920 records the remission of a tax (*śōḍi*) of 20 *poṇ* and the transfer, as tax-free (*sarvamānya*), of the two temples of Uḍaiyār Manukulamādiśvaramuḍaiya-Nāyiṇār and Perumāḷ Śōḷakērala-Viṇṇagar-Emberumāṇār of Śalukki, from the administrative control of Vandavāśi-*śīrmai* to that of Virābhadrarāyar-*śīrmai*, in order that the offerings, worship and festivals in these two temples might be conducted regularly. We know

that in capturing Koṇḍavīdu in 1516 A.D. Kṛishnarāya took prisoner Virābhadrar, son of the Gajapati king Pratāpa-Rudra, and that he subsequently granted an estate to him. Perhaps the Virābhadrarāyar-*śīrmai* referred to here is identical with the territory given to the captive ruler (page 119, *Mysore and Coorg from Inscriptions*). That Kṛishnarāya was a great patron of Sanskrit and Telugu literature and that he had at his court eight celebrated poets, distinguished as the *aṣṭadiggajas*, are known facts to us (*ibid.*, page 119). Allāsāni Peddanna, the foremost of the *aṣṭadiggajas*, was held in such high esteem by Kṛishnadēvarāya that besides granting

him villages, he entrusted him with the responsible post of a governor of a district (page 143, *Annual Report on Epigraphy* for 1916). In a record from Mēlpādi (No. 105 of 1921) this Poet Laureate is mentioned along with his father Allāsāni Chokkarasa. Herein Peddanna has the *biruda* *Āndhrakavipitāmaha* of Nandāpuri. King Krishnarāya seems to have made a gift of the village of [Tanai]ppūndi to Peddanna who set apart three-fourths of it for the god Chōlēndrasīngam-udaiya-Nāyanār. Now this portion of the village was sold away and with the proceeds Peddanna presented, among other things, a jewelled crown, a gold handle (?) for a chauri and a silver-plate for (the goddess) Kuntalasundarī. The copper-plate grant of Krishnarāya (No. 4 of Appendix A) dated in Śaka 1435, Āngirasa, records the

Gift of Dhānyamēru.

grant of a village made by him for the benefit of a number of Brāhmaṇas on the occasion of a gift called *dhānyamēru* (literally a Mēru (mountain) like heap of grain).

51. Krishnarāya's half-brother Achyuta is known to have made in A.D. 1539 an endowment for the benefit of Brāhmaṇas, called the *Anandanidhi* (paragraph 24, *Annual Report on Epigraphy* for 1904). From No. 387 of 1920 we understand that

Achyuta.

there was a diamond-treasury also (*Vajrabhūṇḍāra*, at Karūru, in the Vūruvakonda-sīmē and that Muttina Lakimiseṭṭi was the officer in charge of this treasury in Śaka 1453. Karūru is at present known as Vajra-Karūr and is included in the Anantapur district; and the epithet has to be traced to the diamonds found in the vicinity (page 167 of the *Gazetteer of the Anantapur district*). An inscription from Pulal (No. 487 of 1920) records a gift of two villages to the god Tirumūlasthānam-Udaiyār for conducting festivals in the temple for the merit of Śellappa Sāluva-Dannāyaka. In the *Achyutarāyābhyudayam* Śellappa is mentioned as the renegade Chōla feudatory for whose capture the king invaded the Tiruvadi-rājya (the Travancore country). Vīra Nara-sīngarāya-Nāyaka is also known as Sāluva-Dannāyaka (No. 256 of 1910). Sāluva-Dannāyaka was Achyuta's minister at first, but subsequently became his worst enemy by joining Tumbichchi-Nāyaka of Madura in defying the authority of Achyuta. Achyutarāya bears the Sāluva *biruda* '*Gandakattāri Sāluva*' in a record from Sēnūr (No. 194 of 1921), dated in Śaka 1460, Viḷambi. This inscription mentions that Pōttu-Nāyaka, an agent of Kālāma-Nāyakanayyan gave for the merit of the latter the fish-rent of the tank at Sēnalūr to be spent on the tank itself. Sēnalūr was governed by Kempadēva-Anṇagal, one of the subordinates of Achyuta, but it was now leased out to Vēlūr Kālāma-Nāyakkanayyan. This Pōttu-Nāyaka is probably the same person who recommended the grant of Atti or Krishnāpuram as a *sarvamānya* village to the Śiva and Vishṇu temples of the place—(paragraph 53 of the *Annual Report on Epigraphy* for 1913).

52. Nearly all the inscriptions of Sadāsīva, ranging in date from Śaka 1466 to 1485, come from the Gutti taluk in the Anantapur district. These inscriptions, as

Sadāsīva and his subordinates.

usual, mention many subordinates of the sovereign. In No. 354 of 1920 we find Rāmarāja remitting certain taxes on the barbers of the village Gajarāmapalle in Gutti-durgam jointly with the king, but he is a viceroy in No. 357 of 1920, where he grants remission to the barbers of Miḍutūru. His two famous brothers who assisted him in the government of the country are also mentioned in this year's collection. Tirumalayadēva-Mahārāja is mentioned in Nos. 368 and 394 of 1920 dated in Śaka 1477 and 1480 wherein he figures as a viceroy. He was also known as Gutti Tirumalayadēva-Mahārāja probably from the fact that Gutti was in his military charge. Kumāra Koṇḍarāja who is mentioned in the records is perhaps identical with Koṇḍrājyadēva who was in charge of the Vinukonda-sīma under orders of Tirumala I as pointed out on page 101 of the *Annual Report on Epigraphy* for 1914. The other brother of Rāmarāja, viz., Venkaṭa, is mentioned in No. 636 of 1920, dated in Śaka 148[9]. In this record KumāraVenkaṭayyadēva-Mahārāja (Venkaṭa I) renews the gift of the village of Tōṇṭapalli in the Koṇḍavīḍu-sīma to god Vālēsvara of Chāvali originally made by the Gajapati king Purushōttama. Besides Koṇḍamarasayya (No. 88 of 1921), Koṇḍarāja Kōṇēṭirāja (No. 408 of 1920) and Kōṇēṭi Timmarāja, son of Rāmarāja Koṇḍarāja (No. 384 of 1920), the subordinates mentioned are:—

- (1) Rāmarāja Kōṇēṭi Chinna-Tirumaladēva-Mahārāja (No. 424 of 1920),
- (2) Rāmarāja Appayyadēva-Mahā-arasu (No. 449 of 1920),

(3) Peda Singarājayyadēva-Mahārāja, grandson of Kandanavōli Rāmarāja and son of Mūrtirāja (No. 461 of 1920), and

(4) Viṭṭhalarājayyadēva-Mahārāja, son of Mūrtirāja and grandson of Kandanavōli Rāmarāja (No. 463 of 1920).

53. From the Yathōktakārin temple at Conjeeveram come nearly all the inscriptions of the year belonging to Śrīraṅga II. In these inscriptions the god is known as 'Tiruvelkā-Nāyinar,' but in No. 25 of 1921 the god is called Anantanārāyaṇa-Paramasvāmi, "who laid himself across the river Vehkā" (paragraph 26 above).

Śrīraṅga II.

In all the inscriptions of the king Ēṭṭūr Kumāra Tātāchāriyar figures prominently, and from this fact it has to be inferred that the Tātāchārya family of Ēṭṭūr already held an influential position in the time of Śrīraṅga II. We know that Kōṭikanyādāna Kumāra Tātāchāriyar, an illustrious member of this family, officiated at the *Pattābhi-shēka* ceremony of Veṅkaṭa I and that he lived in royal splendour at Conjeeveram, supervising the Vaishṇava temples in and around this city. Every member of this family styled himself as Tātāchārya of Ēṭṭūr, and hence arises the confusion in clearly identifying persons bearing this name. In No. 30 of 1921, Kumāra Tātāchāriyar is said to belong to the family of *Vēdamārgapratishṭhāpanāchārya Ubhayavēdāntāchārya* Periya Tirumalai-Nambi and to have been the son of Ayyāvayyaṅgār of the *Śathamar-shaṇa-gōtra*, *Āpastamba-sūtra* and *Yajus-sākhā*. In the same inscription his disciple Tiruvudandai Periya Tirumalai-Nambi Rāmānujiyar is also mentioned. His agents Alagiyaśīngar and Tiruppani Śīngarayāṅgār appear in Nos. 31 and 32 of 1921 and No. 10 of 1921 respectively.

In No. 31 of 1921 Ayyāvayyaṅgār is called Ēṭṭūr Tirumalai Kumbakōṇam Tātāchāriyar Ayyāvayyaṅgār and from this we are perhaps to infer that his influence extended even beyond his own native place. This inscription records a gift of 1,500 *panam*, by sale of land, by the temple trustees headed by Alagiyaśīngar, agent of Kumāra Tātāchāriyar to Tirumālirūñjōlai Ayyāṅgār, son of Tātāchārya Ayyāvayyaṅgār. With this money he had to provide cakes and offerings to the god and to conduct certain festivals on certain prescribed days. It is interesting in this connection to note that in ancient times the several affairs of the temple were assigned to different persons or bodies and each in his or its turn attended to the work for which he or it was nominated. The man responsible for particular festivals took a pride in doing his service to the god to the best of his abilities. There was no room for fraud, for everything that a person had to do was clearly detailed and scrupulously conducted. Incidentally, we learn from the above inscription that in every month, on the first day, on the full-moon day, on the two Ēkādaśi days and on the days of Hastā, Mrigaśīrshā and Anurādhā the god had to be given a special bath and then taken in procession. The offerings to the god on these days are also mentioned with a detailed list of the several articles used in the preparation of the several offerings.

54. Veṅkaṭa I, the most famous and powerful king of the Kārṇāṭa dynasty, is represented by seven inscriptions this year. The date of his coronation, at which

Veṅkaṭa I.

ceremony Kumāra Tātāchārya officiated, is 1565-66 A.D. He continued to rule

till his death in 1614 A.D. (*Annual Report on Epigraphy* for 1913, paragraph 62). Three records of this king (No. 322 of 1920, dated in Śaka 1515, No. 382 of 1920, dated in Śaka 1525, and No. 166 of 1921 without any date) refer to him as ruling from Penukōṇḍa and we are perhaps to understand that the capital was not yet changed to Chandragiri. The inscription from Mahādēvamalai (No. 167 of 1921) registers that the Bōḍi Kōṇḍama-Nāyaka granted the village of Kāvamguppe in the Kāri-sime to the god Mahādēva of the Mahādēva hill. The present Kānguppam village at the foot of the hill is evidently the same as Kāvamguppe. In No. 163 of 1921 dated in Śaka 1510 from Kāvānūr in the Gudiyattam taluk, Veṅkaṭa is called Śrīraṅgadēva-Mahārāja Veṅkaṭappadēva-Mahārāja. Nallammaṅgār, the wife of Appayāṅgār, son of Periya Perumāḷ of Pattāṅgi, is mentioned in an inscription (No. 10 of 1921) from the Aṣṭabhujaṃ temple in Conjeeveram. Achchama, the wife of Pattāṅgi Appayyaṅgār, is mentioned in No. 248 of 1913. The latter might have been another wife of the same individual. The few inscriptions of Rāma IV secured this year are not of much importance. Nos. 374 and 376 of 1920, dated in Śaka 1548, Vibhava (wrong) and Śaka 1548 (Krōdhana) respectively state that Rāmadēvarāja was ruling in Penukōṇḍa.

From Mēśēshamaṅgalam in the Cheyyar taluk comes a record of Veṅkata II (No. 112 of 1921) dated in Śaka 1538

Veṅkata II.

Nala and reference is made in it to the Pālayagār Virappa-Nāyaka Pāppu-Nāyaka in whose time a piece of land was given for the daily morning service of the god Manikūtam-udaiya-Nāyaṅār. A record (No. 30 of 1905) of Raṅgayadēva-Mahārāja (A.D. 1578 to 1586) mentions Virappa-Nāyaka, as the son of Pāppu-Nāyaka of Vēlūr. It is likely that the Pāppu-Nāyaka of No. 112 of 1921 was the grandson of the Pāppu-Nāyaka of No. 30 of 1905. Another inscription from the same village, dated in Śaka 1558, registers the order of Dāmal [Kā]ma-Nāyaka stating that the money realised by the sale of fish from the tank of Śrīpurushamaṅgalam should be spent exclusively in digging the tank.

55. A few inscriptions without the sovereign's name remain to be noticed. From Nellorepet, a suburb of Gudiyattam comes No. 121 of 1921, dated in the cyclic year Dhātu. This inscription mentions Akkappa-Nāyaka, a *dalarāy* of Ānegondi (i.e., Vijayanagara) Vira Venkaṭapatirāya as remitting a cannon-tax (*birāṅgi-vari*) payable by a private person. This is perhaps an instance to show that the Arms Act was not

Birāṅgi-vari—tax on fire-arms.

unknown then and that weapons of warfare

were not indiscriminately allowed to be used by all persons. An inscription from Conjeeveram (No. 35 of 1921) dated in Śaka 1378, Dhātu, corresponding to A.D. 1456-57 records the duties that had to be performed by Śrīkaraṇāchchīyar in return for the 400 *kūḷi* of land granted to him. He had to sing hymns daily to god Karaṇīśvaram-udaiya-Nāyaṅār, to provide a garland and to sing hymns, besides providing areca-nuts, when god Ēkāmrānātha halted at the entrance of the Karaṇīśvara temple under a special canopy. The reception (*mandapa-paḍi*) of the god Ēkāmrānātha on important festival days at the entrance of the Karaṇīśvara temple is continued even to this day.

Another inscription from Conjeeveram (No. 29 of 1921) gives us an idea of the constitution of the *sannidhi* (facing the temple) street of the Śōṇṇavannamseyda-Perumāl temple. The surroundings of a temple are generally much coveted by the orthodox people and they are, as a rule, occupied by those who have some connexion with the temple. It is recorded in this inscription that the *sannidhi*-street of Śōṇṇavannamseyda-Perumāl was plotted out into 33 houses and that this block was named Sundarāchāryapuram. The village Vāraṇavāsi was assigned to the temple, from the income of which mid-day offerings were to be provided to the god. These offerings had to be divided among the 33 houses. Another interesting feature of the inscription is that it gives the names of the owners of these 33 houses. The 1st, 3rd and 4th houses were occupied by Tātāchārya Ayyaṅ, the 14th house by Muppirāli Nārana Dīkshitar Gōvindayyar and the 15th house by Pāṇḍipākkam Kumāṇḍūr Anantayyar.

MISCELLANEOUS.

56. Among the inscriptions of the year that do not clearly mention the names of sovereigns may first be mentioned No. 459 of 1920, which is considerably mutilated and damaged. It may be said to belong to a very early king of the Western

The earliest epigraph of the year.

Chālukya dynasty from the appearance of the syllable "*dityava*" probably part of

some fuller name ending in *dityavallabha*. Palæographically this is the earliest lithic record discovered this year. The characters may be assigned to a century or two

Bammi-Menkutṭhi.

immediately following the latest of the Śātavāhana and the earliest Pallava re-

ords. Mention is made in this of Bammi-Menkutṭhi who was probably a chief.

57. Another early record which may be referred to a king of the same dynasty because of the occurrence of the epithet Prithivīvallabha is No. 443 of 1920. It

Capture of the Chiriyāla fort—Prince Kundaman died fighting.

refers to the capture of the fort called Chiriyāla in which a relation of the king named Kundaman died fighting. It is

probable that the modern Sirvel in the adjoining district of Kurnool, situated at a

distance of about 60 miles east-north-east of Gooty, is the Chiriyāla of the inscription which might have been also called Śiriyāla. This record may from its palæography be assigned to about the 8th century A. D.

58. Nos. 416 and 454 of 1920, of which the former is dated in Śaka 984 (A.D. 1062) refer to two Chōla chiefs of the Kāśyapa-gōtra with the titles Kāvērīnātha, i.e., lord of the Kāvērī and lord of Oreyūr. Champakarasa mentioned in the former of these records has, in addition to these family attributes, the personal titles Gaḍiyānkamalla, ... dabedaṅga Pēsaṇamurāri. The other inscription refers to Koṇḍakunde Saṅkarasadēva of this family who had the personal titles Chōla-Nārāyaṇa and Maindanasiṅha. Both these chiefs

Sīṅhalāṅchchhana of the Chōlas.

had the Sīṅhalāṅchchhana, i.e., emblem of the lion. If the term *lāṅchchhana* is used,

as in certain instances, to denote the banner, this statement would be at variance with the association of the *vyāghra* (tiger)-banner with the Chōlas, to reconcile which, 'lāṅchhana' will have to be taken perhaps as the seal. Even then, it would be out of the way for a chief to have on his seal an emblem different from that on the flag. *Laṅchchhana* then must mean the coat of arms.

59. No. 673 of 1920 refers to a grant made to the god Brahmā at Valivēru in the Ōṅgērūmārga by Maṇḍalika-Gaṇḍa, son of Dēsatti Mahāsāmanta Nambaya. These two chiefs may be presumed to belong to the line of Parichchēdi chiefs who

Brahmā temple at Valivēru in Tenali taluk in Śaka 965.

held dominion in the Ōṅgērūmārga (*Annual Report on Epigraphy* for 1917, page 128, paragraph 42). The early date

of the record confirms the supposition made therein that the family was in power at least since Śaka 900. The Nambaya of our inscription must be distinguished from

Parichchēdi chief Nambaya, and his son Gaṇḍa.

the Durjaya chief Nambaya of Śaka 1052 (vide., *Epigraphia Indica*, Vol. VI, page 224).

60. Three inscriptions (Nos. 93, 145 and 159 of 1921) of the Rāshtrakūṭa king Krishna III with his distinguishing epithets "who took Kachchi (Conjeeveram) and Taṇḱai (Tanjore)" have been copied from the Gudiyattam taluk. No. 93 which is

Rāshtrakūṭa-Krishna III.

dated in his 22nd year merely records he gift of 96 sheep for a lamp to the

temple of Śrī-Kailāsa at Venkulattūr alias Paramēśvara-chaturvēdimāṅgalam. No. 145 is a hero-stone dated in the 24th year commemorating the death of a hero in a cattle-raid. No. 159 of 1921 dated in the 28th year is an important epigraph and records

Law of mortgage.

a settlement by the village assembly of Kāvaṇūr that when the lands, which are

gifts to gods, physicians, for free feeding or worship (?) and which are grants to *ājvikas*, are mortgaged or sold, the mortgagee and the purchaser must be of the same caste as that of the mortgagor and the seller.

61. Six records (Nos. 16, 17, 18, 19, 94 and 156 of 1921) coming from Conjeeveram and Gudiyattam taluks relate to Pārthivēndravarmān who has the epithet

Pārthivēndravarmān.

"who took the head of Vīra-Pāṇḍya" in some of his epigraphs. The latest date

known for him is the 13th year of reign. Almost all the inscriptions belonging to this king secured until now have been published by Rao Bahadur H. Krishna Sastri in *South-Indian Inscriptions*, Vol. III, Part III. None of them records any important matter. With the scanty materials now available, it is not possible to determine with certainty his place in the history of the South. However with the help of the materials now available, a tentative identification of Pārthivēndravarmān may be attempted. The locality in which the records of this king are found is very limited. They come chiefly from North Arcot and Chingleput districts otherwise known as Tondaimaṇḍalam and the district of South Arcot. They are not found anywhere in the adjoining districts of Nellore, Salem, Tanjore and Trichinopoly. It is curious to note that all the places from which the records of Pārthivēndravarmān have been copied are situated within the ancient territorial division called 'Vāṇagappādi', i.e., the Bāṇa country, which is said to be to the north of the Pennai (river Pennār) and to the west of the *Tēlugu* road called *Vāduga-vaḷi*.

In none of these inscriptions do we find, given to this king, the title of Rājākēsari or Parakēsari generally borne by the Chōlas or Māṇavarman or Jātavarman adopted by the Pāndyas. In No. 269 of 1910 the king is called Parakēsari Vēndrādivarman and he has been identified with Pārthivēndravarman. Rao Bahadur H. Krishna Sastri is of opinion that the title signifies that he was a vassal of the Chōla king and adopted it by right of his connexion with the Chōla line and that he may be connected with Āditya II Karikāla (*South-Indian Inscriptions*, Vol. III, No. 180.) As regards fixing the period when Pārthivēndravarman should have flourished, we know that No. 225 of 1920, dated in his 6th year, mentions Parāntaka-chaturvēdimangalam, which signifies that he lived in the time of or subsequent to Parāntaka I or Sundara-Chōla Parāntaka II. Again in the majority of his records Pārthivēndra has the epithet "who took the head of Vīra-Pāndya". The same is attributed to Āditya II Karikāla, son of Sundara-Chōla Parāntaka II, in one of his inscriptions (*South-Indian Inscriptions*, Vol. III, No. 199). In the Tiruvālaṅgādu plates (*ibid.*, page 338 ff.) it is stated that Āditya killed the Pāndya king and the Leyden grant specifies the Pāndya king as Vīra-Pāndya.

In paragraph 17 of his *Annual Report on Epigraphy* for 1900, Mr. Venkayya says that Pārthivēndra must have flourished as an independent prince in the interval between the death of Parāntaka I which should have occurred about A.D. 951-52 and the accession of Rājārāja I in A.D. 985 and that he should have taken part in the war of Āditya II against Vīra-Pāndya who, in his Vatteluttu inscriptions of the Pāndya country, claims in turn to have conquered the Chōla king; but it is not known who this Chōla was. The epithet "who took the head of Vīra-Pāndya" appears in the records dated in the 2nd and 3rd years of Pārthivēndravarman and Āditya II Karikāla, respectively, and they are therefore contemporaries as such. We know that Sundara-Chōla Parāntaka II drove a certain Pāndya into the forest and as the killing of Vīra-Pāndya by Āditya II Karikāla (son of Sundara-Chōla) is mentioned in the records of his 3rd year after his coronation, it seems probable that the Chōla whose head was taken by Vīra-Pāndya in retaliation of the defeat sustained by him must be Sundara-Chōla Parāntaka II.

On page 107 of the *Annual Report on Epigraphy* for 1910, Mr. H. Krishna Sastri has shown on the strength of two records (No. 676 of 1904 and No. 246 of 1909, dated in Śaka 892 (= 970 A.D.) that Pārthivēndravarman had the surname Kalikēsari and that he lived about 970 A.D. According to the calculations made of the astronomical details contained in his inscriptions, Uttama-Chōla must have ascended the throne in A.D. 969-70 and continued to rule till 985 A.D. The latest date found so far for Āditya II, Karikāla, is his 5th regnal year. Working upwards Āditya-Karikāla should have ascended the throne in A.D. 965, which must be the year in which Sundara-Chōla Parāntaka II, father of Āditya II, should have met with his death from the hands of Vīra-Pāndya. Probably Pārthivēndra's initial date was also about A.D. 965.

Having fixed his place and time, we have next to find out a non-Chōla chief of the period about the last days of Parāntaka I (A.D. 953) and Uttama-Chōla (A.D. 970-985) who will answer to the name Pārthivēndravarman. From the Udayēndiram plates of Prithivīpati II Hastimalla, published by Professor Hultzsch (*South-Indian Inscriptions*, Vol. II, No. 76) we gather that Parāntaka I "uprooted by force the two lords of the Bāna kings and conferred the title of "Lord of the Bānas" on the Gaṅga king Prithivīpati II who bore also the title "the lord of Parivipuri." From the endorsement in Tamil of these plates we understand that, in the 15th year of Parāntaka I, a gift of land was made at the request of Prithivīpati II who had not yet begun to have the inscription engraved with his own name as the sovereign. As shown above, his inscriptions must have been independently dated from about A. D., 965 the latest regnal year being 13. In the absence of any other king about this period called Pārthivēndravarman, we may tentatively identify him with Prithivīpati II, the two names being synonymous. No. 5 of 1897 dated in the 24th year of Āditya I (almost his last year) records the gift of a silver vessel by Piridipati, son of Māramarayar, and Professor Hultzsch was doubtful as to his identity with Prithivīpati I or Prithivīpati II. But as the latter is synchronized with

Parāntaka I, Piridipati, son of Māramarayar, is identical with Prithivipati II, son of Mārasimha. Again in editing the Sholingar inscription, dated in the 9th year of Parāntaka I, the learned Professor thinks that Prithivipati II should have been alive in the 26th year (about 966 A.D.) of the Rāshtrakūṭa king Kṛṣṇa III. (*Epigraphia Indica*, Vol. IV, page 223).

62. We have already noticed the appearance in the second half of the 10th century A.D. of a chief named Nripa-Kāma who is described as 'Sarōnātha,' i.e., lord of the Kolanu chiefs. Saras (i.e., lake) and therefore connected with Kolanu identified with the Kollāru

lake (above page 86, paragraph 14). Nos. 728, 723 and 741 of 1920, dated in the Śaka years 1047, 1140 and 1182, respectively, mention the later chiefs of this place who had the explicit Telugu epithet Kolani or Kolani-Mandalika applied to them. The first of these records refers to Mahāmandalēśvara Kolanu Okkettuganda. Okkettuganda is more a title than a personal name. It appears in this case to have been taken as a personal name like the dynastic title Satyāśraya, which was used almost as the name of Pulakēśin II in his inscriptions (*Bombay Gazetteer*, Vol. I, Part II, page 351). The expression Okkettuganda presents some affinity to 'Ōkakētu', which was a banner of the Rāshtrakūṭas (*ibid.*, page 387). The chiefs mentioned in the other two records are the Mahāmandalēśvara Kolani-Mandalika Kēśavadēvarāja and Yeragayadēvarāja. These were contemporaneous with the Kākatiya king Gaṇapati and his daughter and successor Rudrāmbā respectively, and the absence of the mention of either of them in these inscriptions shows that the Kolanu chiefs did not come under the Kākatiya supremacy.

63. Of the Velanāṇḍu chiefs we have about 15 records ranging in dates from Śaka 1054 to 1093. No. 631 of 1920, dated in Śaka 1054, refers to the time of Goṅka II of this family. He is herein described as a 'subordinate of Rājendra-Chōḍa'

who must be the same as Kulōttuṅga-Chōḍa I who was also known as Rājendra-Chōḍa (see paragraph 36 above) and who was the Chōḍa-Chālukya suzerain of the grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917, page 119). The epithet must have been assumed by the chiefs of this family from the time of Goṅka I, who was the contemporary of Kulōttuṅga-Chōḍa I. The same epithet is given in No. 655 of 1920, dated in Śaka 1093. Goṅka II is called the 'lord of 480 villages,' which must have formed a territorial division different from the Shatsahasra-country of which the Velanāṇḍu chiefs are often said to have been the lords. The same is said of him also in No. 645 of 1920. Again No. 655 of 1920, dated so late as Śaka 1093, mentions this territorial division. The division of 480 villages was probably the original dominion of this family before its chiefs developed into lords of the Six-Thousand-country. No. 645 of 1920 mentions Velanāṇṭi Chōḍa as the grandfather of Goṅka II instead of Goṅka I given by other records (see *Epigraphia Indica*, Vol. IV, page 35, and *Annual Report on Epigraphy* for 1917, page 119). Chōḍa, the father of Goṅka II, is referred to in this inscription under the full name Rājendra-Chōḍa Gāṅgēyarāya. No. 669 of 1920 mentions Kulōttuṅga-Chōḍa Gāṅgēyarāya. The former also records the construction of a temple of Goṅkēśvara (called also Gōkēśvara) in the village Dāvulūru in the Tenali taluk by a subordinate of Goṅka named Kommaya-Nāyaka, who was the son of Āytama-Nāyaka of the Durjaya family and who had obtained the headmanship (*raddikam*) of the village Dāvulūru from Goṅka. The temple is called in inscriptions by the name Goṅkēśvara and this has been changed in later times into Gōkarnēśvara by which name it is now known. This is one of the many instances in which historic

Changes in the names of temples. names of temples have been in course of time superseded by Puranic names given to them with Puranic stories attached thereto. Āytama-Nāyaka and Kommaya-Nāyaka noticed above must have been connected with the Kondapadumati chiefs who were also of the Durjaya family and relatives of the Velanāṇḍu chiefs. Another chief of the Durjaya family named Mahāmandalēśvara Bētarāja is mentioned in No. 721 of 1920, dated in Śaka 1154. Bēta calls himself a feudatory of Kulōttuṅga-Chōḍa. We know that at this late period there was no Chōḍa-Chālukya

king of the name. Here we have to infer that the epithet was adopted as a family attribute by the chiefs of this family. The epithet appears also in connection with the early chief Buddhārāja of this family (*Epigraphia Indica*, Vol. VII, Appendix No. 581). Nos. 689 and 716 of 1920 will have to be assigned to the time of Goṅka II, for the latter dated in Śaka 1056 mentions the chief Bhīma who was a son of Paṇḍa and Paṇḍāmbikā who are mentioned in the former as the parents of Erapōta-Nāyaka who was a commander under Goṅka. Goṅka appears to have been called also Kulōttuṅga-Chōḍa Goṅka. Erapōta and Bhīma apparently were brothers.

64. No. 664 of 1920 dated in Śaka 1078 brings to light the names of some new relatives of the Velanāṇḍu family. It states that Mārāya-Paṇḍa, the general and maternal uncle of Goṅka, had a wife named Kommama. She was the daughter of

Paṇḍa and Goṅka who were not of the Velanāṇḍu family. Nidumrāni Komṁaya and Mallāmbikā. By Kommama, Paṇḍa had a son named

Chōḍa who was also a general (*Dandēsa*).

Paṇḍa, the Velanāṇḍu chief, was the great-grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917 page 119). The general Chōḍa noticed above appears to be referred to also in No. 658 of 1920, dated in Śaka 1092 (=A.D. 1170), wherein he is said to have been an officer of the Velanāṇḍu chief Goṅka who ruled over Vēṅgī and Shatsahasra. He had a wife named Kattāmbā by whom he had a son named Goṅka. This Goṅka is said to have defended the town of Krochcheruvu against the attacks of the Karnāṭaka cavalry numbering not less than 30,000. This was a period of decline for the Western Chālukya kings of Kalyāṇi. Taila III had died in A.D. 1163 and his successor Sōmēśvara IV was a weak ruler. The entire power was in the hands of his general Bijjala. The fight at Krochcheruvu must have been with the armies of Bijjala and probably in alliance with the Kākatiyas of Anumakōṇḍa who were just then shaking off the Western Chālukya yoke. In No. 657 of 1920, dated in Śaka 1092, this Goṅka is described as a commander under Kulōttuṅga Rājendra-Chōḍa, who according to Dr. Hultzsch, would be identical with the Velanāṇḍu chief Prithiviśvara (*Epigraphia Indica*, Vol. IV, page 39). Goṅka had a wife called Goṅkāmbikā, who was the daughter of Muchcha, the son of Bharati-Nāyaka and Sūrāmbikā. No. 658 of 1920 mentions a number of *sānis* with the suffix *pāṅgu* added to their names. The expression is not in use in modern Telugu and seems to be the Kanarese word *pāṅgu* which means 'beauty'. Sūrapa-Nāyaka, who was the son of Mēdurāja and Kāpasāni, is said in No. 655 of 1920, dated Śaka 1093, to have built a temple at Mrōntukūru called Chōḍēśvara in the name of his maternal uncle Chōḍa who may have to be identified with the general Chōḍa

Chōḍēśvara.

noticed above. The present Rāmachōḍēśvara temple of the village is clearly

Rājendra-Chōḍa, son of Goṅka II. the Chōḍēśvara temple of the inscription; and its present name might have been given on account of a later restoration of it by the chief Rāmachōḍa who flourished in this part of the country in the 12th century A.D. (see *Annual Report on Epigraphy* for 1918, page 171). No. 670 of 1920, which is much damaged, belongs to the time of Velanāṇṭi Rājendra-Chōḍa, the son of Goṅka II. The chief assumes in this inscription the lofty Eastern Chālukya title Sarvalōkāśraya and adds the suffix Mahārāja to his name. This suggests that the last traces of Eastern Chālukya or otherwise called Chōḷa-Chālukya supremacy completely disappeared from the Velanāṇḍu country by this time and the then Velanāṇḍu chief aspired to pose as its representative.

65. We have only one record of the family of Telugu Chōḍas in this year's collection, viz., No. 642 of 1920, which comes from Chundūru in the Tenali taluk. It mentions Mahāmaṇḍalēśvara Pottapi Kā[ma]dēvachōḍa-Mahārāja who was the son

Telugu Chōḍas.

of Udayādityadēvachōḍa-Mahārāja and Kāmaladēvī who are not mentioned elsewhere. So this chief Kāmachōḍa must be distinguished from his namesake

Udayāditya and his sons Kāmadēva and Chōḍa-Balli. who was the son of Chōḍa-Ballayya (see *Annual Report on Epigraphy* for 1900, page 16) of this family. The record

suggests that Kāmachōḍa must have had a younger brother named Chōḍa-Balli in whose name he built a temple called Chōḍa-Ballīśvara.

No. 243 of 1897 from Peddacherukūru in the Bapatla taluk of the Guntur district not far from Chundūru from which the above-noticed inscription comes, gives the genealogy of this family extending to seven generations prior to the time of the Kākatiya king Gaṇapati whose records appear from A.D. 1209 onward. Chōḍa-Balli, the first historic person of this branch, had a son called Nanni-Chōḍa who may be identified with Nanni-Chōḍa, the author of the Telugu *Kumārasambhavam*, who was also the son of Chōḍa-Balli by Śrīdēvi of the Haihaya race (verse 53).

The poet Nanni-Chōḍa—his date. Allowing an average of twenty-five years for every generation Nanni-Chōḍa cannot be placed earlier than Śaka 1000 (A.D. 1078) which would be a century and a half later than the latest date (A.D. 940) given for him by Mr. Ramakrishnakavi, M.A. in his preface to that poem.

66. Nos. 717 and 740 of 1920 respectively dated in Śaka 1136 and 1181 and No. 641 of 1920, which is not dated, belong to the time of Gaṇapati of the Kākatiya dynasty. The first of these records found so far to the east as Duggirāla proves

Kākatiyas. that his kingdom extended into the Velanāṇḍu country quite early in his reign (i.e., A.D. 1214). This same inscription gives Gaṇapati. us an instance of royal interference in a boundary dispute that arose between Duggamapūṇḍi (Duggirāla) and the neighbouring villages, to settle which king Gaṇapati, on representation being made to him, sent a commission consisting of his two ministers Mallaparāja and Rudraparāja.

No. 740 of 1920 states that the Kākatiya princess, Rudrāmbā (called Rudrama-Mahādēvi) the daughter of king Gaṇapati was married to the Chālukya prince Virabhadraśvara who is not mentioned in any known record. This record confirms the statement made in No. 94 of 1917 that Rudrāmbā was the daughter of Gaṇapati. Rudrāmbā, who reigned under the name Rudradēva-Mahārāja, is represented by Nos. 660, 713 and 712 of 1920, dated respectively in Śaka 1192, 1198 and 1201. The first of these records mentions Vallaya-Nāyaka the *aṅgaraksha* (body-guard) officer at the gate of the royal palace.

In Nos. 652, 653 and 715 of 1920 belonging to Pratāpa-Rudra of this line are mentioned an officer of the king Mayi (or Māyi)dēvalēṅka and the king's generalissimo Sōmayalēṅka who had a son called Pōchulēṅka. No. 679 of 1920, dated in Śaka 1233, does not mention the king. But it may also be assigned to the reign of Pratāpa-Rudra since it mentions Māyidēvalēṅka and his son Rudradēva. No. 715 of 1920, which is unfortunately damaged, refers to the laying out of certain streets at Duggirēlapūṇḍi according to prescribed measurements.

67. Inscription No. 435 of 1920 refers itself to the reign of a Chāgadēva. This Chāgadēva chief is probably the same as Chākana who was a general and feudatory of the Western Chālukya king Sōmēśvara IV (*Bombay Gazetteer*, Volume I, Part II, page 435)

68. Three inscriptions belonging to Sakalalōkachakravartin Śambuvarāya were copied during this year and of these No. 42 of 1921 contains some interesting information in respect of certain licenses granted to a troupe of actors who claimed the grant of certain privileges like those that they had been enjoying in Sōla-maṇḍalam, for acting on the stage certain plays (*kūttu*) at Kāñchīpuram and in all other villages of Tōṇḍai-maṇḍalam and who desired these privileges to be engraved on stone in the villages which they visited in their tours.

Rājanārāyaṇa Śambūvarāya (1337-1360 A.D.) has nine inscriptions to his credit this year in the Chingleput and North Arcot districts; but they merely give a long list of taxes which the king granted to certain temples. Of these, an incomplete record No. 483 of 1920 copied at Pulal, which mentions a certain Vāgīśvaradēva, the head of a *maṭha* called the Āliyāṇḍār-*maṭha* in Perumbarrappuliūr

(Chidambaram), an independent village under the control of the *Kilaimatha-santāna* of Chella-Tiruvārūr, might in all possibility be the inscription which is referred to in No. 207 of 1912 of Tiruvorriyūr to have been engraved on the walls of the Tirumūlanāthasvāmin temple at Pulal. In No. 208 of 1912 from Tiruvorriyūr we hear of another pontifical seat called the *Mēlai-maṭha*. Rājanārāyaṇa is called a Mallinātha in No. 86 of Appendix C and in a short Sanskrit verse at its beginning he is also mentioned as Jiyadēva. The latter name occurs also in No. 49 of the same Appendix.

69. No. 399 of 1920 refers to a grant made by Chikka-Vodeya-Mahārāya, which was restored later by Immadi Kāchappa-Vodeya. Chikka-Vodeya must have been an Ummattūr chief (*Mysore and Coorg from Inscriptions*, page 155) and if the identification, made in paragraph 12 above, of Immadi Kāchappa-Vodeya with the Kāsappudaya of the copper-plates is accepted, the date of the inscription would be Śaka 1407, Krōdhi. Again if Immadi Kāchappa-Vodeya could be proved by future evidence to be a dynastic successor of Chikka-Vodeya, the natural inference would then be that Kāsappudaya or Kāchappa-Vodeya was an Ummattūr chief. His flight from Kandanavōlu after defeat by Rāmarāja I of Āraṇḍu would be consistent with the hostility of the Ummattūr chiefs to the kings of Vijayanagara and their partisans the Āraṇḍi chiefs.

70. A set of three copper-plates strung on a ring belonging to the king Pratāpa-Rudra of the Gajapati family of Orissa was sent to me by the District Munsif of Kāvali. This is given as No. 12 of Appendix A to this Report. The plates measure 8.1 inches in breadth and 3.7 inches in height. The ring that holds them together is 2.5 inches in diameter and carries a fixed seal, the circular surface of which is blank.

The grant is dated in the Śaka year 1432, Pramōda (= A.D. 1510-11). The king Pratāpa-Rudra, who is stated to be the son of Purushōttama and grandson of Kapilēndra, is mentioned also by the name Venkaṭa-Gajarāja. He is said to have recovered his kingdom from the Gauda king who was defeated by him. He is called also Pañcha-Gaudādhināyaka, the supreme lord of the five Gaudas, i.e., Gauda countries. He was ruling over the Chōla-maṇḍala in the Pāka-nāḍu and had the *birudas* Tribhuvana-Tōdaramalla. The present grant was issued from the capital (of the Pāka-nāḍu) Uṇḍrakōṇḍa which had a hill fort. This is probably the same as the Indrakōṇḍa mentioned on page 353 of Brigg's *Ferishta* Vol. II, as having been claimed among the conquests of the Golkonda king Sultan Kutb Shah about 1500 A.D. Among the officers of the king are mentioned the Beharā-Mahāpātras who must have given the name to the village Beharāvāripalle in the Narasaraopet taluk of the Guntur district, part of which country also was under this Gajapati chief till the capture of Kōṇḍavidu by the Vijayanagara king Krishnarāja from Pratāpa-Rudra Gajapati, who is identical with the king mentioned in the present copper-plate inscription. The conquest of Gauda claimed by Pratāpa-Rudra must have taken place in the time of Moozuffur Hushby, the king of Bengal and Bihar, who died in A.D. 1497 (*ibid.*, Vol. IV, page 347). Hushby and his minister Shureef were not on friendly terms and there was something approaching to a civil war towards the end of his reign which must have given the Gajapati king a chance to invade Bengal (Gauda).

71. Of king Khulli Kutb Shah of Golkonda who reigned from about A.D. 1580 to 1612 three inscriptions have been secured during the year. The earliest of these viz., No. 750 of 1920 dated in Śaka 1505, comes from Juttiga and mentions a

Hindu subordinate of the king named Sōmēśvara who was the son of Peddirāja and grandson of Sattirāja Sōmarāja.

Khulli Kutb Shah. Reference is also made in this record to the reign of Ibrahim (Kutb) Shah. The other two records No. 649 of 1920 dated in Śaka 1520 (= A.D. 1598) and No. 50 of 1920 dated in Śubhakrit corresponding to Śaka 1525 (= A.D. 1603) do not mention any notable subordinate chief or event of the period.

72. No. 375 of 1920 dated in Śaka 1572 (= A.D. 1650) mentions Gōlakonda and it refers to the king as Hajarati Navābu with the titles Rājādhirāja and Rāja-Paramēśvara. This record must be assigned to Abdullah Kutb Shah who succeeded Khulli Kutb Shah and reigned from A.D. 1611 to 1672. In A.D. 1650 the keeper of his seals (*mudrakartā*) is said to have been at Ghaṇḍikōṭa.

73. To the time of the last king, Abu Hassan, of this dynasty must be assigned No. 681 of 1920 dated in Śaka 1602 (= A.D. 1680). The inscription states that the king, to whom was represented a boundary dispute that arose between the villages Yedlapalli and Penugudurupādu, first issued orders to Karīmā Mūlā (the officer) of the Kondavīti-durga to ascertain by personal enquiry the ownership of the disputed land. The officers of the Kondavīti-durga having reported to the king that the land belonged to Yedlapalli, the king deputed Rājaśrī Rustumrāya and Māṇikyārāya of Kondavīdu to put up fresh stone edicts., which they accordingly did.

74. The copper-plate inscription No. 10 of Appendix A refers itself to the time of the king of Golkonda who is mentioned only as the Mogalāyi *Pedda-Navābu* of Golkonda who was ruling over the Karnāṭaka on behalf of the Pāchchāyi, i.e., Padushā of Delhi, having previously besieged Gutti and occupied it. It records the incident of a caravan of merchants being robbed at the village called Pātakottacheruvu near Gutti and on their representation to the *Navābu* at Gutti, his issuing of orders to the immediate owners of the country to make good the loss sustained by the merchants. The owner of the land, a certain Timmā-Nāyaka sold his property and with the proceeds made good the loss of the merchants, though with some strain on his resources.

The inscription is incomplete. But it throws some light on the system of administration prevailing in the Karnāṭaka country during the Muhammadan rule in the 17th century A.D. The moral responsibility of the lord of the country, where the loss through robbery occurred, realised and emphasised by him at this period is worthy of notice. It is clearly a survival of the ancient law of the land as it prevailed in the time of the Maurya king Chandragupta (see *Kautilya's Arthaśāstra*, translation p. 293).

The above record states that the Gutti fort was besieged by Gajapati Hammīra during the time of the Vijayanagara king Praudhadēvarāya, about Śaka 1344 (= A.D. 1422). Ferishta records an invasion of the kingdom of Dew Ray of Beejanuggur (Dēvarāya of Vijayanagara) by the Bahmini king Ahmad Shah Wully Bahmini about the year A.D. 1431 (Brigg's translation, Volume II, p. 400 ff.). This was an attack against the combined dominions of the Vijayanagara king and the king of Warangal, who was the ally of Vijayanagara. The Gajapati king Hammīra must have joined hands with the Bahmini king against these two kings at this time. There was constant hostility between the Gajapati sovereigns and the Hindu kings of the immediate South (see *Annual Report on Epigraphy* for 1919, p. 106). The record itself may be assigned to the period immediately after A.D. 1686 when the Golkonda king Abu Hassan succumbed to the attacks of the Mughal armies from Delhi.

75. No. 174 of 1921 engraved round the platform of the *dhvajastambha* of the Perumāl temple at Ērikutti in the Gudiyattam taluk of the North Arcot district records that while Furuکش Badshā, grandson of Aurangazeb, was ruling from the Mughal throne in Śaka 1640 (= A.D. 1718) corresponding to the cyclic year Viḷambi and while Sa-adat Ullā Khān was Nawab of the Carnatic, Nimala Ayyappa-Nāyakaṇ (and) Perumāl-Nāyakaṇ, who were in charge of the public charities, dug under special orders of Ammudu-tāyār, who held the Jāghir of Ērikurukki, two tanks and endowed certain lands for their upkeep.

76. The two copper-plates registered as Nos. 14 and 15 of Appendix A of this report belong to M.R.Ry. Rao Bahadur V. A. Vandayar Avargal who is on the Tanjore temple committee and were forwarded to me for examination by the Collector of that district. These are charters issued in Śaka 1680 (= A.D. 1758) and Śaka 1681 (= A.D. 1759) during the reign of Pratāpasimha, of the Tanjore Maṇrāṭṭa dynasty, who wrested the kingdom from his weaker elder brother Sāhuji or Saiyāji and ascended the throne in about A.D. 1749, ruling it till his death in 1765 A.D.

The records in question are very carelessly written like the generality of the charters of the later centuries and start by giving, with no attempt at chronological sequence, a list of the kings of the dynasties, which had been connected with Tanjore. The following kings of the Vijayanagara dynasty are mentioned in the incorrect order of

Tanjore Mahrāttas.

Praudhadēva, Achyuta, Mallikārjuna, Virūpāksha, Śrīraṅga and Krishnadēva

of Ānegondi; and of the Tanjore Nāyakas, only Achyutappa-Nāyaka, Śevappa-Nāyaka and Vijayarāghava-Nāyaka. Even in the latter case, the chronological order of the first two Nāyaka kings is reversed while the name of Raghunātha (1614 A.D.) who succeeded Achyutappa as the third king of the line has been omitted. After the Nāyakas is mentioned the Tanjore Mahrātta line, founded by Venkājī alias Ēkōji, who established himself at Tanjore in about 1675 A.D. after defeating the Madura Nāyaka's emissary Aḷagiri, and ousting Śengamaladāsa, the rightful heir of the original Nāyaka line. In the enumeration of the few kings of this new line, some chronological correctness is maintained, though all the statements made are not to be taken as historical facts. For instance, Ēkōji's successors are correctly given as Shāji, Sarabhōji, Tuḷasī (Tukkōji) and Bābā Sāheb. But for the period subsequent to Bābā Sāheb, who is known to have had a short rule of one year and after whose death some internal dissensions arose, the information supplied by the copper-plates is defective. Annā Sāheb and Nānā Sāheb are next mentioned in the line of succession; but they are reported to have been the third and fourth sons of Tukkōji and to have pre-deceased their father (vide., page 44 of the *Tanjore District Gazetteer*), while no reference is made to Saiyāji, the second son of Tukkōji, who is known to have had a short and disturbed reign, before his final alliance with the English in 1749 A.D. Next in order, comes Pratāpasimha the fifth and illegitimate son of Tukkōji, in whose reign (A.D. 1758-59) the two charters under reference were issued. The relationship of this king given on page 193 of Sewell's *List of Antiquities*, Vol. II, as the second son of Bābā Sāheb is opposed to the more probable view taken in the *Tanjore Gazetteer*, that he was the last son of Tukkōji.

These two copper-plates contain two records each making four records in all. Of these, the two engraved on copper-plate No. 14 register the gifts of 40 and 45 *Rājagōpāla-chakram-pon* respectively, by Savvāyi Vijayaraghunātha-Gōpālar, the chief of Śirunellikkōttai and by the people of the sixteen divisions that lay between the western and eastern boundaries of Pāppākudi-nādu in Poyyūr-kūrṇam, for the evening and mid-day worship in the Vishnu temple of Jayaṅgonḍanāthasvāmin of

Kōlāhalaṇ-sandi.

Pāmbā-nādu (namely, the modern Maṇṇārgudi). The records engraved on the other

plate also relate to similar gifts made by Savvāyi Vijayaraghunātha-Meyttana-Gōpālar and by Rāmaviruda-Vijayadēvar for the service called Kōlāhalaṇ-sandi and for night offerings respectively to be conducted in the same temple. Samara-Kōlāhala was, we know, a biruda of the Pāṇḍya king Bhuvanēkavīra of the 14th century (page 3 of the *Annual Report on Epigraphy* for 1890), but it cannot be said whether the service might have been called after him. *Rājagōpālaṇchakram*, a coin probably current in those times, was perhaps named after the god Rājagōpāla at Maṇṇārgudi.

77. Another inscription (No. 83 of Appendix C) engraved on the eastern wall of the outer *prākāra* of the Ēkāmrānātha temple at Conjeeveram is somewhat peculiar in that it is a record in English dated in 1799 A.D., mentioning, as it does, the repair of 30 yards of the *prākāra* wall by Mr. Hodgson, who was the Collector of the Chingleput district till 1800 A.D. The repairs of the ruined wall should have been undertaken by him either because of its menace to public safety or from other sympathetic motives; and this act of his must have had its own share in contributing to the popularity of that officer, which is evidenced by a portion of the town of Conjeeveram being called Hodgsonpet after him.

78. Another important inscription in this year's collection is No. 81 of Appendix C which consists of the first six verses of the *Sūryasataka* of Mayūrakavi engraved in characters of about the early part of 11th century A.D. on a pillar in the *mandapa* in front of the Durgā shrine in the Kachehīśvara temple at Conjeeveram. In all probability, it was a votive pillar erected by somebody in honour of the Sun-god (Sūryadēva), one of the *Pañchasandhi* deities

(*Aiñjandidevar* as the group is called in Tamil), who is installed in a small shrine in the compound of the same temple. The inscription under reference does not however contain any endorsement giving historical information as to when, by whom and under what circumstances, the verses were incised on this pillar. There might have been more pillars of this type which might have contained other verses of the same *śatāka* but they are not existent now; and the presence of this pillar in the Durgā shrine has to be accounted for by its probable displacement during temple repairs in later days—probably in the time of Kulōttuṅga I, when the central shrine of the Kachchiśvara temple seems to have undergone thorough overhauling (No. 68 of Appendix C).

Mayūrakavi was a court-poet, who flourished in the court of Harsha in the first half of the 7th century A.D. and is reputed to have been the father-in-law of Bāna-bhatta; while in the *Prabhandachintāmaṇi*, the relationship is mentioned as that of a brother-in-law (sister's husband)—(vide., *Sūryaśatakam* in the *Kāvya-mālā* Series of Bombay). His only work is the *Sūryaśatakam*, which is also popularly known by the name of *Mayūraśatakam*. The verses are written in the *Sragdharā* metre and their literary merit coupled with the miraculous results which are alleged to have attended their composition, have secured for them great popularity among the orthodox. The author appears to have been suffering from blindness and to have been cured of his troublesome disease by composing these verses in praise of God Sūrya, so that even to-day these verses are used for purposes of *pārāyaṇam* (i.e., devout recitation). This is therefore another instance of purely literary matter engraved on stone; and this adds one more to the number of similar stray examples which have been hitherto met with elsewhere in this Presidency, viz., the music inscription at Kudimiyāmalai (*Ep. Ind.* Vol. XII, No. 28), the *Bharatanāṭya* verses at Chidambaram (pages 74 to 81 of the *Annual Report on Epigraphy* for 1913-14, the *Dēvāram* inscription at Tiruvidavāyal (No. 8 of 1918) and the *Hanumadvimśatī* at Conjeeveram (No. 651 of 1919).

79. A number of copper plate records that have been secured by the Kanarese Assistant from the Gooty taluk have been referred to in Part I, paragraph 9. These are, as remarked by me there, apparent forgeries presuming to have been issued by the kings of Vijayanagara but giving them extravagantly early dates. But three of them Nos. 5, 6 and 8 of Appendix A, which record foundations of villages and allotments of permanent holdings to the several village officers and servants are of a somewhat interesting nature, in so far as they lay down the several units of service that made up the village economy. These were the *reddi* (headman), the *karanam*

Units of service in villages.

(accountant), the *purōhit* (religious guide), the *kammāra* (blacksmith), the *vādlā* or *vadrāgi* (carpenter), the *akkasālī* (goldsmith), the *sarābū* (cashkeeper), the *talāri* (village police), *kummari* (potter), the washerman, the barber, the *bārika* (a menial servant who guards the fields), and *shikāri* (hunter) who is also called *kirāta* in some parts and *yēnādi* in other parts of the country, because of the usual employment of people of these tribes for purpose of searing away or destroying the wild beasts that might molest the village and its crops.

80. Among the inscriptions coming from the Gooty taluk are a few that have a bearing upon the question and condition of tenancy. Nos. 433 and 446 of 1920, dated in Śaka 1451 and 1452, respectively and No. 432 of 1920 the date of which is lost, record leases of villages restored on

Renewal of leases of villages.

or owning them. All the three records explicitly state that the cultivable lands of the villages concerned were lying neglected and fallow and the present leases were given on terms clearly laid down therein. The parties to these leases are the chief on one side as the lessor and the *Gauḍa* or *Reddi* (headman), *Sēnabōru* or *Karanam* (accountant) and the *samastaprajās* (people) of the village on the other as the lessees. These documents are called in the inscriptions *sāguvaliṅga-sāsanaś*. No. 437 of 1920 is an instance of a grant made to a temple priest reinstating him in his old place

exempting him from the payment of a tax payable by him. of ten *poṇ* to the chief of the village. The inscription says, that the priest had resigned his appointment because of his incapacity to pay the dues to the chief and

had left the village. No. 436 of 1920, dated in Śaka 1532, records a gift of land made by Pemmasāni Timmā-Nāyaka to the stone-cutter Bandapa for his extraordinary skill in his art. The record makes no mention of any definite piece of service done by the donee, as in the instances noticed below, for which the grant was meant as a

remuneration. On the other hand, from the statement that the donor was struck with admiration for his skill, the grant

appears to have been made more in the nature of a prize than as a remuneration. No. 442 of 1920 registers a gift of land called *pulimānya*, probably for killing a tiger.

81. Of a different nature from the above-mentioned gifts are the grants of lands made to private individuals for definite services rendered viz., construction of a tank

(Nos. 373 and 405 of 1920), for the finishing up and construction of a temple, tank

and well (No. 371 of 1920), for the construction of a well only (No. 327 of 1920) and the polishing of the images of gods (No. 338 of 1920). This system of giving lands for services offers a strange contrast to the modern practice of payment in money. The gift of land which served as a permanent source of income must have been intended as a remuneration made for the permanent retention of the services of the donees for the benefit of the village or the temple on behalf of which the grants were made.

82. In paragraph 1 above, it has been noticed that the twenty-seven *Mahājanas* of

the *agrahāra* village Nādanūru made Communal gifts on behalf of temples and villages. gifts of lands jointly. Another instance

of a gift made jointly by the *Mahājanas* of an *agrahāra* is found in No. 405 of 1920. The gift of land for the construction of a tank in the village was made with the common consent of the several *āyaqāras* of the village not excluding the *tōṭi* (lowest caste menial servant of the village). No. 729 of 1920 dated in Śaka 1199 registers the conferring of a holding (*vrithu*) on a smith called Annapāsāri, in the name of the god Sōmēśvara by the *Śrī-Karaṇam* (temple accountant) the *tambalis* (Śivārchakas), the *sānis* (see paragraph 20 above) and the seventy-two servants of the temple. A grant to a temple is made in the cognizance of the Body of the Five-hundred of the village Hāmbuliḡe (No. 460 of 1920). A canal in the village Honnahattige was dug by a certain Sōyidēva at the requisition of all the *Mahājanas* of the village (No. 377 of 1920). Two members of the *Dōmbari* (acrobat) community make grants to temples on behalf of the entire community (vide., Nos. 363 and 370 of 1920). Similar grants were made by members

of the *Vipravīnōdi* community as can be seen from some inscriptions of the Vijayanagara times coming from the Gooty taluk. Gifts by the *Dōmbari* and *Vipravīnōdi* communities.

83. We have met with the territorial division called *Pāgunāra-vishaya* in certain inscriptions of the Āndhra country. Among the earliest epigraphical references to this division is the copper-plate grant No. 6 of 1916-17 (see *Annual Report on Epigraphy* for 1917, page 132, paragraph 52). Among the inscriptions of this year are a few, viz., Nos. 734 and 736 of 1920, dated in Śaka 1082 and No. 744 of 1920 bearing no date, which come from Juttiga in the Tanuku taluk which refer to the

Pāvanavāra-vishaya, through which the river Gūḍhasthanī flowed and in which the village Duttika (modern Juttiga) was

situated. The *Pāvanavāra-vishaya* must be the same as the *Pāgunāra-vishaya* referred to above and either of these names might be the original of the *Prānnādu*

to which a sect of Āndhra Brahmans are now said to belong. The territorial division must have included within it the modern Tanuku taluk or a part of it.

Order—No. 183, Finance (Separate Revenue), dated 23rd September 1921.

Recorded.

2. Paragraph 13 (a) of the report.—The Publicity Officer is requested to issue a leaflet informing the public that the Government will offer good prices for inscribed copper plates.

3. *Paragraphs 13 (b), (d), (e) and 14 of report.*—The Government agree with the Superintendent, Archaeological Survey, that whenever possible inscribed movable antiquities may be sent to the Madras Museum and those of minor importance to the nearest taluk office at the cost of Government.

They also agree with his remarks in paragraph 3 of his letter in regard to the submission of conservation proposals. The Assistant Archaeological Superintendent is informed that such proposals should be submitted to Government separately and not in administration reports.

4. The programme of work for the ensuing field season is approved.

(By order of the Governor in Council)

P. L. MOORE,
Acting Secretary to Government.

To the Assistant Archaeological Superintendent for Epigraphy.
 „ the Superintendent, Archaeological Survey.
 „ the Superintendent, Government Museum.
 „ all Collectors.
 „ ~~the Law (Miscellaneous) Department.~~ *Public sep.*
 „ the Government of India, Department of Education (A. & E.) (with C. L.).
 „ the Government of Burma (with C.L.).
 „ the Government of Ceylon (with C.L.).
 „ the Director-General of Archaeology in India (with C.L.).
 „ the Publicity Officer.
 Editors' Table.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1922.

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PART I.

OFFICE ROUTINE.

During the year 1921-22 for which the subjoined report is submitted to Government, I continued to hold the post of the Assistant Archaeological Superintendent for Epigraphy, sub. *pro tem.* to which I was appointed on 29th July 1920. Mr. K. V. Subrahmanya Ayyar, B.A., the permanent senior Assistant of this office, who was deputed to Foreign Service in Travancore in 1919 was appointed Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill (The Nilgiris), with effect from 22nd February 1922. Mr. K. Krishna Ayyangar, B.A., who had held the post of the Kanarese Epigraphical Student on probation from 10th May 1920 resigned his post on 30th June 1921 and Mr. N. Lakshminarayana Rao, M.A., a graduate of the Mysore University was appointed probationary Kanarese Epigraphical Student and joined duty on 11th August 1921.

2. The temporary establishment for publication sanctioned till 1st July 1921 in G.O. No. 790, Home (Education), dated 8th July 1920, was renewed for one more year in G.O. No. 599, Finance, dated 10th June 1921. The Government having decided that in future the publication of the new series of *South-Indian Inscriptions* (Texts) should be carried on in the office of the Government Epigraphist for India, this establishment which was expected to be disbanded on the termination of this period, viz., on the 30th June 1922 has been retained pending final orders of the Government.

3. The Collection Assistant, Mr. A. S. Ramanatha Ayyar, went on privilege leave for eight weeks from 21st July 1921. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, was absent on leave on loss of pay for 15 days from 6th November 1921. The permanent clerk, Mr. G. V. Rangarajayya, had privilege leave for one month from 1st November 1921 and has been granted furlough for eight months from 1st December 1921. Mr. Visvanatha Ayyar, the photographer, had privilege leave for three months from 13th October 1921. Mr. P. V. Jagadisa Ayyar, Tamil Reader in the temporary establishment, was granted privilege leave for 30 days from 30th January 1922 and Mr. Vijayaraghava Achariyar, Pandit of this establishment, had similar leave for three weeks from 1st December 1921.

THE ASSISTANT SUPERINTENDENT'S TOUR.

4. I left Madras on 11th May 1921 accompanied by Mr. G. V. Srinivasa Rao, the Junior Assistant, for examining in original, certain inscriptions for publication, in Tanjore, Madura and Trichinopoly districts and returned to Madras on 9th June 1921. Then I proceeded on 11th June 1921 to Dharmapuri in the Salem district, whither also Mr. G. V. Srinivasa Rao followed me, for examining some inscriptions for publication and returned to Madras on 13th June 1921. From 24th July 1921 to 9th August 1921, I was engaged on similar work in certain villages in the South Arcot district. On 30th August 1921, accompanied by my Senior Assistant, Mr. C. R. Krishnamacharlu, I proceeded to Siddapura to obtain fresh estampages of the Aśoka inscriptions of this place and the neighbouring Jāṭiṅga Rāmeśvara hill for being re-edited by Prof. Hultzsch, at the request of the Government Epigraphist for India—vide G.O. No. 548, Finance, dated 27th May 1921. I returned to headquarters on 14th September 1921 and on 16th September 1921 left Madras for Chicacole Road with my Senior Assistant to examine the ruins of the old fort called Dantavakrapukōṭa within a few miles from Chicacole Road Railway Station, to make a report on the ruins at the request of the Government of Madras [Memorandum No. 407/21-1, Finance (Separate Revenue), dated 20th August 1921]. The report on the antiquities of the place submitted to the Government with my letter No. 701, dated 5th October 1921, runs as follows :—

(1) The site of this ancient fort was examined by me and my Assistant, Mr. C. R. Krishnamacharlu on 18th September 1921. The remains of the fort consist only of a rampart wall about thirty feet high and fifty feet deep at the bottom, on the average. It is said by the local people that originally there were only four main gateways of the fort, though we find now some extra openings in the rampart here

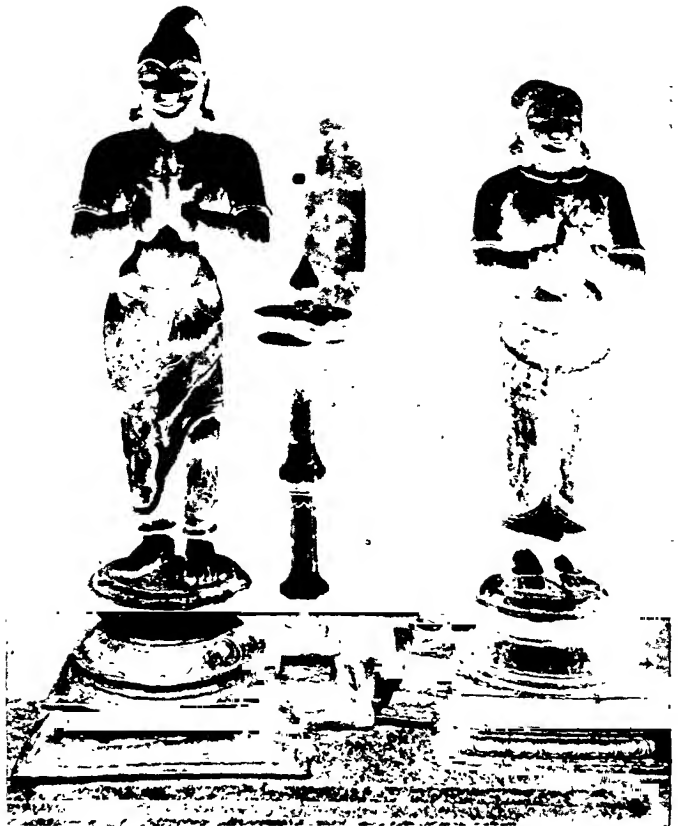
and there. The fort wall is about three miles in circumference. The rampart is entirely made of earth; no stone used in its construction is seen now. In the south of this enclosure, which is almost circular, near the village Munagavalasa close to which the fort is situated. I have found some images of red sand-stone. The most noteworthy among these is the huge broken image of the deity called Kōṭa-Durgā alias Sāmālamma (No. 700 of Appendix D which may be about 500 years old and the image of Mahishāsūramardīnī. There are also one or two *vīrakals* (hero-stones) belonging to a later period. The whole group has been photographed (No. 699 of Appendix D). The Durgā image is said to have been broken into pieces by the fall, a few years ago, of the huge *aśvattha* (pipal) tree, at the foot of which it had been set up. The chief notable feature of this image is the three skulls, exhibited in the front portion of its head-gear, one being in the centre and the other two flanking it on either side near the right and left ears. The arms and the trunk of the image are severed from the head and parts of these are also missing. The pedestal with the legs of the image which must have rested on it is also missing. Further examination of this spot may bring into view this and any other images that may lie buried under-ground. The villagers report that some years ago the rampart was much higher than it is now. Photographs of the western gate which is the main entrance of the fort have been taken (Nos. 695 to 697 of Appendix D). The entire site of the fort area is strewn with pieces of brick and pottery. The ground here is undulating and towards the centre it reaches the present height of the fort wall.

5. I examined, on this occasion, also the hill called Pāṇḍavulamitta lying near this village. This monument is noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I, page 9, against Purushōttapuram. It is close to the road passing from Chicacole Road railway station to Munagavalasa, being about half-way between the two places. I noticed here three dolmens of pretty good size, of which I have secured photographs (Nos. 702 and 703 of Appendix D). Besides these, there is a small dolmen with roof not more than a foot high from the surface rock. There is also another dolmen the top-slab of which has come down at one end, while the other rests on the stone originally set up to support it. Near these dolmens are found some holes dug into the surface hill-rock which vary in depth and diameter from 3 to 6 inches. The purpose of these holes is not clear. Probably grain was pounded in them. At the end of the hill towards the roadside is a cavern of no great dimensions. It is formed by a broad crevice between two sections of the hill-rock. That this was used as a habitation appears from the broad grooves made in the rock at the bottom along the front of the cavern to conduct the water flowing down from the roof and the adjoining rock towards the proper left and the front of the cavern. The edge of the roof-rock is cut in so as to prevent rain water from trickling down into the interior of the cavern. Some steps are cut in the adjoining rock close by on its proper left to facilitate access to the top of the hill from the cavern. In these respects it resembles some of the caverns of the Madura and Tinnevely districts wherein beds and Brāhmī inscriptions have been discovered. But no traces of writing or beds are found here or in the vicinity. Mr. Sewell does not notice these dolmens in his *Lists of Antiquities*.

6. Mr. Sewell in his introduction to the Ganjam district on page 2 of *Lists of Antiquities*, Vol. I, remarks: "No Buddhist or Jaina images are at present known to exist except the Aśōka rock inscriptions at Jaugada; but it seems natural to expect that some will be traced hereafter." True to Mr. Sewell's expectations I noticed some Jaina monuments in this district. My predecessor Rao Bahadur H. Krishna Sastri had brought to the notice of the Archaeological Superintendent in 1919 the existence of the Buddhist *stūpa* at Sālihūḍam in this district. On the south side of the hill at Sālāḍa, a village about two miles from the Chicacole Road railway station, is a natural cavern containing a standing Jaina image. The cavern is now called the temple of Saṅgamēśvara, a *linga* under the name being now worshipped here. A modern temple has also been recently raised in the front portion of the cavern. Outside the cavern are two seated Jaina images, one on the proper right and the other on the left. The latter is damaged and worn out. Photographs have been taken of the standing image in the interior of the cavern and of the well-preserved seated image on the proper right of it (Nos. 705 and 706 of Appendix D). No inscription is found here. While at Mandasa, the seat of the Zamindari of that



1. Bronze image of Kannappa-
Nayanar, Kalahasti
(No. 723 of Appendix D).



2. Bronze images of a man and woman with a lamp
beside them, Kalahasti
(No. 725 of Appendix D).



3. Two bronze images with inscriptions, Kalahasti
(No. 724 of Appendix D).



4. Jaina image, Sailāda
(No. 706 of Appendix D).

name in this district, some years back, I noticed a huge seated image of a Jaina *Tīrthaṅkara* close to the flight of steps of the tank in the village. This Jaina image too is not mentioned in Mr. Sewell's *Lists*. These instances suggest that a closer examination of the district may bring to light some more Buddhist and Jaina monuments.

7. On 13th August 1921, I left for Nellore to examine the copper-plate inscription fixed into the monolithic pillar set up on a platform near the park at Stonehousepet. The inscription which is in Telugu verse is dated in A.D. 1843 and mentions the fact of the quarter now called Stonehousepet having been originally planned and founded by the then Collector, Mr. Stonehouse, and a tank called Rāṅgapushkarinī, having been constructed by his Head Sheristadar, Madhvapati Puruṣhōttama Pantulu, dedicating it to the god 'Talpagiri Rāṅganātha' at Rāṅgānāyakulapēṭa, another popular suburb of the town. The tank has now entirely disappeared and a park has been raised on the spot. This monument was brought to the notice of the department by M.R. Ky. O. Venkatarangayya Pantulu Garu, B.A., B.L., District Court Vakil, Nellore.

On this occasion here again, I noticed some early monuments not noticed hitherto by the department. Among these is to be noted particularly the early sculpture, in relief, of an elephant with a rider on it, kept leaning against the basement of the rest-house called Gausāsātram near the junction of the Anicut road and the Railway Station road. Near the front legs of the elephant is a much-worn-out inscription in Telugu characters of about the 7th century A.D. This is the earliest known record at Nellore. Messrs. Butterworth and Venugopaul Chetty have not noticed it in their volumes of *Nellore Inscriptions*. Close to this is another sculpture of a cavalier riding on his horse. This is not as old as the elephant sculpture and bears no inscription.

Near the old bungalow to the east of the Venkaṭagiri Rajah's College is a half-buried standing image in black stone of a Jaina *Tīrthaṅkara* with serpent hoods over his head. This is probably Pārśvanātha. There is also another seated image of a Jaina teacher in the Nṛsiṃhasvāmin temple in the Damḍuvāri street. The discovery of the said Jaina images at Nellore brings to light the fact of Jaina associations with Nellore, which is not suggested by Mr. Sewell's notice of the place in his *Lists of Antiquities*.

8. In connexion with the publication work, again, I left Madras on 15th October 1921 and visiting Madhurāntakam, Conjeeveram and Kālahastī returned to Madras on 25th October 1921. Leaving Madras on 13th December 1921 I proceeded to Tanjore, Pullamaṅgalam and Śūlamaṅgalam in the Tanjore district accompanied by my photographer in connexion with the collection work and returned to Madras on 21st December 1921. From 11th February 1922 to 17th February 1922 I was engaged in examining the inscriptions at Kālahastī and Śrīperumbūdūr. At the former place I noticed, in the Kālahastīśvara temple, a number of inscribed stones badly misplaced in the recent renovation. Two early votive bronze images with inscriptions of about the 13th century A.D. were found by me in the store-room of the temple. They refer to the time of Rājendra-Chōla and Kulōttunga-Chōla (III). These have been photographed as Nos. 724 and 725 of Appendix D and are shown in Plate I. The costumes and the iconography of the images may throw some light on the life and art of this period. Here I noticed also two images of the popular Śaiva devotee Kāmappa, one in stone and the other in bronze. The latter place, viz., Śrīperumbūdūr, was visited in connexion with a report required by the Archæological Superintendent as to the advisability of conserving the temple. From an epigraphical point of view I do not think that the temple requires any protection by Government. From 1st March 1922 to 14th March 1922 I was touring in the Nellore district to inspect and copy the inscriptions in the rock-cut cave temples at Bhairavakonda, discovered and reported upon by Mr. Longhurst in his Archæological Report for 1921, pages 24 f. I agree with most of what Mr. Longhurst remarks about these early temples. But all of the *dvārapālas* in these temples do not, as he observes, bear horned crowns, as a rule. Careful observation would reveal the fact that only the proper left *dvārapāla* in the case of each temple, bears the horned crown, while the proper right *dvārapāla* bears no horns but only wig-like hair reaching down to the ear on either side in two sections parted in the centre of the head.

I am of opinion that the horned *dvārapāla* is *Nandi* who is known to have been the gate-keeper of the god Śiva. He is also known by the name Śrīṅgī (i.e., one who has horns). The other *dvārapāla* figure probably represents Bhṛīṅgi, who is another favoured attendant of Śiva and always associated with Nandi. An inscription (No. 266 of Appendix C) in archaic characters on a small rock-cut *līṅga* shrine here describes it as Śrī Dāmōdarēśvarambu. This shrine was probably named after king Dāmōdaravarman of the Ānanda-gōtra, whose copper-plate grant to Brahmins discovered in the northern part of the Nellore district has been noticed in the *Annual Report* for 1920 (p. 95). Seventeen inscriptions (Nos. 265 to 281 of Appendix C) were copied by me in these temples and most of these were read from the stone. This probably accounts for the few variations in their readings from those given in the report of the Superintendent which are based on estampages only.

9. Leaving Nellore on 15th March 1922, I proceeded to Jeypore in the Vizagapatam Agency to examine the inscriptions reported to exist at Umarkote and Kōṇḍakambēru by Messrs. Burrows, the late Forest Officer of Jeypore, and Butler, the Assistant Agency Commissioner, in the year 1919. The want of proper communication and the dangerous nature of the wild agency tracts obliged me to take more than ordinary time for touring in these parts. Among the inscriptions copied in these parts, the Sanskrit inscription in archaic Telugu characters (No. 283 of Appendix C) belonging to the son of king Bhavadatta of the race of Nala on a slab at the Poḍāgada hill near the village Bhandārigūda in the Nowrangapur taluk belongs to about the 5th century A.D. and is the earliest record in the Jeypore Agency hitherto brought to light. I returned to Madras on the 1st of May 1922. The Senior Assistant Mr. C. R. Krishnamacharlu accompanied me in my tours in the Nellore district and Jeypore Agency.

TOURS OF THE ESTABLISHMENT.

10. In addition to the above-noted tours undertaken with me, the Senior Assistant Mr. Krishnamacharlu left Madras on 13th October 1921 for Mangalore and returned to Madras on 28th November 1921 having finished the *in situ* examination for publication of the inscriptions at Bārakūr and a few other places in the South Kanara district. During this period he took fresh estampages for publication of ten inscriptions already noticed, read from the original stone 46 inscriptions and copied for the same purpose 29 new inscriptions of which 20 were unearthed at Bārakūr under his supervision. At Kadri, a quarter of Mangalore, he observed on the hill containing the Jogiyarasu-maṭha, some rock-cut cave shrines. These are entirely void of sculpture or inscriptions. This makes it difficult to determine their date and history. Their design is like that of uni-cellar temples with a covered passage corresponding to the *ardhamandapa* of the modern temples in front of it. He left Madras again on 10th December 1921 for Penukonda and Gooty in connexion with the publication work. At the former place he read from the original 21 inscriptions already registered, and copied and read from the stone 5 new inscriptions for publication. At Gooty he made *in situ* examination of 8 inscriptions already registered by the department and copied and read on the spot 6 new inscriptions. During these tours Mr. Krishnamacharlu was accompanied by the Telugu-Kannada reader Mr. T. T. Sharman. On the 12th January 1922, Mr. Krishnamacharlu proceeded to Dendulūru and Peda-Vēgi in the Kistna district to check from the original and recopy the inscriptions of these places for publication. At Dendulūru he copied a new inscription of the 13th century A.D. on a pillar reported by the villagers to have been discovered a few years back but subsequent to the last visit of the departmental officers to the village, in a raised mound in the vicinity of the village. The mound is very extensive. It is without doubt the site of an old city. The place is mentioned under the name Lendulūra in a copper-plate grant of about the 6th century A.D., belonging to the Vishnukundi king Vikramēndravarman (*Ep. Ind.* Vol. IV, p. 193). The mound, therefore, if not already conserved, deserves to be conserved now so as to enable the Archæological department to carry on excavations at some future date. It is desirable that in such cases, the discovery of Archæological and Epigraphical monuments is brought to the notice of this department by the local officers. During this tour Mr. Krishnamacharlu was accompanied by

Mr. Sadhu Subrahmanya Sastri, B.A., the nominee of the Mahant of Tirupati whose deputation to this office to undergo training in Epigraphy was sanctioned in G.O. No. 610, Finance, dated 14th June 1921.

11. Mr. G. V. Srinivasa Rao, the Junior Assistant, did not go on independent tours besides accompanying the Assistant Superintendent to the southern districts in connexion with publication work. When I visited Tirukkōyilūr, Tiruvadi, Tiruvā-māttūr and Tiruvennainallūr to check the inscriptions already copied, for publication, I found out that a very large number of records in all these places were still left uncopied. I deputed, therefore, my Collection Assistant Mr. A. S. Ramanatha Ayyar to copy them all in his collection tour. He was entirely occupied with the copying of inscriptions for this report, though in a few cases he read from stone some records under publication. Visiting Adhamankōṭṭai in the Salem district after leaving Madras on 28th September 1921 he proceeded to Tirukkōyilūr in the South Arcot district on 30th September 1921 where he worked till 10th October 1921. Then he examined and copied the inscriptions at Tiruvadi and a few other villages in the same district and Nīdūr and certain other places in the Tanjore district noticed in the list sub-joined towards the end of this section. After finishing work at these places which required urgent and immediate attention, Mr. Ramanatha Ayyar undertook the epigraphical survey of the villages of the Conjeeveram taluk noted in the said list. Mr. Ramanatha Ayyar's entire collection amounts to 373 inscriptions for the year.

Among the places visited by him one or two deserve special mention. Tiruvadi which is said to be one of the eight *Vīraṭṭānas*, favourite to Śiva and popular among his devotees in the south, contains an eight-faced *līṅga* of the later Pallava type. One of the inscriptions here contains Tamil verses relating to the charities of Tondaiyarkōṇ (king of the Pallavas). The characters belong to the 13th century A.D. The place is also famous as the spot where the Tamil saint Appar was blessed with divine grace. Here is a fine image of the saint whose festivals are celebrated periodically. Tiruvennainallūr is reputed in tradition as the place where the great Tamil epic-poet Kamban (also called Kamba-nāḍālvār) flourished under the patronage of a certain Śadaiyappa-Vallal. The place is also sung in the *Dēvāram* by Saint Sundaramūrti whose images are worshipped here.

12. The Tamil Epigraphical Student Mr. V. Venkatasubba Ayyar finished in this year the rest of the villagewar survey of the Gudiyattam taluk in the North Arcot district left over last year, during the period 29th September 1921 to 4th November 1921. Then he proceeded to the village Takkōlam (same district) where some inscriptions were left uncopied previously, and having worked there from 5th November 1921 to 22nd November 1921, proceeded to Āttūr in the Chingleput taluk where he worked till 30th November 1921. He then returned to headquarters in connexion with urgent office work and again left Madras for Madura on 19th December 1921. Here he could not do much work, as the peon, Palani Mudaliyar, who had accompanied him fell ill suddenly and died in the local municipal hospital after a week's illness. He then returned to Madras on 31st December 1921. On 21st January 1922 he left for Kālahasti to finish the copying of inscriptions in the local Kālahastīśvara temple which had been pending for a long time. Most of the valuable inscriptions in the temple have been collected during the year. Mr. Venkatasubba Ayyar finished his work at Kālahasti on 16th February 1922 and from there he accompanied me to Śrīperumbūdūr where he was engaged from 17th February 1922 to 27th March 1922. He returned to Madras on 23rd March 1922. His entire collection for the year numbers 241 inscriptions.

13. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on 11th November 1921 for Chicacole to examine the inscriptions at the neighbouring village Gujarātipēṭa. Here he copied one inscription which being in Oriya was forwarded to Sriman Tarini Charan Rath Mahasaya, B.A., District Munsif, Chodavaram (Vizagapatam district), for being read. This has been noticed in No. 288 of 1922 of Appendix C. Mr. Sarasvati then returned to Bapatla on 24th November 1921 and began the work of the villagewar survey of the Bapatla taluk (Guntūr district) which he carried on till 9th February 1922 with a brief interval from 25th January 1922 to 5th February 1922 during which time he went to Calcutta to attend the Second Oriental Conference. Mr. Sarasvati could not complete the epigraphical survey of the taluk. He visited only 47 villages and then proceeded to the village Sūravaram in the Gannavaram taluk, Kistna district, where he copied 5 inscriptions and returned to headquarters on the 13th February 1922. He collected on the

whole 29 inscriptions of which 23 have been reserved for inclusion in the next report. Mr. Sarasvati reports that at Pachchala-Tāḍiparru, a village in the Bapatla taluk, is a mound said to contain Buddhist ruins. This place is not mentioned in the list of conserved monuments. The Archæological Superintendent will be addressed separately regarding the place.

14. The probationary Kanarese Epigraphical Student Mr. Lakshminarayana Rao, after working with Mr. Venkatasubba Ayyar in the Gudiyattam taluk from 13th October 1921 till the first week of November 1921, went on leave without allowances for a fortnight and then proceeded to Madanapalle on 25th November 1921 to conduct the villagewar epigraphical survey of the taluk. He finished this work by 8th March 1922 and returned to headquarters. During this period he visited 197 villages including hamlets and copied 59 stone inscriptions. He secured also one copper-plate inscription of the Vijayanagara king Veṅkaṭa I. His collection includes some early Vaidumba records of about the 7th and 8th centuries A.D. These have been reserved for examination during the next year. As was expected the taluk has yielded some archaic inscriptions on hero-stones which may be, broadly speaking, said to belong to the period 7th to 9th centuries A.D. Some of these bear very interesting representations of battles and fights.

THE YEAR'S WORK.

Publication.

15. During the year under report 93 pages and 638 pages of additional matter respectively for *South-Indian Inscriptions* Vols. V and VI, have been sent to the Press (in addition to the 3,050 pages previously sent for *South-Indian Inscriptions*, Vol. VI, as mentioned in paragraph 11 of my Report for 1921) and 2,596 pages of manuscript have been sent to the Press for Vol. VII of the series. On the whole 3,327 pages of manuscript have been sent to the Press during the year. The further preparation of the volumes already with the Press having been taken over by the Government Epigraphist for India, the proofs and impressions relating to *South-Indian Inscriptions*, Vol. IV, have been sent to him and the other connected material will be transferred to his office when called upon to do so. In this connexion, I may mention that about 40 Oriya inscriptions copied at Simhāchalam by Rao Bahadur H. Krishna Sastri in 1920 and sent to M.R.Ry. G. Ramadas Pantulu Garu, B.A., Headmaster, Board High School, Jeypore, have been read by the gentleman for this office and their manuscripts have also been sent to the Press for inclusion in *South-Indian Inscriptions*, Vol. V.

Collection.

16. The tours of the Assistant Archæological Superintendent for Epigraphy and the establishment during the year have resulted in a collection of 808 inscriptions, of which 665 inscriptions have been reviewed in this report, and of the remaining 143 inscriptions 82 have been reserved for examination next year, while the 61 new inscriptions copied for immediate publication are included in Vol. VII of *South-Indian Inscriptions* (Texts). The year has not been lucky in getting any specially valuable copper-plate records of the early South-Indian dynasties. The record of the early Eastern Chālukya king Indravarman commonly called Indrabhaṭṭāraka (No. 2 of Appendix A) is specially noteworthy since it proves that this king who ruled only for a few days did ascend the throne. A few other records (Nos. 4, 5, 6, 7 and 8 of Appendix A) that have come from the South Kanara district throw some light on the political situation of the western coast in the beginning of the 16th century A.D., so far as it relates to the status and mutual relationship of the petty local chiefs. Another record belonging to the Vijayanagara king Veṅkaṭa I (No. 9 of Appendix A) registers grant of some lands made by the king for certain festivals connected with the temple on the Tirumalai hill.

17. At the request of the Archæological Superintendent Mr. Longhurst and the Director-General of Archæology a note was furnished during the year to the Reverend Father H. Hosten, of the St. Joseph's College, Darjeeling, on the antiquity of Mailāpūr gleaned from *South-Indian Inscriptions and Literature*. The Honorary Secretary of the Sarfoji Palace Library at Tanjore sent me a hand-copy of an inscription in northern characters of the early Christian centuries. On examination this was found to be a sketch of the inscription of the Maukhari king Anantavarman, son of Śārdūlavarman, engraved in the cave temple at Barābar Hill near Gaya in the Bengal Presidency and published by Dr. Fleet in *Corpus Inscriptionum Indicarum*, Vol. III, No. 48. The sketch was probably made and found its way into the library during the stay of the veteran scholar and epigraphist, the late Dr. Burnell at Tanjore.

18. In accordance with the opinion of the Government that conservation proposals should be submitted to Government separately and not in administration reports expressed in their review of my Report for 1921, the section has been omitted from this report.

19. Appendices B and C, as already noted, contain the inscriptions reviewed in this report. The 50 photographs taken during the year are given in Appendix D. Appendix E contains the calculations of the dates made for some inscriptions with the help of Diwan Bahadur Swamikannu Pillai's *Ephemeris* and also his calculations for dates of some important inscriptions collected in 1911, but not verified before.

The year has been one full of heavy work both in the Collection and Publication branches. In getting through this and for the timely submission of my Report which was unavoidably taken up later than usual, I have had very willing co-operation from my several assistants.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Superintendent for Epigraphy, Madras, during 1921-22.

Expenditure.

	RS.	A.	P.
Assistant Superintendent	5,009	10	11
Establishment (including the temporary additions to pay) ..	16,625	5	9
Travelling allowance	4,667	9	6
Contingencies	6,749	10	4
Total ..	33,352	4	6

Receipts.

	RS.	A.	P.
Garden produce	20	0	0
Grazing fees	8	0	0
Sale of photographs	3	0	0
Total ..	31	0	0

21. Return of stores of the Epigraphical Branch of the Archaeological Department, Madras, for the year ending 31st March 1922.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one viewfinder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3d September 1920.

22. Stone inscriptions copied at the following places are registered in Appendices B and C:—

I. *North Arcot district.*—* 6 villages of the Gudiyattam taluk (Nos. 199 to 242 of Appendix B) and Takkōlam (Nos. 243 to 277 of Appendix B) (*Arkonam*).

II. *South Arcot district.*—Tirukkōyilūr, (Nos. 308 to 358 of Appendix B) Tiruvadi, (Nos. 359 to 422 of Appendix B), Tiruvēnnainallūr, (Nos. 423 to 512 of Appendix B) and Ēmappērūr (Nos. 513 to 533 of Appendix B) (*Tirukkoyilur*), Tiruvā-māttūr (Nos. 1 to 71 of Appendix C) (*Villupuram*) and Tirunāraiyr (Nos. 542 to 545 of Appendix B) (*Chidambaram*).

III. *Chingleput district*.—* 8 villages of the Conjeeveram taluk, (Nos. 208 to 264 of Appendix C), Āttūr (Nos. 278 to 301 of Appendix B) (*Chingleput*), Araśarkōyil (Nos. 302 to 307 of Appendix B) (*Madhurantakam*), and Śrīperumbūdūr (Nos. 185 to 207 of Appendix C) (*Sriperumbudur*).

IV. *Chittoor district*.—Kālahasti (Nos. 81 to 84 of Appendix C) (*Kalahasti*).

V. *Jeypore Agency*.—Kondakambēru (Nos. 286 and 287 of Appendix C), Dodra (No. 282 of Appendix C) and Bhaṇḍārigūḍa (No. 283 of Appendix C) (*Malkangiri*) and Palasgaom (Nos. 284 and 285 of Appendix C) (*Nowrangpur*).

VI. *Kistna district*.—Sūravaram (Nos. 289 to 294 of Appendix C) (*Gudivada*).

VII. *Nellore district*.—Bhairavakoṇḍa (Nos. 265 to 281 of Appendix C) (*Udayagiri*) and Nellore (Nos. 565 to 567 of Appendix B) (*Nellore*).

VIII. *Tanjore district*.—Nidūr (Nos. 534 to 537 of Appendix B and Tiruninriyūr (No. 538 of Appendix B) (*Mayaveram*), Nellitope (Nos. 539 to 541 of Appendix B) Pullamaṅgai (Nos. 546 to 559 of Appendix B), Śūlamaṅgalam (Nos. 561 to 564 of Appendix B) (*Papanasam*) and Śeyyāttumaṅgai, (Nos. 72 to 78 of Appendix C) Virkūḍi (Nos. 79 to 81 of Appendix C) (*Nannilam*).

IX. *Vizagapatam district*.—Gujarātipeṭa (No. 283 of Appendix C) (*Chipurupalli*).

* In all 33 villages were visited.

23. Tour programme of the Assistant Superintendent for Epigraphy, Southern Circle, for the field season 1922-23.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Ākīrpalli	Gannavaram—Kistna ..	A Nrisimha temple with inscriptions.
2	Akkūr	Cheyyar—North Arcot ..	Reported to contain inscriptions.
3	Anakkāvūr	Do. ..	Do.
4	Anandamaṅgalam	Madurantakam—Chingleput.	Do.
5	Annūr	Avanāshi—Coimbatore ..	A ruined Śiva temple with inscriptions.
6	Bādūr	Wandiwash—North Arcot.	Reported to contain inscriptions.
7	Idigarai	Coimbatore—Coimbatore..	Do.
8	Ilapurū	Gudivada—Kistna ..	Do.
9	Karuṅgāli	Ponneri—Chingleput ..	Do.
10	Kavūṅji	Kodaikanal—Madura ..	Inscriptions on a rock near the residence of a Tambirāṇ.
11	Koḍuṅgālūr	Wandiwash—North Arcot	Reported to contain inscriptions.
12	Kordagai	Madura—Madura ..	Śiva and Vishnu temples with inscriptions.
13	Kottapalli	Nandikotkur—Kurnool ..	Two inscriptions in the Śarasvatī temple.
14	Kōyilpālayam	Frōde—Coimbatore ..	Reported to contain inscriptions.
15	Kōvilūr	Cheyyar—North Arcot ..	Do.
16	Kūttaravelli	Gudivada—Kistna ..	An inscribed slab in a tank.
17	Madhurāntakam	Madurantakam—Chingleput.	Contains many inscriptions uncopied.
18	Mallavōlu	Banai—Kistna ..	Reported to contain inscriptions.
19	Mollēru	Polavaram—Godavari ..	A small inscribed slab on the Talapukoṇḍa hillock.
20	Pallavaram	Saidapet—Chingleput ..	To copy the beginning of the Pallava inscriptions in the cave temple.
21	Pamarru	Bandar—Kistna ..	Reported to contain inscriptions.
22	Paṭṭam	Kadiri—Anantapur ..	Reported to contain an old Vaidumba record.
23	Pirāṅmalai	Tiruppattur—Rāmnad ..	To copy the uncopied inscriptions of the temple.
24	Pombārai	Kodaikanal—Madura ..	One temple with Malayalam inscriptions.
25	Pūthangudi	Manantoddy—Malabar ..	Two inscriptions in Kanarese in the Vishnu temple.
26	Puttūr	Dindigul—Madura ..	Reported to contain inscriptions.
27	Saṅgamēśvaram	Gannavaram—Kistna ..	Two old inscriptions in the Saṅgamēśvara temple.
28	Śīṅaperumālkōyil	Chingleput—Chingleput.	To examine the interior of the cave temple.
29	Śiruguppa	Śiruguppa—Bellary ..	Inscribed slab on the Deśanur anicut.
30	Śrinivāsapuram	Avanāshi—Coimbatore ..	An old Śiva temple with inscriptions.
31	Tripunitura	Cochin State ..	Two Vaṭṭeḷuttu inscriptions in a church.
32	Virūr	Atmakur—Nellore ..	An inscribed slab in the Mallikarjunaśvāmi temple.

B. Detailed survey of inscriptions—talukwār.

1. Bapatla taluk—Guntūr district.
2. Conjeeveram taluk—Chingleput district.
3. Hospet taluk—Bellary district.

A.—List of copper plates examined during the year 1921-22.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	M.R.Ry. Pendyala Venkata-subrahmanya Sastri, National College, Bandar, through the Tahsildar of Bandar, Kistna district.	....	....	Śaka 940 (in words), Jyēṣṭha, Kṛishṇa-pakṣa, navami, Sunday.	Telugu	Returned to the Tahsildar of Bandar.	..	Records the grant of the village [Tā]dhādi as an agrahara and two tanks by the Malaya chiefs Kāma-lu Kama-raju, Innadi Bedanga-raju, Sōdaga-raju, Kaliyuga Kama-raju and Marvada Garuḍa to Nadupanaṣaka the general of Choḍaya-raja. The record is written very indifferently.
2	M.R.Ry. Pendyala Venkata-subrahmanya Sastri, National College, Bandar, through the President, District Board, Godavari district.	Eastern Chalukya	Indrayavarna-Maharaja Tyāgadhena.	....	Sanskrit in archaic Telugu characters.	Returned to the owner.	....	Gift of the village Kondanagana by the king as a brahmadeya to the brahman Chedi-gaman of the Phardava-gōtra and the Vājaseṇya charana. The king is called the grandson of Kirtivaruna-Mahārāja, and the son of Vishnuvardhana-Mahārāja, i.e., Kāṇva-Vishnuvardhana.
3	The Revenue Divisional Officer, Ellore, Kistna district.	Do.	Sarvalokasīya Śrī Vishnu- vardhana-Mahārāja Rajarājadhēva.	2nd year	Sanskrit in Telugu characters.	Purchased for the Madras Government Museum	....	Registers the gift of the governorship (manu-va-mi-adhi-m-adhipatyam) over 1,000 villages in Veṅṅapana-shaya to the chief Munimadi Bhima of the Solar race, who was a much favoured subordinate of the king. The king is said to have been crowned in Tula-hugra on Wednesday, the tenth day of the dark fortnight of Karkaṭaka (Kulira).
4	The Tahsildar of Karkada, through the Collector of South Kanara.	....	....	Śaka 1465, Śōbhakṛit, Chaitra, 4, Friday.	Kannese	Returned to the Collector of South Kanara.	..	Registers an agreement given to Keraṇṇasi Pandayapparasa by Tirumalarasa Chantān, by which both the parties pledged themselves to permanent alliance to help each other against enemies and not to entertain traitors from the other's camp. The witness to the transaction was Nadubali Maramma-Heggade.
5	Do.	....	..	Do.	Do.	Do.	....	Records a similar agreement given by Pandayapparasa, son of Chandaḍḍavi to Tirumalarasa Chantān. This is evidently the undertaking reciprocal to the above. The (Jaina) spiritual teacher Lalita-Iṛi-Bhaṭṭara is mentioned.
6	Do.	..	....	Śaka 1150, Sarvadhari, Vṛishabha, 14, Monday.	Do	Do	..	This is an agreement given to the Chavāṭa chief of Tulava and Nalva Tirumalarasa by Tirumalarasa Kinnika-Heggade and Nalina Kinnika-Nmittaru entering into an alliance both offensive and defensive. The transaction was made in the presence of Śrīmat Kṛishṇananda-Oḍeya.

A.—List of copper plates examined during the year 1921-22—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
	The Tahsildar of Karkala, through the Collector of South Kanara.	....	..	Saka 1450, Sarvadhari, Vrishabha, 14, Monday.	Kanarese	Returned to the Collector of South Kanara.	....	This is a reciprocal copy of the above agreement, given by the Chavuta chief of Tuluva and Nalina Tirumalarasa to Kinnika-Heggade Tirumalarasa and Nalina Kinnika-Nintturu.
8	The Patel of Kap, through the Stationary Deputy Tahsildar, Udipi, South Kanara district.	Vijayanagara.	Virapatapa Sadasivaraya	Saka 1479, Nala, Kartika, su, 1, Sunday.	Sanskrit and Kanarese.	Returned to the Deputy Tahsildar.	...	Records the grant of some lands in the village Mayalaja made by Tirumalarasa alias Madda-Heggade, the chief of Kap and his subordinate (?) Granapana-Samanta with the co-operation of the people of Kap, at the instance of Devachandradeva for the spiritual benefit of his guru Mudiandradeva.
9	M.R.Ry. Uddi Nruimbaharya of Kandukur, Madanapalle taluk, Chittoor district, through the Kanarese Assistant Mr. N. Lakshminarayana Rao, M.A.	Do.	Virepratapa Venkatapatidevaraya.	Saka 1535, Pramadicha, Vaisakha, Sukla, dvadasi.	Sanskrit in Nandi-Nagari.	Returned to the owner.	..	Registers a gift of lands made by the king to meet the expenses connected with certain festivals of the god Venkayamatha on the Phanigiri hill, i.e., Seshachala (viz., 'Tirumalai').
10	M.R.Ry. R. Hari Rao, Kumbhakonam, through the Assistant Archaeological Superintendent for Epigraphy.	Tanjore Nayaka.	Vijayaraghava	Saka 1578 (expired) Anantmatha, Mina, Sukla, Paurnamasaya, Friday.	Sanskrit in Telugu.	Deposited in the Madras Museum.	By Mr. G. Venkata Rao in Ep. Ind.	Registers the gift of a village called Alamelumangapuram as aghahara to Vashnavu brahmins who were learned in the Vedas.

B.—Stone inscriptions copied in 1921 (continued from the last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
	NORTH ARCT DISTRICT, GUDİYATTAM TALUK—cont.					
199	On the south wall of the central shrine in the Kāṅgēvara temple at Kaṅgayanaḷlur .	Chōla	Tribhuvanaśaṅkara-varṭan	41st year, Puraṭṭāsi	Tamil	Registers a gift of 10 pāṇam received by Aṇṇai-ṭṭapal aḷun-Pillai for burning a twilight lamp in the temple.
200	On the east wall of the same shrine.	..	..	...	Do	Registers that the (images of the) goddess for the sleeping hall (pelli-ṇai) and of K-hē rapāla-Pillaiyar in the temple of Anṇaiappasvaram-udaiya-Nayanār are the gifts of one Aṇṇaiyadi-Udaiyan Palan
201	On the north and south walls of the same shrine	..	....	Śaka 1258, 11th day, 15.	Do	Fragment and stones misplaced. Seems to register a gift of land exempt from a number of taxes amongst which was Vallaladōvayari. Mentions Kaṭṭappadi.
202	On the north wall of the Sundara varadarāja Perṇamal temple in the same village	..	Sakabalaśaṅkara-varṭan	17th year, Puraṭṭāsi, 15th day, 15th day, 15th day.	Do	Registers a sale of land for 170 Viachampai-guḷigai by Kottambakkamudaiyan Tuvengudamudaiyan to the assembly (maḷapaṇṇi) of Sri Mallinātha-chaturvedimān-galam and that of Kaṅgayanaḷlur alias Nāḷakantha-chaturvedimān-galam, a brahman village in Aṇḍi nādu of Karaṇṇai.
203	On the south wall of the Nāgēvara temple at Serkad .	Vijayanagara	[Ka]ṇṇapa-Uḍaiyar	Śaka 1283 3 Subha krīṭi, 8	Do	Registers the free colonization of the madaivilagam by people, the taxes accruing thereon being utilized for worship in and repairs to the temple of Iṇṇaiśvaram-udaiya-Nayanār at Serkaḷu in Vallimalai-paṇṇu in Juyil-nadu, a subdivision of Paduvur-kōṭṭam, at the instance of the mahapradham Somappa-Udaiyar, for the continuity of the rule of Kampapa-Udaiyar. Adaiṇṇam Vagappa had the record engraved on stone
204	On a slab set up at the entrance of the same temple.	Do.	Do	Śubhakrīṭi, 8	Do	Refers to the same transaction and to a sale, in lump sum, of the taxes levied in the Somappudaiya-madaivilagam by the trustees of the temple.
205	On a slab set up in a field to the east of the village at Kandipadu.	..	....	Babuthanya	Do	Damaged. Seems to refer to some gift by a private individual.
206	On a slab set up in a field to the east of the village Oddantagal .	Chōla	Madrakonda Parakeśarivarmam	23rd year	Do	Damaged in the middle and at the end. Records gift of certain land as enṇipṭṭi for repairing the breaches of the tank in Tuṇḍu.
207	On a slab set up at the water-channel to the east of Brahmapuram .	Vijayanagara	Kampapa-Udaiyar	Raṇḍi	Do	Damaged. Refers to a gift of 400 kuḷi of land free of taxes to the god Sōṇṇisvaram-Pillaiyar, which was set up by Valittupai-Nayanār in Paṇaiyyattur.
208	On the north wall of the central shrine in the Bilvanathōvara temple at Tiruvallam .	Chōla	Rajakesarivarmam, [‘who destroyed the ships at Kāṇḍalūr-śalai’].	13th year	Do	Registers that Arasurudaiyaṇṇi Trayiravan Pallavayan alias Mummudi-śōla Poṣaṇ, the supervisor of the temple of Tiruttikālī-Aḷvar at Tikkālī-Vallam, in Miyaṇ-nadu, a sub-division of Paduvur-kōṭṭam, finding that one of the directors (gaṇapati) of the village had received 25 poṇṇi weighed by the standard weight Dharmakāṭṭalai-talai-ṇṇai, for burning a perpetual lamp founded by Singa-pirattaiyār and that his nephew or son-in-law (eggar) Sarvadichchadāṇḍavi had neglected to maintain the lamp, now made a gift of 600 kuḷi of his land for continuing the charity.

B.—Stone inscriptions copied in 1921.—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
209	On the same wall	Chōla	Rajakesarivarman, 'who destroyed the ships at Kandalur-salai'.	13th year	Tamil	Registers a gift of six <i>ma</i> of land, free of taxes, by the assembly of Tiruvallam to the same temple, in the regime of Arimurudaiyār Irayiravai Pallavayal alias Mummudisōja Pōsa for burning four lamps at the three sandhis of the day.
210	Do.	Do.	Rajarajakesarivarman, 'who destroyed the ships at Salai'.	Do.	Do. ..	Registers the gift at the instance of the assembly of Tiruvallam of certain ornaments to the same temple including one sacred string and pendant (<i>talai</i>) (for the goddess) from the 10 <i>kalai</i> and seven <i>maṇḍādi</i> of pure gold that had accumulated in the treasury from different sources. Mentions also the gift of a lamp and a jewelled ornament made by Mummudisōja Pōsa.
211	Do. .. ..	....	...	....	Do. ..	Registers a gift of land by purchase by the officer <i>Alattur-udaiyār</i> <i>Divakarumūṇai-Nambiyā</i> alias <i>Vāṇavan Mōṇḍaveḷai</i> for conducting a festival in <i>Mārgaḷi</i> and another in <i>Pāṇḍuṇ-Uttiṇam</i> and also for maintaining a feeding-house for the devotees in the temple of Tiruvallam-Udaiyār.
212	Do.	Chōla	Rajarajakesarivarman, 'who destroyed the ships at Salai'.	11th year	Do. ..	Registers to record a gift of a silver <i>kaccholaṁ</i> to the same god.
213	Do.	Do.	Rajarajakesarivarman, 'who destroyed the ships at Kandalur-salai'.	10th	Do. ..	Records a gift of land by purchase from the residents of <i>Vāṇapuram</i> (modern <i>Vāṇavaram</i>) by <i>Paruman Kuṇḍaramallan</i> alias <i>Rajeshkhamanip-Pallavaraiyan</i> , the headman of <i>Karukāḍi</i> , for the maintenance of the servants and conductors of the <i>śibali</i> in the temple of Tiruttikkali- <i>Alvar</i> in <i>Viṅgaru-āḍu</i> , a sub-division of <i>Paduvur-koḷḷam</i> . Begins with the introduction <i>ṣṛṅ-ṣṇ-ṣṇ</i> etc. which is much damaged. Registers grant of land and of certain rights to the <i>śivabrahmaṇḍa</i> , <i>Grāṇṇaṇṇai</i> <i>Rāmāḍeva-ḷḷiṇṇai</i> and his family for conducting the worship of the images of the god <i>Sōḷakēṇḍa-Viṇṇai</i> alias <i>Tribhuvannūṇḍan</i> , his consort and the <i>Pillaiyār</i> set up in the temple of <i>Mahāḍeva</i> of Tiruvallam by the assembly of Tiruvallam in <i>Karaiyāl</i> , a sub-division of <i>Perrumbanappadi</i> in <i>Jayāṇḍeṇḍaḷḷa-naṇḍalām</i> .
214	Do.	Do.	Parakesarivarman alias <i>Udaiyār Rajēndradēva</i> .	Do.	Do. ..	Registers a grant of 850 <i>kūḷi</i> of land by purchase at an archaṇabhūga to <i>Sōḷakēṇḍa-Viṇṇai</i> set up in the temple of <i>Mahāḍeva</i> of Tiruvallam by the assembly of Tiruvallam.
215	Do.	Do.	Udaiyār Rajēndradēva	Do.	Do. ..	Last portion of the inscription is built in. Registers a gift of 11 <i>koḷḷu</i> of gold to <i>Tikkai-<i>Alvar</i></i> by <i>Iravina-Pallavaraiyan</i> alias <i>Mummudisōja-Pōsa</i> of <i>Maigai</i> in <i>Tenkanai Pamban-kurum</i> , a sub-division of <i>Sōḷa-Nādu</i> for conducting the <i>pavitrārōḷaṇa</i> festival.
216	Do.	Do.	Rajarajakesarivarman, 'who destroyed the ships at Kandalur-salai'.	13th year	Do. ..	

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On the same wall	Chōla	Parakēśarivarman alias Udayarājendra-deva.	6th year ..	Tamil	Begins with the introduction தருடசன் ஸெருவியு, etc. Registers a gift of 1,500 kali of land, to be brought under cultivation after clearing the forest, as an archanañña for worshipping the goddess Durgā standing in the northern corner of the temple, to the sivabrahmana mentioned in No. 214 above by the devakamais and the residents of nūr; a devadāna (village) of the god Tiruvallam-udaiyār in Karaikal. Tuv-nadu, a sub-division of Perumbanappadi, a district of Jayangondasolai-maṇḍalam. Mentions a mode of Tuvyamalai.
218	On the west wall of the same shrine.	Do.	Rājārājakēśarivarman	7th ..	Do.	Registers the details of expenditure for 74 kaṇḍu of gold levied as a fine from the sivabrahmanas for misappropriating the temple lands and the 7 kaṇḍu and 5 maṇḍali which Maḍhūntakōṇ Gudaradittaiyār, who scrutinized the temple accounts, had added to make up the deficit.
219	On the west and south walls of the same shrine.	Do.	Rājārāja Rājakēśarivarman alias Rājara- pūṇḍarāya.	22nd ..	Do.	Refers to an increase of the paṇḍavara paddy that the assembly of Maḍḍuṇam alias Jayameru-sikānamanḍalam, a devadāna of Tuv-nadu agreed to pay to the devakamais of the temple at Tirutikkai-Vallam in Māyān-nadu, a sub-division of Tuvuvu-kottam. Mentions Irayiravan Pallavan alias Mummudisola-Pośar, the lord of Arasir and an officer belonging to the perundanan of Rājaraḍaḍeva.
220	On the same walls	Do.	Parakēśarivarman alias Rājendra-Chōla-deva.	8th ..	Do.	Begins with the introduction தருடசன் ஸெருவியு, etc. Registers a sale of waste land by the residents of Vanapuram. Mentions Aimbōri alias Viṇḍēviṇḍu Vikramaditta-chaturvēdinaṅgalam in Māyān-nadu, a sub-division of Tuvuvu-kottam, a district of Jayangondasolai-maṇḍalam. At the end of the inscription are enumerated certain further gifts of gold made in the 26th and 24th years of Rājaraḍaḍeva.
221	On the south wall of the same shrine.	Do.	Rājārājakēśarivarman alias Rājaraḍaḍeva.	25th ..	Do.	Begins with the introduction தருடசன் ஸெருவியு, etc. Registers the gift of a band (paṭṭam) of 11 kaṇḍu of gold weighed by the standard weight, Dharmakāṇḍalai talaṇḍi-paiṇṇon, by the judges of the village, for Tikkai-Andar of Tiruvallam in Karaikal, a sub-division of Perumbanappadi.
222	On the same wall	Do.	Udayarājendra-Chōla-deva	26th ..	Do.	Refers to the gift of gold for the sacred-string (tali) and the ear-ornaments (mudra-ataruṇ) by the officer, Maṇḍaikaḷar Maṇḍutaman Nijayar alias Nittavinda-Muvēṇṇavelar to the image of the consort of Paṇṇabōṣṇava-Viṭṭanḱai set up by him, and to the gift of land to the image of Paṇṇabōṣṇava-mūrti for śrībhali and for offerings. Mentions the Kudimḱaḱkal equal in fineness to the Maḍuranta[ka]ḍevaṇ-maḍu.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
223	On the same wall	Chola	Rajaraja-Rajaseśarivarma alias Rajarajadeva.	23rd year ..	Chola	Begins with the introduction of 93 sheep by Śēla-mahadeviyar, the daughter of Tikkaiyaru and queen of Rajarajadeva for burning a perpetual lamp in the shrine of Brahmsvara situated in the temple of Tirutikkal-Ālvar at Tikkali-Vallam in Mayanadu, a sub-division of Paduvai-kōṭam and to the gift of gold for a chaṇḍi and offerings.
224	Do.	Do.	Vīraṇḍadeva	7th " ..	Do.	Registers a gift of 30 sheep for burning a perpetual lamp to the god of Tiruvallam by a shepherd of Sripudai in Seengun-nadu, a sub-division of Paṭṭanma-kōṭam, a district of Jayāṅgaśāśa-mandalam.
225	On the south and east walls of the same shrine.	Do.	Kuloṭṭunga-Chōḷadeva	32nd " ..	Do.	Refers to the gift of a copper image by Poṇ-Vadugan Vāḷiṅḡondan of Sarikaṇḍipadi for bathing the god of Tiruvallam.
226	On the east wall of the same shrine.	Do.	Paṇḍeśarivarma alias Rajendradeva.	7th year and 186th day.	Do.	Lost in the middle. Begins with the introduction of gold in the treasury by a private person (name lost) for the daily supply of a definite quantity of tumbai flowers and of an extra quantity of them on all the twelve Śukravati days in the year for the worship of Tirutikkalivallam-ndaiya-Mahadeva at Tiruvallam in Karaivali, a sub-division of Perumbanappadi, a district of Jayāṅgaśāśa-mandalam. Mentions the grain measure pūchavāṇḱal.
227	On the same wall	Do.	Do.	6th year and 114th day.	Do.	End lost. States that, while Puvaṭṭabhaṭṭa-Somaṇḍiṇi ar of Kōṭaiyur was seated in the hall called Armoḷḍivai on the north side of the temple of Soḷendrambēśvaram-Uḍaiyar at Melpadi alias Rajasrayapuram and audited the temple accounts, the sale of the expenditure of the temple of Tirutikkalivallam-ndaiya—Mahadeva at Tiruvallam was fixed in conformity with the inscription engraved on stone by Maḍṇāntakap Gaṇḍaracheban in the 7th year and with the existing current expenditure.
228	Do.	Do.	Do.	14th year and 187th day.	Do.	Begins with the introduction of gold, etc.
229	Do.	Do.	Paṇḍeśarivarma alias Rajendradeva ..	10th year ..	Do.	Registers a gift similar to that in No. 226 above. Beginning of the historical introduction missing and damaged in the middle. Registers a gift of 14 kaṇḍi of gold for burning a perpetual lamp in the temple of Tiruvallam-Uḍaiyar.
230	On the east wall of the maṇḍapa in front of the central shrine in the same temple; right of entrance.	Do.	Chakravartin Kulottunga-Chōḷadeva, 49th 'who abolished the tolls'.	49th " ..	Do.	Registers that Achēba-Padaram Gaṇavali-Nambi alias Maḍiyapāndiya-Pallavarayan, belonging to the community of Iṇṇaḍisōḍṭṭi-rinda-Villigal of Banapuram, a village in the district of its own name which was a sub-division of Perumbanappadi-Karivai, assigned, certain women of his family as temple servants (devaḍiyyar) to the temple of Tiruvallam-Uḍaiyar, after being branded with the trident-mark (śula)

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
231	On the same wall	Chola	Chakravartin (who abolished the folk).	40th year	Tamil	Damaged and a few stones containing the ends of lines missing. Seems to register a gift of land by purchase from the great assembly of Tiruvallam by Rajaschbura-Muvendavelan for feeding mendicant worshippers (aplangal).
232	On the same wall, left of entrance.	Do.	Uthayavachakravartin dona.	5th "	Do.	Damaged. Registers a sale of land by the great assembly of Kārai alias Bhuvanandudai- <i>chaturvedināngalam</i> for the 62 ^d kām received from Irundayāni Voharavali, wife of Annaiyappan, <i>Sudharavājan</i> for the maintenance of a madha.
233	On the east wall of the mandapa to the south of the central shrine in the same temple.	...	...	Pamadi, Aipasi, 2	Do.	Records the gift of 100 kuli of land in Takkai-Vallam by the officers in charge of the temple treasury at Tiruvallam to poet Varadayi of Kūṇatti who had composed the <i>Tiruvallai-mūdi</i> a composition in which the beginning of a verse commences with the word at the end of the preceding verse.
234	On the south wall of the same mandapa.	...	...	... 33, Avani, 2.	Do.	Damaged. Registers the order of the trustees of Tiruvallam allowing daily certain portion of the sacrificial food (<i>prasada</i>) to Kōmppo-Nayaka, son of Kama-Nayaka of Nandiyallam for conducting worship in the temple at a time of famine when the temple had no funds.
235	On the south and east walls of the same mandapa.	...	...	Jaya, Pūṇattadi, 28.	Do.	End lost. Records that the managers of the temple at Tiruvallam received from an individual 25 paṇam for newly creating the service of singing hymns before the god with certain privileges and remunerations attached to it and conferred the appointment on him.
236	On the same walls	Vijayanagara	Achyutadeva-Maharāja	Saka 1459 (Nimn- bi, Tula, (Musha), sa, dasami, Sun- day.	Do.	Letters worn out. Seems to register a gift of money for maintaining a coconut garden from the proceeds of which certain festivals of the god had to be conducted for the merit of Viruparasiyān.
237	On the west wall of the kitchen in the same temple.	...	Tribhuvanachakravartin gopādeva.	... 40th year	Do.	Registers an agreement entered into by certain private persons of Kukkajūr alias Uttamasolamallār in Vajjimalai-paṇai, a sub-division of Padavur-kāṇama district of Jayangondasolai-mandalam by which they agreed to apportion the said village into six divisions for cultivation on tenure of half share in gain and loss.
238	On the south wall of the Sakubhaya shrine in the same temple.	Chola	Rajarajasekharavarmān adia. Rajarajadeva	21st "	Do.	Damaged. Begins with the introduction of <i>ṣṛṅgāṇṇa</i> (L. 176), etc. Registers a sale of land to the temple of Rajarajavaram situated within the temple of Tintikkali-Aiyar for feeding brahmins. The officer of the king, viz., Arasudaiyān Tāyavavāṇ Pālavan alias Mummudisola Posaṇ is mentioned.
239	On the east wall of the mandapa in front of the shrine of the goddess in the same temple	...	...	Reṭhūndagan, Pāṇṇi, 1.	Do.	Registers a gift of land by the trustees of the temple of Tiruvallam-adaiya-Nayanaṇ to Tiyavanda-munikkam, a dancing girl of the temple.
240	On the outer wall in the garden near the second gopura of the same temple, right of entrance.	...	...	Viśāvaṇ, Adī, 120.	Do.	Badly engraved. Seems to register a gift of land bought for 40 paṇam, for conducting worship on Fridays.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On a stone at the base of the dhvajastambha, in the Perumal temple at Sempalli.	....	....	Nandana, Chaitra, su. panchami.	Telugu	Damaged. Refers to some gift made by certain retdia of Chāmboli.
242	On a boulder to the south of the same village.	....	....	....	Do.	Very much damaged.
243	On the north wall of the central shrine in the Jalarathesvara temple at Takkolam , Arkonam taluk, North Arcot district.	Chola	Rajakesarivarman alias deva (Kulottunga I).	3rd year	Tamil	Begins with the introduction <i>Perumalāśvāsā</i> , etc. Registers a gift of 20 kalāṅju of gold by a lady of Takkolam alias Vallavapuram and a city in Paimā-nadu; and from the 50 kalams of paddy received as interest on this amount the assembly of Rājamaṇḍa-chaturvedinagalam in Melmalai Avur-nadu agreed to meet the expenses connected with the tinncheṇḍadai celebration when the god Takkola-Vitāṅkar was taken out in procession on the sixth day of the Nakṣā festival in the month of Māṣi. Registers the agreement of the residents of Purisai in Purisai-nadu, a sub-division of Vannu-kottam, to pay the interest on 20 kalāṅju of gold received from the temple of Tiruvūral at Takkolam in the form of paddy.
244	On the same wall	Do.	Rajarājakesarivarman	6th "	Do.	Damaged and built in in the middle. Registers a gift of gold by the queen of Govinda-Vallavarayar and the daughter of the Chola king Parantakadevar for maintaining a perpetual lamp in the temple of Tiruvūral-Mahadeva of Takkolam. The residents of Sāmbalāṅ, belonging to the same kura in Pambarkottam, undertook to maintain the lamp.
245	On the north, west and south walls of the same shrine.	Do.	Madirakonda Parakesarivarman	31st "	Do.	Registers a similar gift by Vīrmaṇḍava, the queen referred to in the above record. The residents of Uradāgam in Purisai-nadu, a sub-division of Manayal kottam agreed to maintain the lamp.
246	On the same walls	Do.	Do.	10th "	Do.	Begins with the introduction <i>Perumalāśvāsā</i> , etc. Registers a gift of 90 sheep by a lady of Takkolam to the god Tiruvūral-Ālavar for a perpetual lamp.
247	Do.	Do.	Rajarāja-Rajakesarivarman	15th year ..	Do.	Registers a gift of 90 sheep for a perpetual lamp by a private individual of Tēvūr on the banks of the river Vaigai in Pandi-nadu.
248	On the west wall of the same shrine.	Do.	Madirakonda Parakesarivarman	31st "	Do.	Registers a gift of 135 sheep by Virasōla Vīluppararayan, the chief of Devaṅḍu in Pambārikurram, a district of Sōnādu.
249	On the same wall	Do.	Do.	29th "	Do.	Unfinished. Seems to register a gift of sheep for a perpetual lamp to the temple of Tiruvūral-Mahadeva by a private individual of Puliūr in Vandaḷaivola-kūram in Sōla-nadu.
250	Do.	Do.	Parakesarivarman	4th "	Do.	Gift of 455 kalāṅju of gold for a kolgai to the same temple.
251	Do.	Do.	Madirakonda Parakesarivarman	23 + 1st year	Do.	Gift of gold by a lady for a boat to be launched in the big tank. The assembly of Parandur undertook to supply 150 kadi of paṇḍavara paddy for its maintenance.
252	Do.	Do.	Do.	[7th year ..	Do.	

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
253	On the same wall	Chola ..	Madrakonda Parakesarivarman ..	Lost ..	Tamil ..	Registers a gift of 90 sheep for a perpetual lamp to the god Tiruvural-Aiyar by a servant of Madarakonda-Pallavarayar.
254	Do. ..	Do.	Do.	35th year ..	Do.	Incomplete. Registers a sale of land, house-sites and certain privileges by the headman of Pañali in Pañali-nadu, a subdivision of Manayil-kottam, to the residents of Anikarai-pudur in consideration of their maintaining a sacred lamp in the temple of Tiruvural-Mahadeva.
255	Do. ..	Do.	Rajakesarivarman ..	7th ..	Do.	Registers that 80 kalāṅgu of gold tested by the standard weight called Dharmakattalai kal, was received from the temple by the assembly of Apatanj-achaturvedhanarigalam, (a hamlet) of Tiruvuralpuram in Purisai-nadu, a subdivision of Manayil-kottam on condition of paying an interest of 13 kalāṅgu of gold per annum at a kalāṅgu per annum and a fine of 4 poṇi for each day of default.
256	On the west and south walls of the same shrine.	Do.	Parakesarivarman alias Rajendra Chola-dēva.	24th ..	Do.	Beginning lost. Gives a portion of the introduction of the inscription etc. Registers a gift of 12 kalāṅgu of gold, tested by the standard weight, called 'Tala-nir-pan', received from Sarabandavarai, the servant (pendaṭṭi) of Rajendra-śōla Brahmadēvarai and a native of Tondaimān-Peṇṇūr in Tiruvēgudi-kottam. From the interest on which one perpetual lamp had to be burnt in the temple of Tiruvural Mahadeva by the assembly of Urigaiyur alias Rajamāṇḍa-achaturvedhanarigalam in Melmalai-Arjun-nadu, a devadāna of Tiruvural-Mahadeva in Takkōṇam alias Kshatriyaśikhamani-puram, a city in Paṇṇa-nadu, a subdivision of Manayil-kottam, a district of Jayan-gondasōla-maṇḍalam.
257	On the south wall of the same shrine.	Do.	Rajakesarivarman, 'who destroyed the ships at Salai.'	12th ..	Do.	Registers a gift of 23 kalāṅgu of gold tested by the standard weight, Dharmakattalai-kal, by a certain Virammal, daughter of Tiruvural-Nāṅga, for offerings to the god Takkōla-Viṅkadeva. The gold was received by the residents of Sirur in Tiruvuralpuram, a hamlet of Takkōlam.
258	On the same wall ..	Do.	Do.	Do. ..	Do.	Registers a similar gift of 111 kalāṅgu of gold by Govindavai, daughter of Tiruvural-Nāṅga.
259	Do. ..	Do.	Rajakesarivarman alias Rajarajadeva	26th ..	Do.	Beginnings of lines built in. Commences with the introduction, the inscription etc. Registers a gift of 96 sheep for a perpetual lamp to the god Tiruvural-Mahadeva of Takkōlam alias Kshatriyaśikhamani-puram, an independent village of Manayil-kottam in Jayan-gondasōla-maṇḍalam.
260	Do. ..	Do.	Rajakesarivarman ..	24th ..	Do.	Beginnings of lines built in. Seems to register a gift of 30 kalāṅgu of gold for a perpetual lamp to the temple of Kārañai-Mahadeva at Tiruvural.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
261	On the same wall	Chōla ..	Madirakonda Parakēsarivarman ..	12th year ..	Tamil ..	Registers the agreement of the assembly [of Tiruvural] to measure out 1,125 marakkal of pañchavara paddy due from the devadāna village Parundur by the marakkal that will hold 7 nali and 1 uzi measured by the 'Rajakē-sari-nali.'
262	Do	Do. ..	Rajakēsarivarman alias Vijayarājendra-dēva.	38th "	Do. ..	Begins with the introduction, <i>śāśanāṣṭa</i> etc. Registers the agreement of certain individuals in charge of the central shrine in the temple of Tiruvōra!-Mahadeva at Takkolam alias Irattapadikondasōla-puram, a city in Pāṇṇā-nadu, a subdivision of Pāṇṇimechchigandakōṭam, a district of Jayangondasōla-maṇḍalam, to measure out 7 nali and 1 uzi of ghee by the measure 'Arumolidevan', as interest on 18 kaṇṇiṇṇu of gold received by them.
263	On the east wall of the mahā- maṇḍapa in front of the central shrine	Do. ..	Rajakēsarivarman alias Kulottuṅga-Chōlādēva	45th "	Do. ..	Built in at the end. Begins with the introduction " <i>uṇṇaṇṇa śāśana</i> " etc. Registers a gift of 60 poṇ by a private person for burning 10 perpetual lamps in the temple of Tiruvural-udaiya-Mahadeva at Takkolam alias Kulottungasōla-puram, in Pāṇṇā-nadu, a subdivision of Manayir-kōṭam, a district of Jayangondasōla-maṇḍalam by the residents of Saṅkaraiyāṇṇi. The citizens agreed to maintain the lamps even when they left the village and settled elsewhere.
264	On the north wall of the same maṇḍapa.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa- gopālādēva.	3rd year, Kar- kākai, Śu., dāsami, Monday, Śrāvana.	Do. ..	Damaged. Registers a gift of land as devadāna by Madu-saṇḍavai, son of Mahāmaṇḍalēśvara Tripurantakadeva of the Pallava lineage, for instituting a festival in the temple of Tiruvural-udaiya-Nayanar at Takkolam, alias Vadamuṇḍigondasōla-puram in the mouth of Maśi and for taking out the god in procession. It was also stipu-lated that, with the surplus yield of this land, the temple repairs should be conducted.
265	On the south wall of the same maṇḍapa.	Chōla ..	Tribhuvanachakravartin Rajarājādēva ..	6th year, Mṇṇa, 5, Sunday, Pēṅṅuṇi- Uttiram.	Do. ..	Damaged and beginnings of lines built in. Seems to register a gift for a perpetual lamp to the temple of the god Aludayar Tiruvural-udaiya-Nayanar in Takkolam alias Kulottungasōla-puram in Pāṇṇā-nadu, a sub-division of Maṇṇavir-kōṭam, a district of Jayangonda-sōla-maṇḍalam.
266	On the same wall	Do. ..	Do. ..	19th year, i Mṇṇa, Śu., chaturdāśi, Sunday, Rohini.	Do. ..	Registers a gift of 15 Gaṇḍagopālāṇṇi-pudamāḍai for main-taining the perpetual lamp founded in the temple above-mentioned by the assembly in charge of the central shrine.
267	Do. .. ..	....	Vijaya-Gaṇḍagopālādēva ..	24th year, Ādi ..	Do. ..	Records a gift of land for the midnight offerings of the god for the merit [of the king] by Madusadunādēva, son of Tripurantakadeva of the Pallava family. Takkolam is hereina called Vada-Muṇḍigondasōla-puram.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the south wall of the same mandapa.	Chola	[Rajasekharavarman alias Tribhuvana-chakravartin Kulottunga-Chola]	48th year ..	Tamil ..	Donated and ends of lines built in. Begins with the introduction "உதர்த்தவரன்" etc. Registers a sale of land free of taxes to a private individual, for meeting the expenses connected with the procession of the god Tiruvñal-Udayar during the Masi-Makha festival by the guild of merchants and the weaver community.
269	On the south wall of the second prakāra of the same temple.	Vijayanagara	Virapratapa Sadasiivadēva-Maharāya	Śaka 1465. Śobhakaṭṭ, Rikhaṭṭa, Pa., dvadasi, Revati, Monday.	Do.	Records that certain dovadana lands of Takkolam were purchased from the trustees of the temple of Tiruvñal-udaiya-Tambirapar at Vada-Mudigendasolapuram alias Tarkolam in Paṣāli-nadu, a subdivision of Nanavil-kottam, a district of Jayangondasolam-mandalam who possessed these lands for conducting worship for 100 pan by certain Paṭa Reddis of Puṇṇavayal in Paṇṇā-nadu, a subdivision of the same kōṭṭam, for contribution towards the construction of the gopura. From the interest accruing upon this sum the trustees had to provide an offering of curd-rice in the mornings.
270	On the same wall	Do.	Virapratapa Devarāya-Maharāya	Śaka 1349, Pāvangu, Iṭṭanus, Śa., dāsamb, Monday, Kartika.	Do. ..	States that in pursuance of the royal order communicated to the Śiva and Viṣṇu temples of Kañchipuram, Tirukkalati, Tinvoṇṇiyur, Tiruvallaṅga and Tiruppalavayam and the tax-free villages of the various temples in (Chandragiri-rāja and in conformity with the orders of Ar-yappa-Pappayaka Bhikṣāpiti Aiyagal and Dovayya-Udayar of Chandragiri, the Mahesvaras and Vayiravaya-Nayanar obtained an order to the effect that all the taxes and obligations except vibhuti-kaṇṭikai which were due to the king from the temple of Tiruvñal-udaiya-Nayanar must be deposited in the temple treasury and that out of this fund, worship, repairs and festivals had to be conducted in the temple by them.
271	Do. .. ..	....	Rajamarāya Śambuvaya	[17]th year ..	Gantha and Tamil.	Gift of land by Pullaganda Siddharasa, son of Podakkamūr Siddharasa, who bears a long string of Pallava birudas, for offerings, worship and festivals in the temple and for conducting the service called Basavaśaṅkaraṇṇ-sandi.
272	On the west wall of the same prakāra.	Vijayanagara	Virapratapa Sadasiivadēva-Maharāya	Śaka 1470, Piṅgala, Tula, Śa., dāsamb, Aśvini, Sunday.	Tamil ..	Registers the gift of the income derived within the temple of Tiru-ṇṇiyappa for providing sandal-paste, musk and camphor to the images of the god Tiruvñal-udaiya-Tambirapar and the goddess Malayamagal-Annai at Tiruvñal, for daily service and especially on Mondays for the merit of Kṛṣṇamarājayyaṇ, son of Mahamandalesvara Ramarājayyaṇ In modern characters. Contains some verses in praise of Baparāj.
273	On the same wall .. ..	....	....	....	Tamil verse ..	

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
274	On the four walls of the dilapidated Perumal temple in the same village.	Chōla	Parakesarivarman alias Rajendra-Chōladeva.	9th year	Tamil.	Stones misplaced and missing. Commences with the introduction, "Sivasthānam" etc. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Rajaraja-Tirumarayana-vinnagar-Alvar by the residents of Takkolam alias Kshetrivāsikānāni-puram a city in Panma-nadu, a subdivision of Namayir-kōṭṭam, a district of Jayangondasōla-mandalam.
275	On the west wall of the Palisvara temple in the same village.	Do.	[Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva.	9th "	Do.	Fragment. Contains the introduction, <i>Uvargayasa</i> etc.
276	On the north and west walls of the same temple.	Do.	Parakesarivarman alias Rajendra-Chōladeva.	8th "	Do.	Begins with the introduction, <i>Sivasthānam</i> etc. Registers gift of 32 cows by Narpattondayira-Pidamar for the daily supply of milk for the early morning service of the god Mahadeva alias Mūmalai-Isvaram of Tiruppalur at Takkolam, for the merit of the king's mother, Tribhuvana-mahadeviyar. Highly damaged. Seems to register the installation of the images of Unnesaradeva and Vinayaka-Pillaiyar among others and the gift of gold for offerings and worship to these images. Takkolam herein bears the surname Kulottungasōla-puram.
277	On the same walls	Do.	[Tribhuvanachakravartin Rajajōndra-Chōladeva.	Lost	Do.	Registers a gift of 2 madai by Sōkkilān Ariyapillai Sōlva-pillai for burning two twilight lamps in the temple of Tirumittisuram-udaiya-Nayanar in Arur alias Rajarajanallor in Arur-nadu, a subdivision of Tirukkēttukōṭṭam, a district of Jayangondasōla-mandalam.
278	On the north wall of Muktiśvara temple at Attur, Chingleput taluk and district.	Do.	Tribhuvanachakravartin Rajarajadeva	20th year	Do.	Registers a gift of 1 madai for a lamp, by two private individuals.
279	On the same wall	Do.	Do.	26th "	Do.	Registers a gift of 2 madai for 2 lamps, by some private individuals.
280	Do	Do.	Do.	29th "	Do.	Registers the agreement of certain persons who undertook to celebrate the festivals of the god on all the 6 days in the month of Purnitāsi for 175 panam they received in addition to the contribution of 44 panam stipulated by the Kaikkolas who had been conducting these festivals formerly.
281	Do	Pandya	Maravarman alias Tribhuvanachakravartin Vira-Pandya-deva.	10th "	Do.	Gift of 1 madai by a private individual for a lamp.
282	Do.	Chola	Tribhuvanachakravartin Raja ajadeva	21st year	Do.	Damaged. Gift of 1 madai by a private individual for a lamp.
283	Do.	Do.	Do.	Lost	Do.	Letters worn out. Fixes the taxes and other dues to be paid by the people colonising the precincts of the temple. The order was got engraved by Kariya Mallappan, as directed by Nāṭṭan-ṭṭaiyar.
284	Do.	Vijayanagara	[Viruppan-Ṭṭaiyar, son of] Ariyan-Ṭṭaiyar.	Pramadi, [20].	Do.	Gift of the village of Attur by Aṅgiya-Siyan Avani-alayapattan Kāḷavan Kōppurinjagan for building the southern entrance of the temple of Tiruchcharambalan-Ṭṭaiyar at Perumbarr-ṭṭaiyur (i.e., Chidambaram) as a gopura of 7 storeys. The lands belonging to the temples at Attur were not included in this gift.
285	On the north and west walls of the same temple.	Pallava	Sakalabharanachakravartin Kōppur-ṭṭaiyar.	5th year	Do.	

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the same walls	Pallava	Sakalabhuvanachakravartin Kopperuñ- jīṅgaḍeva.	5th year, Aḍi	Griṇtha and Tamil.	Records the gift of taxes except kavallipṛaṇ on all the lands in Aṭṭar for the worship of the god.
287	On the west wall of the same temple	Chōla	Tribhuvanachakravartin Rajarajadeva ..	2[5]th "	Tamil.	Stones broken in the middle. Registers a gift of two palāṅkaṣu by a private individual for maintaining a lamp.
288	On the same wall	Do.	Do.	2[9]th "	Do.	Gift of 1 māḍai by a private individual for burning a twilight lamp.
289	Do.	Do.	Do.	21st "	Do.	Registers a gift of 1 māḍai for maintaining a twilight lamp put up in the month of Aṇṇāsi in the shrine of the god Vinayaka-Pillayar set up by kulay Arula- ḥoṇ Periyappan. Provision is also made for supplying oil in the month of Kārttiṇai.
290	On the west and south walls of the same temple.	.....	.....	....	Do.	Registers the order of M.ḍhūmantakap-Pottappicholōḷai which was executed by the residents of Aṇṇar alias Rajarajamallu directing the grant of 2 velli of land, free of taxes, to the temple of Valittunaiyappanāṅgarum-Uḍai- yar of Aṇṇar. The record is signed by Gaṇḍagopāla. Refers to the 28th year, probably of Rajaraja III.
291	On the south wall of the same temple.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	25th year	Do.	Registers a gift of 3 twilight lamps to the temple of Uḍaiyar Tirumattisuram-udaiya-Nayanar in Aṇṇar alias Rajarajamallu in Aṇṇu-nadu, a sub-division of Uṇṇu- kaṭṭu-kōṭṭam.
292	On the same wall	Do.	Tribhuvanachakravartin Vira-jadeva, 'who was pleased to per- form the anointment of heroes and the anointment of victors.	34th "	Do.	Registers a gift of 1 kaṇṇu of gold by a certain indivi- dual for a twilight lamp to the god Uḍaiyar Tirumalliri- Uḍaiyar in the same village.
293	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	28th "	Do.	Gift of 2 twilight lamps by a private individual.
294	Do.	Pandya	Tribhuvanachakravartin Maṇavarnan alias Tribhuvanachakravar- tin Vira-jāṇḍadeva.	12th "	Do.	Registers a gift of 1 cow and calves by a private indivi- dual for burning 1½ lamps from the month of Puraṭṭāsi of this year in the temple of Uḍaiyar Tirumattisuram- udaiya Nayanar in Aṇṇar alias Rajarajamallu in Aṇṇu- nadu.
295	Do.	Chōla	Tribhuvanachakravartin Chōlāḍeva.	5th "	Do.	Registers a gift of 2 palāṅkaṣu by Puḍupakkilāy Nāḍan of Uḍaiyar in Kaḷattur-kōṭṭam for maintaining a twilight lamp from the interest thereon, in the temple of Aḷaḍai- yar Tirumattisuram-Uḍaiyar at Aṇṇu.
296	Do.	Do.	Tribhuvanachakravartin Chōlāḍeva.	Do.	Do.	Unfinished. Registers a gift of lamp to the same temple by a dance girl belonging to the temple of Iṇṇuvattāṅgam- Uḍaiyar at Tiruvadigai.
297	Do.	Do.	Tribhuvanachakravartin Chōlāḍeva.	Do.	Do.	Gift of 3 cows and 1 calf for a lamp by a native of Kaḷattur in Kaḷattur-kōṭṭam.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
298	On the east wall of the same temple	Vijayana-gara.	Vira Sayana-Udayar	10th year ..	Tamil ..	Unfinished. Seems to record that a gift of land free of taxes was resumed by the authorities and taxes were assessed thereon and that as the tenants could not pay them, a meeting of Kakkōlas and Kakkōl-mudali was convened.
299	On the same wall .. ..	....	....	11th year ..	Do. ..	Fragment. Seems to register a settlement by the trustees, Mahāśvaras and Kakkōl-mudalis in Agrar regarding certain privileges in the temple.
300	On the west wall of the Kalyana-Varada-Perumal temple in the same village.	....	Alhuv-Truk-kajatti Gandagōpaladēva.	3rd ..	Do. ..	Registers a gift of 1 Nelloi-madai for a twilight lamp to the temple of Tiruvargattu-Embaraman by Thukkael-chabai-Udayar Tālvakkalāndam, the headman of Man-bakkam in Arur alias Rājajamallu.
301	On the west and south walls of the same temple.	....	....	26th ..	Do. ..	Incomplete. Registers the order of Madhavantakapa-Pottap-pichcholan which was executed by the residents of Arur alias Rājajamallu remitting certain taxes on 8 veli of land in favour of Mappalgal. Also mentions certain arrangements regarding the taxes on 5 veli of land given as bhāttavritti.
302	On the south wall of the Varada-rāja-Perumal temple, at Arasarkoyil, Madhurantakam taluk, same district.	....	Sakalalokachakravartin Sambuvārāya.	14th year, Simha, ba., dvadasī, Friday, Pūshya.	Do. ..	Registers a gift of land, free of taxes, in Tiruvuppi Arasarkōil for worship and repairs to the temple of Tiruvaiśān-Embaraman in Pattur, the northern hamlet of Madhurantakachaturvedimangalam, an independent village in Jayangondasolamandalam.
303	On the same wall	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadēva.	9th year, Mina, su., tithiya, Wednesday, Kōvati.	Do. ..	Registers a gift of land by purchase for 10 panam to the same temple, by Anayir alias Adiyarādēva, younger brother of Vanavadarayar.
304	On the north, west and south walls of the same temple.	Chōla	Tribhuvanachakravartin Rājarajadēva ..	21st year, Simha, su., Monday, Hasta.	Do. ..	Registers a sale of land to the temple by certain individuals for 12 pudumādai.
305	On the north and west walls of the same temple.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadēva.	15th year, Simha, ba., Saturday, Rohini.	Do. ..	Registers the sale of land belonging to Kōchēśi Kkadavar alias Mottarama-Elattan to the temple of Tiruvaiśān-Nayappar at Pattur for 27 panam by the assembly of Pattur, in lieu of certain dues on certain other lands owned by him.
306	On the north wall of the same temple.	Chōla	Rājarajadēva	26th year ..	Do. ..	Registers the gift of 3 cows and calves for a twilight lamp to the god Tiruvaiśān-Embaraman by a certain private individual.
307	On a slab set up near the Arjunāya temple in the same village.	....	....	Bhaya, Karttigai, 30, su., dvadasī, Tuesday, Aśvini, Amavasiddha-yōga.	Do. ..	Registers that the officer Vadmalayar conveyed for the merit of Maṅgasayya, the karamkkan of Kishnadēva-Maharaya, an order exempting the tenants colonising Arasarkōil from all taxes for one year and fixing the rates of certain taxes leviable from the following year.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On the west wall of the central shrine in the Trivikrama-Perumal temple at Tiruk-koyilur , same taluk, South Arcot district.	Saluva ..	Saluvadeva Narasinga-Maharaya ..	Śaka 1147, Karkkaka, ba., chaturthi, Sunday, Uttirattadi.	Tamil ..	Records gift, by the residents of Tirukkōvalūr, of certain lands on certain portions of the bank of the river Pennai to the god Tiruvīdākaḷi-Nayanaṛ of Tirukkōvalūr alias Madhurantaka-chaturvedinagadam, a village in Tirumangappadi-nadu on the southern bank of the Pennai in Korukkai-kurram, a division of Maladu alias Jannanthal-valanadu.
309	On the belt of the verandah round the same shrine.	Chola ..	Tribhuvanachakravartin Rājaraḷadeva ..	6th year ..	Do. ..	Records gift of land by Vanakovaraḷayan for 7 perpetual lamps to be burnt in the temple.
310	On the north wall of the second prakara of the same temple.	Do. ..	Do. ..	2nd „ ..	Do. ..	Records gift of money by a private individual of Nal-vayalāṅṅi-nadu in Irūṅṅolappadi for tearing a flower-garden and for supplying flowers daily to the god in Vinakkaṭa-Vinagar in the third prakara of the Tiruvīdākaḷi-Euherman temple at Tirukkōvalūr in Korukkai-kurram of Maladu in Rājaraḷa-valanadu.
311	On the same wall	Do. ..	Tribhuvanachakravartin Rājadhiraḷadeva ..	7th year, Kanni, 25, Thursday, Svati.	Do. ..	Records the purchase from the village assembly of 3 veli and 3 ma of land and its gift as a tax-free devadāna by Malayanaṁ Periya-Udayan brahman alias Rājaraḷach-Chēdiyaṛayan of Kithyū for daily offerings to the god Tiruvīdākaḷi-Euherman at Tirukkōvalūr alias Madhurantaka-chaturvedinagadam in Korukkai-kurram, a subdivision of Maladu, in Rājaraḷa-valanadu. Attinallon Sakkappaṛamaḷ alias Rājagambhārach-Chēdiyaṛayan is also mentioned.
312	Do.	Vijayanagara ..	Vijayaprāṭha Sudasiva-Maharaya, 'who incited the elephant hunt.'	Śaka 1474, Paridāpi, Tula, śu., dvadasā, Saturday, Revati.	Do. ..	Records that Śuappa-Nayaka, son of Pottappa-Nayaka, who bears the title 'Maniḡaṅṅavaraḷadāsvara,' and who belonged to the Kaṣyapa gotra, made a gift of wet and dry lands for offerings and festivals to the god Aḷvagal-Nayanaṛ at Tirukkōvalūr on the southern bank of the Pennai in Tiruvadi-śrmaḷ, a subdivision of Tirumangappadi-valanadu, which was itself a portion of Valudimappadi-śrmaḷi (i.e. chavadi, in Korukkai-kurram, a district of Maladu alias Jannanthal-valanadu. It is also recorded that a number of villages and lands which already belonged to the temple and had been assessed were lying uncultivated and that they were now made tax-free by Euhermanāḷi-ḷiyaṛ. Services named after Aḷiya-Ramarayaṛ, Śuappa-Nayakaṛ and Krishnanaṁ-Nayakaṛ are also referred to. Tirukkōvalūr is called the sacred place of the first three Aḷvars (undalāḷvar)
313	Do. .. ..	....	....	Śaka 1489, Prahhava, Viśeṣika, śu., paurnimā, Sunday, Rohiṇi.	Do. ..	Records the lease, free of taxes, of the village Pattūr belonging to the temple, to Timmayyaṛ-annagaḷ, the agent of Śuappa-Nayakaṛ for 100 poḷi per annum to be paid into the temple treasury.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
314	On the same wall .. ..	....	....	Saka 1189, Prabhava, Vriśchika, śu., pañchami, Sunday, Rohini. 3rd year	Tamil	Records gift of certain garden-lands by the individual mentioned in No. 313 above, for the expenses connected with the Vaigasi-festival of the god.
315	Do.	Chōla	Tribbhuvana-chakravartin Chōlādēva.	.. ..	Do.	Records gift of 633 kuli of land by purchase from the assembly of Tirukkovalur alias Madhurantakachaturvedinangalam in Kurukkal-kurugan, a subdivision of Maladu alias Janu artha-valanadu by Vanniya Malayaman for the maintenance of Tiruvarangattamandai of Mungikkudi for cultivating a flower garden called Kakattukkandan presented by him in accordance with the orders of Rajaraja-Chōdiyanar.
316	Do.	Pallava	Sakalabhuvana-chakravartin Kopperuñ-jingadēva.	19th year, Dhanu, śu., pañchami, Monday, Avittam.	Do.	Records gift of 32 cows and 1 bull by Avaniakappirandan Kopperuñ-jingadēva for buying a perpetual lamp in the temple of Tiruvithalka-Nayanar at Tirukkovalur in Kurukkal-kurugan, a subdivision of Maladu alias Janu artha-valanadu
317	Do.	Do.	Do.	13th year, Makart śu., pañchami, Monday, Śravaṇa. 2nd year	Do.	Records gift of 16 cows by the son of a dancing girl of the temple for the daily ghee-offering to the god. Mentions the liquid measure Uḷagal-anda-nali.
318	Do.	Chōla	Tribbhuvana-chakravartin Rajarajadēva .. ..	.. ..	Do.	Records a tax-free gift of land on the Uttarayana (northern solstice) day by Malayaman Irayiman alias Rajaraja-Chōdiyanan of Kiliyur for lighting four perpetual lamps in the temple for the merit of his father and himself.
319	Do.	Vijayanagara	Kṛishnadēva-Maharaya	Saka 1443, Vriśha, Kartikai, 8	Do.	Incomplete. Records gift to the temple by Maṅgarajayan of certain grazing taxes leviable from the manadis (shepherds) living within the limits of the temple villages as per orders of the king.
320	Do.	Pallava	Sakalabhuvana-chakravartin Kopperuñ-jingadēva.	17th year, Makara, śu., akadaśi, Friday, Kartikai.	Po.	Records gift of 2,800 kaṣu by a lady of Nenmeli alias Aladamahadevi-chaturvedinangalam on the southern bank of the Pennai in Kurukkal-kurugan, for providing offerings to the god of Tirukkovalur on the Uttarayana-festival every year, from the interest thereof.
321	Do.	Vijayanagara	Kṛishnadēva-Maharaya	Saka 1443, Vriśha, Kartikai, 4.	Do.	Registers that the committee in charge of the treasury of the Tiruvithalka-Nayanar temple made a sale for 20 pan of three temple villages to a certain Suryanarayana-setti belonging to the Tiruvannamallur (Tōpala 804) community residing in Kāñchapuram in Tondaimandalam. The same individual had to pay into the temple treasury 37 pan every year.
322	Do.	Chōla	Tribbhuvana-chakravartin Rajadhirajadēva.	5th year	Do.	Records a tax-free gift of two veli of land by purchase from the assembly of Tirukkovalur by Malayaman Attumalai Sokkapperrumal alias Rajagambhara-Chōdiyanan of Kiliyur to the temple of Tiruvithalka-Nayanar at Tirukkovalur alias Madhurantakachaturvedinangalam.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	Pallava ..	Sakalabhojanachakravartin Avanishlap- phindan alias Koppernājinādeva.	6th year, Makara, śu., prebhama, Sunday, U ti- rādām.	Tamil ..	Records gift of 6 cows by certain individuals of Mālip- paṇṇipakkam of Uḷiyaru-nadu, a subdivision of Mālip- Tirumūlappādi, for burning a twilight lamp in the temple. Mentions the measure Ulagalandan-nālī.
324	On the west wall of the same prā- kara.	..	Tribhuvanaśobachakravartin Kōṇṇimēl- koppāṇ.	7th year, Ādi ..	Do. ..	Records gift of a village by 'Tirumūlajelānirpāṇ' alias Māliavarayar of Nāḷakkapachōhi in Sēvīrakkai Sēmbō- nādū, a district of Pāṇḍi-mandalam, as house-sites to 25 brahmins of Virapāṇḍya-chaturvēdimangalam named after the king and of 2 mā of wet land each, free of taxes, for the welfare of the king.
325	On the same wall .. .	Vijayanagara ..	Kṛṣṇadeva Mahārāja	Śaka 1444, Chitra- bhānu, Aṣṭāśī, 24.	Do. ..	Registers the sale, with all the rights of proprietorship, for 10 poṇ and the subsequent perpetual lease for an annual rental of 8 poṇ to be paid into the treasury of Tiruvaiṇkai-Nayāṇar of Tuṅṅkōvalur, of the temple village Kūṇṇattūr in Sīringūr-paṇṇu to Vadiya-ḷḷḷai, of the Gōpala-seṭṭi community, residing in Atkondanallūr in Sīringūr-paṇṇu, on the southern bank of the Peṇnai.
326	Do. .. ..	..	....	Pingala, Paṇṇuṇi, 1[2].	Do. ..	Records gift of a lamp by Pāṇḍarāṅgideṇai, son of Karaṇa- kāṇṇayana-Uḍaiyai of the Śrīvatsa-gotra, to the god Tiruvaiṇkai-Nayāṇar and the goddess Tūṅṅavālur- Nāḷēṇiyār.
327	Do.	Chōḷa ..	Tribhuvanaśobachakravartin Chōḷadeva.	32nd year	Do. ..	Records the recovery of 10 cows by the temple-committee from Arattūṇṅkittāḍai, a Sri-Vaishnava brahmin of Tuṅṅkovūr, in accordance with an old entry in the temple accounts of a gift of an equal number of cows by Pīṇḍigaiṇṇu to the donor's grandfather for providing cunds for feeding certain brahmins in the Arattū- mikkittāḍai-tūmalai-guṇaṭṭa.
328	Do. .. ..	..	Tribhuvanaśobachakravartin Kōṇṇimēl- koppāṇ.	....	Do. ..	Records the tax-free gift of the village of Ariyūr in Kāṭṭap-paṇṇu on the southern bank of the Peṇnai in Tirukkovalūr -paṇṇu in Naduvil-maṇḍalam for the expenses connected with the offerings to, and the worship of, the images of the god Tiruvaiṇkai-Ayāṇ, at the service called Sundara-Pāṇḍya-sandi and that of Ellāṇṭalaiyāṇa-Peṇṇai which was set up in the temple by Sundara-Pāṇḍyadevar in the name of his elder brother (unpāṇi). Mentions Vikrama-Pāṇḍyanallār as one of the boundaries of the village.
329	Do. .. ..	..	Tribhuvanaśobachakravartin Kōṇṇimēl- koppāṇ.	....	Do. ..	Records the confirmation by the king of a tax-free gift of land previously made by Sundara-Pāṇḍyadeva to certain brahmins of the village Kūḍamurūtṭi alias Rasaṅṅirakāsasa-chaturvēdimangalam for the recitation of the Vedas by three persons daily, in front of the image of Ellāṇṭalaiyāṇa-Peṇṇai set up by Sundara- Pāṇḍyadeva in his name in the temple at Tirukkovalūr and for special worship to the god Tiruvaiṇkai-Ayāṇ, on the day of his asterism.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	Immadi Narasa-Nayaka, son of Narasimha-Maharaya.	Śaka 1427, Krodhama, Kumbha, dvadasi, Thursday, Pūṇam.	Tamil	Registers that certain lands in the three banks out of twelve banks in the village (Tirukkovaḥur) were sold at a loss to the temple of Tiruvidekalī Nayanaṇṇar by the tenants owing to their inability to pay the taxes and that when Immadi Narasa-Nayaka visited the temple on a dvadasi day he made these lands tax-free and ordered the profits thereon to be utilized for offerings and worship to the god on certain days every month. Immadi Narasa-Nayaka and Viraratasayya-Pallavarayan are mentioned as the king's secretaries to whom the above oral orders were given.
331	Do. .. ..	....	Tribhuvanachakravartin Kōṇṇirūmāikōṇḍaṇ.	3rd year and 103rd day.	Do.	Mentions that the king exempted the payment of taxes on the 18 ma of land which was granted for offerings and worship to the image of Nachechivar Nayakacēviyar, which was set up in the temple by Tirumohēsar-diyar in the name of Anumanthan-Pallavarayan.
332	Do.	Chōla	Tribhuvanachakravartin, Rajarajadeva ..	3rd year	Do	Records the gift of 400 kuli of land free from taxes by Chodiyaraya-Vijayakudrayan to the god Tiruvidekalī-Kūṇṇirūmāi for burning a perpetual lamp in the temple.
333	Do.	Vijayanagara	Krishnadeva-Maharaya	Śaka 1444, Vriṣha, Aṇi, 7.	Do.	Registers the sale for 10 pon and subsequent perpetual lease for 6 pon per annum of the lands in Sitaipadaram, a temple village in Sīṅgaṇṇāḍi-pattu on the northern bank of the Pennai to the individual mentioned in No. 321 above.
334	Do. .. ..	..	Tribhuvanachakravartin Kōṇṇirūmāikōṇḍaṇ.	....	Do.	Immoṇṇṇē. Records the tax-free gift of Sēṇḍedāṇṇekollai alias Vikramapadya-kallai, a village in Teṅkai Katṭupattu in Tirukkovaḥur-pattu, for the expenses connected with the service Vikramapadya-sandi, called after the king and for offerings and worship to the god on the day of the king's asterism and during the monthly festival.
335	Do.	Vijayanagara	Vira Bhupatiraya	Śaka 1397, Manuatha, Maku, su., daṣami, Friday, Kōṇṇi.	Do.	Records the gift free from taxes for the health of the king of the village of Kinkuppidi on the northern bank of the Pennai in Tirukkovaḥur-pattu by Mahapradhani Appadatta-Udayan for the midnight offerings of the god Tiruvidekalī-Nayanaṇṇar to be called Udaya-sandi after the king.
336	Do. .. ..	..	....	Vibhava, Aṇi, 10.	Do.	Records an order of Manikka-Nayanaṇṇar to the temple accountant consolidating the gifts of land for the maintenance of 24 perpetual lamps in the temple of Tiruvidekalī-Nayanaṇṇar.
337	On the south wall of the same prakāra.	Chōla	Tribhuvanachakravartin Rajadhirajadeva.	9th year	Do.	Built in. Records gift of 15 kaṣu by a private individual for a twilight oil-lamp to be burnt in the temple.
338	On the same wall	Do.	Tribhuvanachakravartin Rajarajadeva ..	19th year	Do.	Records a tax-free gift of three-quarter veli of land by purchase from the village assembly by the individual mentioned in No. 318 above, for tarring a garden called Sīṅgaṇṇāḍi-tirumanthavaram for growing flowers and coconut palms thereon, to the god Tiruvidekalī-Kūṇṇirūmāi, and a further gift of land for the maintenance of two gardeners required for this purpose.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
339	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	14th year	Tamil	Records that a brahman lady of Mudigondasola-chaturvedi-mangalam, a brahman village in Vanagoppadi, paid 60 kasa for reclaiming 315 kuli out of the 100 kuli of unseizable waste land belonging to the temple and handed it back to the temple with the stipulation that out of the income from this land, provision must be made for the bath and offerings of the god and goddess on the dvadas day in the month of Margali every year. Venpaikkottan-tadai is mentioned as a land-measure
340	Do.	Do. ..	Tribhuvanaachakravartin Rajadhirajadeva ; Tribhuvanaachakravartin Kongerimatkondan.	10th year, Simhasana, prathamam, Monday, Puram.	Do.	Records that, in response to the request of Rajaraja-Chodiyarayan, the king made through Pallavarayan, a tax-free gift of 21 veli of dry land in Tirakkovalar and Kinnir to supplement the previous donation made for offerings and daily worship to the god Tiruvitaikali-Alvar. Records
341	Do	Do. ..	Parakesarivarmam alias Tribhuvanaachakravartin Kulottunga-Choladeva.	5th year, Karkataka, sa., trithya, Monday, Nakha	Do.	Begins with the introduction 'Karasadu', etc. Records that Rajaraja-Chodiyarayan and Rajaraja-Kovalarayan purchased one veli of waste land from the village assembly, reclaimed it for cultivation and made a gift of it to the temple for the expenses of feeding the Sri-Vaishnavas who come to worship the god on the two festival days in the Chittiramei-maitha in the temple and on certain other festival days.
342	Do.	Do. ..	Rajarajadeva	[1]3th year ..	Do.	Records that Rajandrasola-Perugal in Janyan and Rajendra-sola-Panchalarayan of Pongur in Tirumunaiappadi bought 1,000 kuli of dry land from the village assembly and presented it for rearing a garden called Satrugandai-tirunandavaiyam for growing flowers and coconuts for the use of the god Tiruvitaikali-Bhaheruman and that he also made a further gift of 256 kuli for the maintenance of the gardeners required for the purpose.
343	Do.	Do. ..	Tribhuvanaachakravartin Rajadhirajadeva	8th year, Masi 26, Monday, Puram.	Do.	Records that a lady of Singalva-nadu made a gift of 7 kalafju of gold to the assembly of Chandrasola-chaturvedi-mangalam, for conducting the festivals in Appasi and Vadesi and for the (daily) recitation of the Tiruvaymoli and for offerings to the god, and that the assembly set apart a portion of the temple lands for this purpose and utilized the money for completing the repairs of the southern prakara wall of the temple.
344	On the south wall of the same prakara.	Do. ..	Tribhuvanaachakravartin Kulottunga-Choladeva, 'who was pleased to take Madura (Madurai) and the crowned head of the Pandya.'	24th year	Do.	Incomplete. Seems to record a gift of land by Pagalur-devan alias Tirujitanasambandavelai, the headman of Kapaliyur, for providing offerings to the god Tiruvitaikali-Emberuman at Tirukkovalar alias Madhuranakachaturvedi-mangalam in Kupukkal-kurram of Maladu in Rajarajavajansadu on four specified days.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
345	On the same wall	Chola ..	Tribhuvanachakravartin Chohdōva.	5th year	Tamil ..	Records gift of 1 voli of land in Somaśi-Kirannu by Malayaman Kannan Mahayan Chōdiyarayan alias Muḍigondaśōla Malayakalarayan of Kiliyūr in Rājaraḷa valanādu, for constructing in stone the Tiruppa-mandapam and Tirukkakkall of the temple.
346	Do.	Do. ..	Do.	19th year	Do. ..	Records gift of paddy by the Vaishnavas and the other temple servants of Tiruvudakali-En-Peruman from their respective incomes from the temple for offerings and garlands to Aḷagiyamanavali-Perumal and for the maintenance of a garden for a flower-garden for the temple. Damaged at the end. Seems to record an additional gift of 1,000 kuli of land for the maintenance of the Kakkolas who owned already 2,000 kuli of land which had to be forfeited on account of certain changes in the festivals of the temple. The same 2,000 kuli of land was given over to them with this addition of 1,000 kuli.
347	Do.	Do. ..	Do.	Vibhava, Aṇi 10 ..	Do. ..	Begins with the introduction "Varguḷavar", etc. Records that the temple priests (vaikhanasa) who took from a resident of Karanbaḷgalur alias Suṅguntavirtia-śōla-chaturvedinadalam in Paṅgola-nadu, a district of Jayangondaśōla-maṇḍalam, 17 kasti in the 18th year of Kulōttuṅga-Chohdōva, for buying 1,000 kuli of land for the maintenance of two gardeners for the flower-garden of the temple, were unable to do so and that now they allotted certain other temple lands for this purpose and arranged for the daily supply of flowers and garlands to the god during the three services (sandha).
349	On the same wall	Do. ..	Do.	16th year, Mura, śu., prathamā, Revathi.	Do. ..	Lost in the middle. Begins with the introduction "Varguḷavar", etc. Records that Appattan alias Peridugagan of Madalambāli in Paṇḍala-nadu made a gift of one voli of land by purchase for feeding the Śrī-Vaishnavas of the Tirunallāsi-Ālvār-tirumaligai maṭha attached to the temple of Tiruvudakali-Ālvār and authorized the brahmins of the village assembly to supervise the charity. Vikramaśōla Chōdiyarayan exempted this land from payment of the taxes due to him.
350	On the south wall of the Rāma-svamin temple in the second prakāra.	..	....	Dundubhi	Grantha and Tamil,	States that, while the god together with his consort was seated on the throne called Nalukavi-Perumal under the Saṅgopuṇi pearl-canopy in the Rāmanāḷa-maṇḍapa after the sacred bath in the month of Aḷi, certain Śrī-Vaishnavas devotees made a gift to a lady devotee of half of the produce in paddy and other dues from certain land belonging to them in Viratungapura-payra.
351	On the base of the north wall of the maṇḍapa in front of the central shrine.	Vijayanagara	Kunrapuṇ-Uḍiyat	Śaka 1284, Śubh-kṛit, Dhana, śu., dvitiya, Monday, Śravaṇa.	Tamil ..	Records a tax-free gift, for the pacification of the king's indisposition, of 4 ma of land to Devaṛaḷa-Blattā, a temple priest, for worshipping the god.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
372	On the same wall	Saluva ..	Narasīṅgeyyadeva-Mahaarasa ..	Vikrīti, Aśvīja, Śukla, 13, Monday.	Kanarese ..	Records the grant of the taxes collected from the villages Salyabharana-nallur and Sunnavuru, by Avasaram Appamarasa, for offerings to the god during the early morning service and for conducting the ear festival in the month of Tai. Records also gift of some land to the person who conducts the worship.
373	On the south wall of the same maṇḍapa.	Vijayanagara.	Kampana-Udayar, son of Vira-Bokkanna-Udayar.	Śaka 1292, Sadharana, Tula, 14, Monday, [Maṭṭha].	Tamil ..	Records the sale of the village of Śatippattin, a hamlet of Siru-Tribhuvanadevi by two individuals of Tribhuvanadevi in Kilai-Aliakattup-pattu, a sub-division of Vēsalippaḷi to Maṇḍupali Sundamallakannan Kalingarayar vālinatha of Javarathanallur alias Manalapuram in Ammānādu, a sub-division of Ammā-kōttam, a district of Jayuṅgondeśola mandalam, for the sum of 250 Vira-champai-guligai.
374	On the same wall	Do.	Do.	Sadharana, Tai, 5.	Kanarese ..	Records the tax-free gift of the village of Śatippattin alias Nyayapattinallur in Kilai-Aliakattup-pattu for the expenses connected with the offerings and worship of the god. This gift took place three months after the sale mentioned in No. 373 above.
375	Do.	Do.	Do.	Sadharana, Tai, 5, trayodaśi, Tuesday, Aṣṭadāśa, Śaka 1458, Durgamuki, Aṣṭi, 10.	Tamil ..	The god is called here Mudahvara.
376	Do.	Do.	Do.	Do.	Do. ..	Records the gift of 2 ma of wet and one ma of dry land and a house-site in the Brahman street within the fort, to Viravalli Devaraja-Bhattar Kāśināthar Kuṇṇayyaḷi alias Uḍḍandavēlayuḍi-Bhārati of the Kaundinya-gotra and Aṣṭatamba-sūtra, a resident of Maḷi akkulakā-ohēri, in Uṭṭaramēṇṇar alias Kājondraśola-chaturvedinimangalam, an independent village in Kāliyūr-kōttam, a district of Tondai-mandalam, for composing a (kalambagam) poem in praise of the god Viraṅgaṇa-udaiya-Tambiraṇar of Tiruvadigai.
377	On the base of the east wall of the same maṇḍapa behind the Vinayaka shrine in the same temple.	..	Tribhuvanachakravartin Koṇḍaḷi.	5th year	Do. ..	Built in. Records the gift of taxes on certain lands for the expenses of the service called Rajakannayan-ṣandi, instituted by the king in his name, for certain festivals and for worship and offerings to the god on the day of his asterism.
378	On the same base behind the Subrahmanya shrine in the same temple.	Vijayanagara	Mahamandalesvara Maharaja.	.. .. Vaigasi 12.	Do. ..	Built in. Mentions Krishnappa-Nayakarayan agent of the king and Rayasaṇa Tirumalayyan.
379	On the north wall of the kitchen in the same temple.	Pandya ..	Śrībhuvanachakravartin Śrīvalladeva.	33rd year, Śukla, di, Prathama, Friday	Do. ..	Built into the store-room. Records the tax-free gift of some lands in Ettappāḷi by Malayaparamal Tondaimaṇi the son of Nallayaparamal Tondaimaṇar of Tyāgavalli in Kājondraśola-vaṇadu for worship and offerings to the god Udayar Padikadutaruṣuraṇ-Udayar, consecrated in the temple at Tiruvadigai by the donor's brother.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the west wall of the same kitchen.	Chōla	Rajakesarivarman alias Kulōttunga-Chōladēva.	4 [5]th year	Tamil	Lost in the beginning. Begins with the introduction, "உபேரதேவன்" etc. Records gift of 2,000 kuli of land, by purchase, by Ariyan Marudamāṭṭikam, the headman of Arumbakkam, in Manni-nādu, in Jayan-gōdasōla-madalam for rearing a flower garden called Parudimāṭṭikam-annadevanam to the god Tiruvirattayan-Udayar at Adhirāṇ-maṅgalyapuram in Āṇṇur-nādu, a sub-division of Tirumūṇaiyāl, a district of Gaṅgaikōṭṭasōla-madalam and also for the maintenance of two gardeners and a water-car for it. Built into the store-room. Begins with the introduction, "உபேரதேவன்" etc. Records gift of 61 perpetual lamps to the temple by Arasānāyaman Pillaimoṅgaṇ alias Jannatha-Kaṇṇabiyarayan of Kattukkudi.
381	On the same wall	Do	Parakesarivarman alias Tribhuvana-chakravartin Kulō . . .	. . . 14th day, Sunday, Ravati.	Do. . .	Built into the store-room. Begins with the introduction, "உபேரதேவன்" etc. Records that the citizens of Adhirāṇ-maṅgalyapuram converted into wet about 4,800 kuli of dry land belonging to Madhurantakadevaṇ Poṇṇabalaṅkattai, the headman of Arumbakkam and made a gift of it for the feeding expenses of the Tiru-navukkaraisādōva-mūṭha attached to the temple.
382	Do	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladēva.	48th year . .	Do . .	Built in by a brick wall at its right end. Begins with the introduction "உபேரதேவன்" etc. Records gift of 192 sheep by . . . sōla-Talakkol for burning two perpetual lamps in the temple.
383	Do.	Do.	Do.	43rd " . .	Do. . .	Records gift of 3,000 kuli of land by Sambavaraya for providing sandal-paste (umelchandu) to the goddess Chāṇṇṇi-Nācheṇiyar set up in the temple of Tiruvirattayan-udaiya-Nāyaṇār at Adhirāṇ-maṅgalyapuram alias Tiruvadiṇai.
384	Inside the Apper shrine in the south prakāra of the same temple.	....	Sambavaraya . . . .	....	Do. . .	Begins with the introduction, "உபேரதேவன்" etc. Records gift of 96 sheep by Vikramasōḷai Kakkā-Nayakan alias Kanakavai of Konur in Payyur-kurram, a sub-division of Tāpāra-vaṇaṇṇu for burning a perpetual lamp in the temple.
385	On the same wall	Chōla	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladēva.	38th year . .	Do. . .	One stone missing. Records gift of 32 cows and 1 bull by Gaṅgadaraiyan Tiruvai alias Kaṇṇigirayan of Ilaiyāngudi, a sāmanta-madali of Udayar Kāṇṇavaiyār, for the sacred milk-bath of the god
386	On the south wall of the first prakāra	Do.	Kulōttunga-Chōladēva	10th " . .	Do. . .	Incomplete. Records gift of 32 cows, 1 bull and a lamp-stand by Subṇṇi Annaiyappan . . . Vikramasōḷai-Sambavaraiyār for burning a perpetual lamp in the temple.
387	On the same wall	Do.	Do.	1* " . .	Do. . .	Stones missing. Stones to record gift of a perpetual lamp to the temple.
388	Do.	Pallava	Sakalabhuvana-chakravartin Kōpperu[ṇ- . . . jingadōva].	. . . 18.	Do. . .	

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the wall of the south verandah in the same prakāra; inside the old Vāmana-mandapa.	Chōla	Rajakōśarivarman Tribhuvanaśakravartin Rajadhirājadeva.	[16th] year, Vriśākha, 20 th day, Thursday, Śravana.	Tamil ..	Begins with the introduction, "அடல் சேஷம்," etc. Gives an inventory of the gold jewels and silver articles belonging to the temple.
390	On the same wall .. ..	....	....	...	Do ..	Gives the details of the precious stones in and the weights of the several ornaments presented by Kudal Atāṣan Kadavarayan to the temple at Tiravadiṅga.
391	On the same wall to the west of the same mandapa.	Chōla	Tribhuvanaśakravartin Kulōttunga-Chōladeva.	8th year, Tula, Tuesday, Śruti [śruti].	Do. ..	Built in at the end. Gives the details of the precious stones in and the weight of one jewelled necklace presented by Kudal Atāṣanayanman alias Alappiṇṇan Kadavarayan to the god Tiruvicāṇṇan-Pāṇaiyar.
392	On a pillar in the south verandah of the same prakāra.	Do.	Rajakōśarivarman alias Udayar Tribhuvanaśakravartin Rajadhirājadeva.	18th year ..	Do.	Begins with the introduction, "பெருமான் சேஷம்," etc. Records gift of 96 sheep by two private individuals for burning a perpetual lamp in the temple. Tirumunipadai is here mentioned as a district of Rajendraśālanadānu.
393	On the same pillar	Do.	Parakōśarivarman alias Rajōndra-Chōladeva.	4th ..	Do ..	Records gift of 90 sheep by an individual belonging to the community called Jāmadhatṭerṇja-valungu-velakkaṇai of Tanjāva-nadu for a perpetual lamp in the temple. Tirumunipadai is mentioned as a district of Jayangōndra-sōḷa-mandalam.
394	On another pillar in the same place.	Do.	Do.	7th ..	Do. ..	Begins with the introduction, "பெருமான் சேஷம்," etc. Records gift of 90 sheep by a captain of the king's own regiment of archers called Rajakum-pattērṇja-villigal for a perpetual lamp in the temple.
395	Do.	Do.	Do.	8th ..	Do ..	Begins with the introduction, "பெருமான் சேஷம்," etc. Records gift of paddy by Śāḍevan, a resident of Ariyalur for offerings to the image of Giripadmadapiar, set up by him in the temple of Tiruvattiṇṇam-udaya-Mahādeva.
396	Do.	Do.	Do.	Do. "	Do. ..	Begins with the introduction, "பெருமான் சேஷம்," etc. Records gift of 90 sheep each, by three individuals for three perpetual lamps, one to be burnt before god Tiruvicāṇṇan-Pāṇaiyar and two before god Giripadmadapiar in the same temple.
397	Do.	Do.	Uttama-Chōla	11th "	Do. ..	Records the gift of 144 sheep by Muṇṇavan Vallavarayan of Pūṇjān-nadu for one and a half perpetual lamps to be burnt in the temple.
398	On the same pillar	Do.	Uttama-Chōladeva	14th "	Do. ..	Records gift of 16 sheep by Attāṇan Ayyārap alias Kāndatōl-Gōndarjayan of Pūṇṇam for burning a perpetual lamp in the Nakke-sāla mandapa, erected by him in the temple.
399	Do.	Do.	Rajakōśarivarman [alias] Rajadhirājadeva.	28th "	Do. ..	Much damaged. Seems to record a gift of 15 sheep for a lamp.

B.— Stone inscriptions copied in 1921—cont.

No.	Place of inscription	Dynasty.	King	Date.	Language and alphabet.	Remarks.
400	On another pillar in the same place.	Chōla ..	Parakāsarivarman alias Rājendra-Chōla-dēva.	9th year ..	Tamil ..	Begins with the introduction, “ <i>தேவதீபம்</i> ” etc. Records gift of 40 sheep by Kaikala Kanappariyadaraiyan of Kaikaldur for burning a perpetual lamp in the temple.
401	Do.	Do. ..	do.	9th “	Do. ..	Begins with the introduction “ <i>தேவதீபம்</i> ” etc. Records gift of 100 <i>laṅu</i> by Annalai Saṭṭan Ranaḍevi, a maid-servant (<i>pendatti</i>) of the royal household (<i>periyavēlam</i>) of Rājendra-Sōkadeva to the merchants (<i>nagarattar</i>) of Adiyaiyaneṇḍigalam, who promised to measure, as interest, 50 <i>kalam</i> of paddy to the temple of <i>Tiruviraṭṭaṅṅam-ādaiyā-Vaḷadeva</i> for offerings and worship to the god on the <i>Vīṭṭarayan</i> and <i>Dakṣiṇāyana</i> <i>saṁkrānti</i> days every year.
402	Do.	Do. ..	do.	5th “	Do. ..	Much damaged. Begins with the introduction, “ <i>தேவதீபம்</i> ” etc. Records gift of 150 sheep by four individuals for burning five perpetual lamps in the temple at <i>Tiruvadigai</i> .
403	On a pillar in the north verandah of the same prakāra.	....	....	....	Do. ..	In modern character. Fixes the taxes leviable from the weavers, <i>othu</i> and <i>abṅaiyār</i> , who were made to colonise in a street called <i>Tiruvayukkarasan-buvai</i> , which was newly formed after clearing the jungle to the north of a <i>Pūdarī</i> temple in the lands belonging to <i>Tiruviraṭṭaṅṅam</i> .
404	On the west wall of the <i>maṇḍapa</i> in front of the <i>Natarāja</i> shrine in the same temple.	Pāṇḍya ..	Jatavarman alias Sundara-Pāṇḍyadēva.	18th year, Kumbha, ba, saṭṭam, Saturday, <i>Mēṅga-āṭṭa</i> .	Do. ..	Records the gift by the residents of the villages of <i>Maṇḍipad</i> alias <i>Gāṅgaikondasole-peralam</i> and <i>Taṇṇappāṇḍalam</i> in <i>Vēḷḷipṇādi</i> , a town in <i>Kuṁṭakal</i> <i>vaṭai</i> <i>aṭṭu</i> , a sub-division of <i>Kuṇḍinaṭṭe-vaṭarada</i> , of one <i>uḷḷu</i> for every <i>uṇai</i> of salt sold in retail by them, this income being allotted for offerings to the god and repairs to the temple.
405	On the same wall	Do. ..	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year, Makara, sa., oḷatturdaśi, Sunday, <i>Hasta</i> .	Do. ..	Records a similar gift of salt to the temple for the same purpose by the salt-manufacturing villages of <i>Aṭṭumūr</i> alias <i>Jamattasole-peralam</i> , <i>Solun</i> alias <i>Anṇayyaḷola-peralam</i> , <i>ṭṭavaiyol</i> alias <i>ṭṭavudisole-peralam</i> , <i>Kōḍaṭṭu</i> alias <i>Rājūṭṭarayan-ṭṭealam</i> , <i>Tirumallur</i> alias <i>Kōḍaṭṭunkondasole-peralam</i> , <i>Vendāṅgaṇḍi</i> alias <i>ḷḷisid-molun-peralam</i> and <i>Sōṇakkadu</i> alias <i>ḷḷappiṇḍaṭṭi-peralam</i> .
406	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.	17th year, Mīna, sa., oḷatturthi, Saturday, <i>Rōhiṇī</i> .	Do. ..	Records gift of certain lands in the village of <i>Kūṭṭi-āṭṭumbakkam</i> , by purchase from <i>Vaḷaṭaraj</i> - <i>Vīṭṭarayan</i> , by <i>Maṇḍipṇāṭṭum-kūṭṭam</i> alias <i>ḷḷattarayan</i> , the headman of <i>Sōḷḷakalavḷḷi-nallur</i> in <i>ṭṭaṇṇaṭṭu</i> , a sub-division of <i>Rājaraṭṭe-vaṭam</i> for offering cooked <i>d</i> <i>uḷḷu</i> <i>baḷi</i> to the gods of the temple at <i>Tiruvadigai</i> .
407	On the inner wall of the second <i>gopura</i> of the same temple; right of entrance.	Do ..	Tribhuvanachakravartin Kōṇḍiṇṇamāḷkonḍaṭṭ Perumāl Parākrama-Pāṇḍyadēva.	2nd year, 132nd day.	Do. ..	Records the assignment of certain taxes for the maintenance of <i>Vīṭṭyadēva</i> , who was appointed as the chief guard (<i>perumbalikkavāḷ</i>) of the place.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
408	On the same wall	Saluva ..	Mahamapadasvara Maharaya.	Śaka 1400, Vilambi, ... 8th, paurnami, Friday, Chitturai.	Tamil ..	Mentions that Kandalakūṭar Aṇṇaḷṭṭa Nayāṭar, the agent of Iṣvara-Nayaka, the dalavaya of Mahamandala-svara Narasingayadeva-Mahatāja constructed a ear for the god Tivunnaṭṭaṇṇaṇṇa-Nayāṭar and instituted certain festivals, on behalf of his brother Iṭṭuttāp-perṇaṇṇa and made also a gift of lands in Tennampāṭṭu which was separated from Viṣaya-vaṇṇaḷṭṭam in Tūmūṇṇaṇṇa, for maintaining a nayan of Aḷṭṭaṣṭa Nayāṭar of Tiruvembaṇṇaḷṭṭu.
409	Do.	Pallava ..	Sakalabhuvanachakravartin Kopperuṇṇiṇ- gadeva.	2nd year	Do. ..	Records gift of 32 cows and a bull by Koramāṇṇa Palandiya- rāyaṇ of Palaiyūr alias Kapudra-sola-nallur in Palaiyūr- nāḍu, a subdivision of Tirukkalāṭṭa-kōṭṭam, a district of Jayāṇṇaḷṭṭa-vaṇṇaḷṭṭu for burning a perpetual lamp in the temple at Tiruvadigai.
410	Do. .. ..	.. ..	....	Śaka 1399, Ho- vilambi, Maigai, 10, Sunday, Śravaṇa, dvadasi	Do. ..	Records gift of 250 kuḷi of land measured by the Iṣvara- vibhāṇṇa-kol by Iṭṭuttā, perṇaṇṇa, the agent of Iṣvara- Nayaka for the supply of crushed rice to the god Pṇaṇṇa-Pillaiyār. Mentions also that a certain Vemai- perṇaṇṇa repaired the Mutta Nayāṭar (Vinayaka) shrine.
411	Do.	Vijayanagara ..	Sadasivadeva-Maharaya ..	Śaka 148[4], Dun- dubbi, Kartikai, 29, Saturday, tripitaya.	Do. ..	Records gift of 2,500 kuḷi of land by Kunarappa-Reddiyar, the agent of Śatapāṇa-Nayaka-āyāṇ for offerings and worship to the image of Kandasāmyāyā (Skaṇḍa) set up in the maṭhe called Kandasāmyāyā-maṭhe constructed by him as an endowment of Kanni ppa-Reddiyar.
412	On the wall of the same gōpura; left of entrance.	Do.	Acharyaṇṇa-Maharaya ..	Śaka 1455, Nandana, Avani, 7.	Do. ..	Records that the king exempted the two villages of Tiruvannur and Aṇṇipakkam, which were granted as devadāna by Rāṇḍaḷṭṭa-āyāṇ, from payment (to the state) of taxes amounting to 175 panam, and this amount was ordered to be utilised for worship and repairs in the temple.
413	On the base of the same wall ..	Tanjore Nayaka.	Chinnappa-Nayaka ..	Svabhāṇṇa, Tai, 30	Do. ..	States that the five classes of kammālar, blacksmiths, carpenters, goldsmiths, architects and brass-workers were exempted from certain taxes payable to the state, as they were unable to pay them when coerced and were prepared to emigrate elsewhere.
414	On both the inner walls of the same gōpura.	Pandya ..	Maravarman alias Tribhuvanachakravar- tin Śivaladeva.	33rd year, Kanni, 6th, prathamā, Friday, Husta.	Do. ..	Records the sale, with all rights of alienation by gift or sale, of the village of Iṭṭappāṇṇa, southern hamlet of Tiruvadigai, to Nayāṭar Maṇṇippanṇaḷṭṭa Vikrama- Pandiya-Pondanāṇṇa, son of Tayilumalla-Perṇaṇṇa Tondanāṇṇa of Panaiyūr residing in Tyaṇṇaṇṇaḷṭṭu, in Rājadhiraṇa-vaṇṇaḷṭṭu by the assembly of Aruṇṇa, a sub- division of Aruṇṇa-nāḍu in Tiruvannaiyāḷṭṭu, a sub- division of Rājadhiraṇa-vaṇṇaḷṭṭu for 350 Vucampāṇ- panam.

B—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On detached stones in the east wall of the second prakara; right of entrance.	....	Tribhuvannachakravartin Kōṇṇirinnai-kōṇḍai.	13 + 1st year ..	Tamil ..	Records the tax-free gift of the lands in Pīḍācam on the northern bank of the Muṇḍiyaru for the expenses of maintaining a service called Kōḷandāraṇṇai-sundi called after the king, and for certain offerings to the god on the Pushyadāy in the month of Vargasi, which was the king's birthday.
416	On the same wall	Pāṇḍya ..	Jajāvarman Tribhuvannachakravartin Sundara-Pāṇḍya-deva.	13 + 3rd year, Tai, 12.	Do. ..	Records the settlement of certain boundary disputes between the Māheśvaras, the temple trustees and the residents of the village of Tiruvadikai. Refers to the 10th year of Perumal Vira-Pāṇḍya-deva.
417	Do.	Do. ..	Do. do.	13 + 3rd year ..	Do. ..	Records that the temple trustees of Tiruvattinam-udaiyā-Nayanar agreed to show towards the Sivās, the proprietors of the temple, the same concession pertaining to lands as were current in many temples in Pāṇḍi-maṇḍalam, Solā-maṇḍalam and Maḍadai maṇḍalam and also in the temples at Tirumukukunram and Tiruvattur in Nōḍavil-maṇḍalam.
418	On a slab built into the ceiling of the first gōpura in the same temple; right of entrance.	Chōḷa ..	Rajarājakesarivarman, 'who destroyed the ships at Sūlai.'	12th year ..	Do. ..	Records a tax-free gift of 18 plots (śaṇṇi) of land by the assembly of Avanyattur to the temple of Jalaśayana-Mahadeva of that village.
419	On the same slab	Do. ..	Do. do.	Do ..	Do. ..	States that the assembly of Kurudhira-maṇḍalam in Aviyā-nūr paṇḍi, a subdivision of Tiruvannaiyār agreed to supply the landless lands of the temple of Jalaśayana-devar together with 1 set obtained by exchange, with water from the irrigation-tank of the village.
420	On the north wall of the central shrine in the Kripapurisvara temple at Tiruvennainallur, Tirukoilur taluk, South Arcot district.	Do. ..	Los.	14th year ..	Do. ..	Lost in the middle. Begins with the introduction, "Gura" etc. States that the assembly made some provision out of the offerings of the god for feeding a man who had to hale out water of the god's bath and had also to blow the conch in the temple of Tiruvattur-a-Alvar at Tiruvannaiyār.
421	On the south wall of the same shrine.	Do. ..	Rajarājakesarivarman	11th " ..	Do. ..	Much damaged. Records that certain brahmins received 10 pay from the temple treasury for burning a perpetual lamp in the temple of Tiruvattur-a-Alvar at Tiruvannaiyār.
422	On the north wall of the mandapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷa-deva	13th " ..	Do. ..	Beginnings of lines built in. Records gift of 32 cows by Śaṅgaṇṇa Annamappan Kōṇḍai-Perumal alias Vikrama-sōḷa-Sūrabharayana for burning a perpetual lamp in the temple.
423	On the same wall .. ..	....	....	....	Do. ..	Built in in the middle by a stone wall. Records gift of certain taxes leviable on certain temple lands by Rōḷa-Alaṇṇandan Ariya-mayan alias Kadavarayan to the god Tādattakōṇḍadeva of Tiruvannaiyār, a Trama-dya in Tiruvannaiyār-nade, a subdivision of Tiruvannaiyār, which was itself a division of Rajarāja-vaḷa-ladu, for the welfare of the donor, his brother Alappi-ṇḍan Eḷḷiṇṇōḍi alias Kadavarayan and his family.
424	Do.	Chōḷa ..	Tribhuvannachakravartin Vīrarājendra-dēva.	7th year ..	Do. ..	Records gift of gold and a lamp stand by a merchant of Kōḍuvannallur in Solā-maṇḍalam for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On the same wall	Chōja	Tribhuvanaachakravartin Choladeva.	10th year, Tulā, 60. shushthi, Saturday, Purnapōsām.	Tamil ..	Records gift of four cows by an individual of Arumbakkam for burning a perpetual lamp in the temple of Akkondādēva.
426	On the west wall of the same mandapa.	Do.	Rājārājavarman (Rājārāja I)	18th year	Do. ..	Records gift of 96 sheep by an individual of Adanur for a perpetual lamp to be burnt in the temple of Viruvantūrai-Ālvar, for the merit of his blind wife. This is a later copy of an inscription of Rājārāja.
427	On the same wall	Do.	Tribhuvanaachakravartin Choladeva.	17th "	Do. ..	Incomplete. Records gift of 6,000 kuli of land by the queen Solakula-Madaviyar for burning a perpetual lamp in the temple of Akkondādēva.
428	On the south wall of the same mandapa.	Do.	Tribhuvanaachakravartin Chōja[deva].	32nd "	Do. ..	Incomplete. States that certain temple brahmins agreed to provide morning offerings to the images of Talivairai-Nachchiyar and Vānalingadevar in the temple in return for the interest due on some paddy received from Viranadarājālar alias Nārattemāyira-Nāmbi, who was in charge of the temple lamps. The donor's name is lost.
429	On the same wall	Do.	Parakosaivarman	10th "	Do. ..	Built in. Records the gift of lands to the temple made by Parayitān Uttamasōla Marayan of Perumbar, by purchase from the assembly of 500 kuli of land to certain individuals of Vikramapuram, a weaver colony of Sudakkamāṅgalam alias Chittasanthipuram, a parivaṭṭa-nagaram in Solā-maṇḍalam, for 25 panam for rearing a flower garden to the god Tātuttatṭkonda-Nayinar and mentions that the gardeners were also given sustenance, cloths and spades required by them.
431	On the same wall	Pallava	Jajayarman Vira-Pāṇḍyadeva.	5th year, Vriśchikā, su, sapāmi, Wednesday, Avittam.	Do. ..	Records the gift of a pair of silver trumpets called "piob-chau-eyru-padachēppinai" and a gold anklet for the god Akkondādēvar of Tiruvennaiṁṇṇar by Udayan Sri-kayilayam Udayan of Senji, an achitratot (madhyastha).
432	Do.	Do.	Sakalabhuvanaachakravartin Kopperunṅgingadeva.	27th year, Mesha, 60., chaturdashi, Wednesday, Hasta.	Do. ..	Records that the king exempted certain lands from payment of taxes and ordered this amount to be utilized for rearing fruit-gardens for the god and the balance, if any, for worship and repairs to the temple. The record is signed by Kopperunṅgingan and Tondanai.
433	Do.	Do.	Sakalabhuvanaachakravartin Avanijalapiranday Kopperunṅgingadeva.	18th year, Aṅgāsi	Do. ..	Seems to be a record (cf. Kopperunṅgingadeva) dated in the 26th year purporting to be an order to Snaktariyar who was in charge of Vilṇallur in Sēḍamāṅgalap-paṇu in regard to the irrigation of certain arecanut groves from the spring channel watering the temple lands of Pōp-meyndasōla-maṅḍalam and the collection of a lower rate of tax on this.
434	On the east wall of the Nakṇamasabha in the same temple.	Chōja	Tribhuvanaachakravartin Rājārājadeva	19th year, Tulā, shushthi, Sunday, Avittam.	Do. ..	Records gift of 120 kasu by an individual of Virai alias Akkondādēvar, a village in Virai-kōṇṇam, a subdivision of Vikramasōla-valanadu, a district of Solā-maṇḍalam, for lamp-offerings and worship and for certain festivals to the god Akkondādēvar.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the north and west walls of the same sabhā.	Chōla	Tribhuvanachakravartin Rajarajadeva	5th year	Tamil	Records gift of 4 cows by an individual reading in the temple of Atkondadevar at Tiruvannamallūr.
436	On the west wall of the same sabhā.	Do	do.	Lost	Do.	Built in at the end. Seems to record gift of 4 cows by a private individual for the daily supply of milk to the temple for the god's morning bath.
437	On the east wall of the maṇḍapa in front of the same sabhā.	....	..	Rudhirōḍḍigari, Vairasi, 22.	Do	Records an agreement written under the orders of Paruṇṇaṇḍi on behalf of Tiruppuveppam-Uḍaiyar Ilakkōṣavadeva, who seems to have lost his life in a quarrel, about the right of way in passing through a particular road on festive occasions, reciting the Devānam hymns.
438	On the base of the same wall	Chōla	Tribhuvanachakravartin Chōladeva, who was pleased to take Madura, the crowned head of the Pāṇḍya, Ilam (Ceylon) and Karuvār.	26th year,	Do.	Records gift of cows by a brahman of Parkulam for burning a perpetual lamp in the temple of Atkondadevar.
439	On the north wall of the same maṇḍapa.	Pallava	Tribhuvanachakravartin Avaiṇalappiranda Kōpperuṇṇiṅgadeva.	13th year	Do.	Built in at the beginning. Records gift of 32 cows by a member of the village assembly of Tiruvannamallūr for burning a perpetual lamp in the temple.
440	On the same wall	Do.	do.	12th "	Do.	Built in at the beginning. Records gift of 32 cows by an individual belonging to the village assembly for a perpetual lamp in the temple. The 21st year (expired) of Rajarajadeva (II) is mentioned.
441	On the south wall of the same maṇḍapa.	Chōla	Tribhuvanachakravartin Chōladeva.	20th "	Do.	Records that a house-site belonging to certain individuals of the village was taken over and utilized for building in another hall called Vajakkureppa-tiruvambalam and that another site belonging to the temple was given to them in exchange.
442	On the same wall	Do	Tribhuvanachakravartin Chōladeva, who was pleased to take Madura, Ilam, (Ceylon), Karuvār and the crowned head of the Pāṇḍya.	26th year, Vairasi, 10, Monday.	Do.	Records gift of 4 cows by a private individual for milk for the daily bath of the god Atkondadevar.
443	Do.	....	....	Bahudhānya, Paṇḍi, 18	Do.	States that the holders of certain temple lands were permitted to cultivate them themselves and that they were exempted from the tax called <i>uḍaradai</i> by Tirumalaiyar, the rāyasaṁ of Kriṣṇapappa-Nayaka as a remuneration for service in the temple and were also given houses to live in.
444	On the east wall of the same maṇḍapa.	Chōla	Tribhuvanachakravartin Chōladeva, who was pleased to take Madura and the crowned head of the Pāṇḍya.	11th year	Do.	Records the gift of 32 cows by Mahimōḍinattu Sīṅgam alias Chōdirayan, the headman of Nāṇal in Manakēdi, a subdivision of Vēḷalippaḍi-nada, for burning a perpetual lamp in the temple.
445	On the same wall	Do.	Tribhuvanachakravartin Rajarajade[va].	12th "	Do.	One stone missing. Records gift of 4 cows by a private individual for a twilight lamp to be burnt in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the prakara of the same temple.	....	....	Śaka 1430, Iśvara, Kumbha, su., septimal, Wednesday, Rōhīṇī	Tamil ..	Records that the villages of Taḍattāṭṭakonda-nallur and Sēṅga-daṅḷattūr were sold by the temple authorities to Sūrya-nāyana, son of Gōpāśāṭṭi of Tiruvēṇṇaiṇallūr for 100 paṇam and that an annual tax of 16 poṇ was stipulated to be paid into the temple treasury.
447	On the wall of the south verandah of the south prakara of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kopperunjiṅgaḍēva.	15th year, Mīṇa, su., ekaśaṣṭi, Wednesday, Avittam	Do. ..	Records gift of 9½ ra of dry land by Rājaraḍaḍēvan Malai-yan Vālvārayan, a mudali of the king, for burning 18 twilight lamps before the several images of the temple and another gift of 800 kuḷi for a flower garden.
448	On the south wall of the maṇḍapa in front of the central shrine.	Do. ..	Do. do.	6th year	Do. ..	Records gift by Tiruṇḍaḷ-Āḷaṇṇiyan alias Viragajvira-Pallavaraiyan, the son of a temple dancing woman, of a bell, an incense-brazier, a lamp-chain and a plate.
449	On the west wall; of the gōpura.	Do. ..	Do. do.	4th year, Makara, su., trayōśaṣṭi, Saturday, Ardra.	Do. ..	Records gift of a cow to the temple by an individual of Aruśēr. The word Śīya is prefixed to the king's name.
450	On the same wall; right of entrance.	Saluva ..	Mahā raudraśēvara. Narmasingaḍēva-Maharaja.	Plava, Chitra, 14.	Do. ..	Incomplete. States that as the shepherds in charge of the temple cattle in Tiruvādi-śrmai were unable to pay the śadakkadamai tax and migrated to other places, this tax was reduced at the instance of Arunvalatla-Nāyanār, the agent of Narasa-Nayaka, to 1½ paṇam per year per payir, a particular unit. 7 sheep were taken as equivalent to one cow.
451	Do. do.	Chōḷa ..	Tribhuvanachakravartin Kulōṭṭunga-Chōḷaḍēva, who was pleased to take Madura and the crowned head of the Pāṇḍya.	15th year	Do. ..	Records gift of 4 cows by a brahman of Kalattūr for a twilight lamp to be burnt in the temple of Aṭṭaḍaḍēvar at Tiruvēṇṇaiṇallūr.
452	On the same wall; left of entrance.	Vijaynagara.	Mahāmandalesvara Vira Bhupati-Uḍaiyar.	Śaka 1333, Vikrīti, Ādi 1.	Do. ..	States that, as the residents of Valṇḍilambattū chavaṇi, who had agreed to measure out to the temple of Poṇṇanibalanāthar one tuṇi and one padakku of paddy per ma of wet land, to pay one-fourth paṇam per ma of dry land, and give one ulakku of ghee per payir of twenty cows and one ulakku of oil for every pilavu, had discontinued this supply, the king ordered the revival of it and from the proceeds instituted in his name the midday service of the god.
453	Do. do.	Chōḷa ..	Tribhuvanachakravartin Kulōṭṭunga-Chōḷaḍēva.	2nd year, Mīṇa, su.	Do. ..	Records gift of 4 cows by a devotee of the temple for the daily supply of milk for the god's sacred bath.
454	On the inner wall, of the same gōpura; right of entrance.	....	....	9th year, Ādi. ..	Do. ..	Contains an order of Sambuvarayan granting certain taxes to the temple of Uḷaiyai Taḍattāṭṭakonda-Nāyanār for the expenses connected with offerings. The income from leases of fisheries was however ordered to be utilised for clearing silt in the respective tanks.
455	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperunjiṅgaḍēva.	16th year, Mōsha, su., tṛitīya, Monday, Rōhīṇī.	Do. ..	Records gift of 20 cows by Eḷṇaiṇōṅṇan Śinattaraiyan of Marudūr for the daily supply of 5 nāl of milk for the god's sacred bath.
456	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōṭṭunga-Chōḷaḍēva.	13th year	Do. ..	Records gift of gold and a lamp stand by Śēyyasamantag Gaṅḡayan of Vijaiyūr for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
457	On the inner wall of the gopura of the same temple, right of entrance.	....	Sakalalokaachakravartin Sambavaraya.	.... Kumbha, ekadasi, Friday, 5th year, Chittirai.	Famil ..	Damaged at the end. Records gift of 32 cows and a bull for a perpetual lamp to be burnt in the temple by a native of Irungolappadi-nadu.
458	Do	Pandya	Vikrama-Pandyadeva	....	Grantha and Tamil.	Records the tax-free gift of the village of Molar in Sēdamangalap-purra for conducting a service called Vikramapandyai sandi instituted in the king's name in the temple and for festivals to the god. Mentions the road Kadavaradittan-peruvai among the boundaries of the village and Ponpari-naiyay among the signatories.
459	Do.	Pallava	Sakata ekachakravartin deva.	10th year, Tula, chaturdasi, Friday, Chittirai.	Tamil ..	Damaged. Records gift of 32 cows by a brahman of the village assembly of Tiruvanamallur for the daily supply of two and six nali of milk respectively for offerings to and the sacred bath of the god.
460	Do.	....	....	Vithaya, Tsi, 10 ..	Do. ..	Records an order of Perumal Alahas-andarapperumal granting 2 ma of land, 2 measures of prasadam and a house-site to Somarasa, son of Chandarasar, a Kannadiya brahman of Ravutinnallur as gudiya-kshetram (land given for announcing the time).
461	Do.	Vijayanagara	Vijayaksharaya-Maharaya	Saka 1393, i. e. [Kumbha], kri. [Kumbha], sa., pathama, Monday, Ulthram.	Do. ..	Damaged. Seems to record gift of certain taxes for providing certain offerings at the midday service called Annan arasayyan-sadu. Mentions Saluva Narasinga-yadeva-Maharaja.
462	On the same gopura; left of entrance.	Pandya	Vikrama-Pandyadeva	....	Grantha and Tamil.	Records gift of lands divided into 114 shares by the king in the villages Kupattur, Irundai, Kovai and Kupambur in Naduvil mandalam for the charities made by him, in his brothers' name to certain brahmins of Kulasekhara-chaturvedmanigalam called after the king's elder brother (anpalyai) at 1 ma of wet land and 1 ma of dry land per share and gifts of two shares each to the two shrines of Kulasekharisvaram-Udayar and Kulasekhara-Vinnagai-Emberuman. Makes provision for worship and offerings at the Vikrama-Pandyan-sandi called after the king. Refers to the charities of Kopperunjingadeva.
463	In the same place	....	....	Saka 1108, Adi ..	Tamil verse ..	Contains a few verses engraved by Arasana-ayanay Alappirandan Vira-sekharan alias Kadavarayan on the entrance called Gaudaradittan-vasal in praise of certain members of the Kadavaraya family.
464	Do.	....	....	....	Do. ..	Contains five verses in praise of the god of Tiruvannamallur. A few more verses appear to have been omitted.
465	Do.	Pallava	Sakalabharuachakravartin Kopperunjingadeva.	16th year, Mipa, an pathama, Monday, Kartigai.	Tamil ..	Records gift of 32 cows and a bull by a private individual for the daily supply of milk for the god's sacred bath.
466	Do.	Do.	Do.	20th year, Kanni, an, purnima, Rohini.	Do. ..	Records gift to the god of a silver trumpet (kalam) by a resident of Siruputtur.
467	Do.	Chola	Tirubhavan-chakravartin Kulōtunga-Choladeva.	8th year ..	Do. ..	Records gift of a silver-pot weighing 50½ kalarju by Kōdal Arasana-ayanay Alappirandan alias Kadavarayan for the god's sacred bath.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
468	In the same place	Chola ..	Tiruhuvanaachakravartin Cholaadeva.	13th year ..	Tamil ..	Records gift of 32 cows by Pattanndaiyan Irunkki Kariyakandan alias Niladarayan for burning a perpetual lamp in the temple.
469	Do.	Vijayanagara ..	Krishnadeva-Maharaya ..	Śaka 1555 (wrong for 1144) Vishu, Skadasi, Ralluni, Friday.	Do ..	Records a tax-free (savamanaya) gift of 35 ma of wet and 20 ma of dry land by the king for conducting the service called Krishnadevarayar-sandi in the temples of Taduttai-kottaruniya-Tambaiyar and Vaikundha-Perimal at Tiruvegnaimallan and for temple repairs. The name of the king is linked together with that of Devaraya, 'who instituted the elephant hunt'. The latter bears the Śaṅkya hirudya.
470	Do.	Saluva ..	Vira-Narasimha-Maharaya ..	Śaka 1555, Vibha (Vijaya), Tai, 15.	Do. ..	A portion lost. States that the king confirmed the previous savamanaya gifts of land (made) to the temple of Taduttai-kottaruniya Nayanar.
471	On the east wall of the same gopura; right of entrance.	....	....	....	Tamil verse ..	Contains a verse in praise of a certain Śrinaga of Malai, (Mahabalipuram) who is described as Śiva, Vishnu and Brahma all combined in one.
472	On the same wall	Chola ..	Tiruhuvanaachakravartin Cholaadeva.	8th year ..	Tamil ..	Records gift of 16 cows by a private individual for the daily supply of milk for the god's sacred bath.
473	Do.	Vijayanagara ..	Kumara Mallikajunayya ..	Śaka 1407, Visava, vasa, Adi, 16.	Do. ..	States that the Kaikkalas of Valudilambattar-rajya were granted in the time of Aruvajatta-Nayanar the privilege of using tattu (palanquin) and saṅgu (conch) as their insignia on the model of the Kaikkalas of Kañchipuram, who were enjoying these privileges.
474	Do. .. ..	....	....	Śaka 1318, Ashadha, ba, Friday, Bharani, Do.	Kannan ..	States that Viruppana, the elder brother of Nanjama, the minister of king Virupaksha, repaired the tank situated on the southern side of the temple.
475	On the same wall; left of entrance	....	....	Do.	Sanskrit and that.	Do.
476	Do.	Vijayanagara ..	Vijayaraya-Maharaya 'who instituted the elephant hunt.	Śaka 1368 Akshaya, Tula, 6u, Friday, dasami, Avittan.	Tamil ..	Records that as the taxes hnavari and Idanagai-vari collected from the Valanagai and Idanagai communities were exorbitant and the villagers were distressed and migrated to other places and the country became depopulated, the king had sent an order to Nagarasa-Udayai authorising him to cancel these taxes, and as Anupia-Udayai to whom this order was communicated for execution engraved it only at certain old places, a further petition was preferred to Nagarasa-Udayai and this order was then caused to be engraved at Tiruvegnaimallan.
477	Do.	Chola ..	Tiruhuvanaachakravartin Cholaadeva.	3rd year ..	Do. ..	States that the gopura entrance was erected by Kudal Mogan Alappirandan Arasanarayana alias Kadavarayan.

B—Stone inscriptions copied in 1921—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
478	On the east side of the outer wall of the same gopura, right of entrance.	Chola	Tribhuvanachakravartin Rajarajadeva ..	17th year, Simha- sa, dvadasa, Mrgasirsha.	Tamil	Records gift of 1 cows by a dancing girl of the temple for the daily supply of milk for the god's sacred bath.
479	In the same place	Do.	Tribhuvanachakravartin Virarajendra- 'Choladeva.	3rd year	Do. .	Records gift of 8 cows by Arasamarayana-Pallavarayan of Sendamangalam, an agambadi-mudali of Udaiyir Kadavaraya for the daily supply of milk for the god's sacred bath.
480	Do.	Do.	Tribhuvanachakravartin Rajarajadeva ..	16th "	Do. .	Damaged. Refers to a political compact between Kudal Alappirandan Mogan alias Kadavarayan and Rajarajachedyarayan by which they agreed to be no more in feud. The marriage of the daughter of the former with Akarasuran alias Rajaraja Novavarayan seems to have been the cause of discord.
481	Do.	Do.	Do. do ..	Do.	Do.	Damaged. This is the counterpart of the above. Herein the compact is made between Rajaraja-Chedyarayan and Kudal Alappirandan. Mogan alias Kadavarayan by which Akarasuran, brother of the former, was reconciled to the latter whose daughter was now married to Rajarajachedyarayan.
482	Do.	Do.	Tribhuvanachakravartin Rajendra- 'Choladeva.	2nd year	Do. .	Records gift of 8 cows by a private individual for the daily supply of milk for the god's sacred bath.
483	On the two panths of the ruined first gopura of the same temple.	..	....	..	Do ..	Damaged in the beginning. Records certain (revised) rates of taxes that were to be collected from the several classes of people at Tiruvannamalai, probably during the regime of the agent Narasa-Nayaka, whose name is mentioned in the inscription.
484	On the north wall of the central shrine in the Vaikuntha-Perumal temple in the same village	..	....	....	Do. ..	Records that Kadavarayan repaired the temple of Alagar-Pallava vinnagar-Bhoburman, which had been the gift of his mother but had become ruined, and gave certain lands for its upkeep which had been neglected after the death of his father Manavaja-Perumal.
485	On the same wall .. ..	..	....	..	Do. .	Records that Kadavarayan consecrated the image of Tiruvaykkolatti-Alvar in the temple of Vaikuntha-Emburunan at Tiruvannamalai to be blessed with a son and made a gift of some lands in Sirupakkanallur, hamlet of Emapperur for its worship.
486	On the north and south walls of the same shrine.	Pallava	Sekalabhuvanachakravartin Aravimalappi- ramba Kopperunjingadeva.	11th year ..	Do. .	States that, while the vimana of the temple was pulled down and removed, the king got re-engraved this copy of an older inscription of the 12th year of Tribhuvanachakravartin Rajarajadeva recording a tax-free gift of 20 ma of land made by Atkoti-Kadavarayan for offerings and worship to the images of Tiruvaikkolatti-Alvar and Pirattimar set up by him in the temple of Vaikuntha-Perumal for being blessed with a son. Quotes the 36th year of Tribhuvanaviradeva.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
487	On the north and south walls of the same shrine.	Chola	Tribhuvanaachakravartin Viradeva.	35th year	Tamil	Records gift of lands in Sēñji, the northern hamlet of Raja-rajachaturvedinagalam in Pānyam-nādu by Mōgāndar alias Sōlingadevan and Alagiyasayan Sambuvayan to the image of the goddess Periyarattiyar set up by the mother (name lost) of Alagiyapallavan Kopperunjinga-dēvar in the temple of Vaikunthattin-Embertuman. It is noted that, as the Śrīvināya was pulled down, the record had to be re-engraved.
488	On the west wall of the same shrine.	Pallava	Sakalabhuvanaachakravartin Kōṇṭirumūḍin-gadeva.	3rd year, Tula, su- navam, Wednes- day, Hastā.	Do.	Records gift of 17½ kuli of garden land by Tiruchelpram-balamayan Sundara-Pandya Bahmārayan of Sōlaku lantaka-chaturvedinagalam for offerings to the god on the festival days in Āpi and Puraṭṭaṣi and on the seventh festival day.
489	On the east wall of the mandapa in front of the same shrine.	..	Tribhuvanaachakravartin Kōṇṭirumūḍin-gadeva.	6th year and 125th day.	Do.	Records a tax-free gift by the king of 120 mā of land in Tiru-voppanallur, Kōṇṭar alias Rajakkanaayanallur and Śrīvaranabakkam for conducting a service called Rajak-kanaayan sandi called after the king, in the temple of Vaikunṭha-Perumal and for offerings and festivals to the god.
490	On the same wall	Vijayana-gara.	Śrīrangaraya	Bahubharya, Pan-guni, 15, Thurs-day, Uttirani.	Do	Records the remission of certain taxes granted by Tiru-malayar, the agent of Krishnana-Nayakkariyāyan, in certain lands belonging to the Kakkolas and dancing girls attached to the temple of Vaikunthamathar in Tiru-voppanallur. The king bears Saluva birudas.
491	Do	..	....	....	Do	States that the mandapa was erected by 5 uttay Kōvattara-yan, son of Nambi-aiyāṇ.
492	Do	Saluva	Vira Narasinga-Maharaya	Śaka 1555 (wrong), Vībhava, Tui, 16.	Do.	Confirms the previous tax-free (sarvananya) gifts of land made to the temple for offerings, festivals and worship to the god Vaikunṭha-Perumal.
493	Do.	Do.	Tribhuvanaachakravartin Kōṇṭirumūḍin-gadeva.	5 + 5 + 1st year, Āḍi	Do.	Records the tax-free gift, by the king, of the village of Idaiyappu-pattu (exclusive of old temple holdings), for the Vairāṣi festival and offerings to the god Kanukki-niya-Perumal. Śrīranganallur seems to have been called Paṭakramanāṇḍya-nallur from this time.
494	Do.	Pandya	Mapa arman alias Tribhuvanaachakravartin Vira-Pandyaadeva.	18 + 1st year, Vīṣi-chika, [12], divi-tiya, Monday, Robini.	Do.	Records the sale, for a sum of 100 Virachampam-guligai, of the village of Śrīvaranabakkam by the assembly of Tiru-venmadivakar-Juakkunalla-perumal alias Devendravalla-Udayavikara-Juakkunalla-perumal alias Devendravalla-bha-Brahmadhirayan of the Vasishṭha-gotra and a resident of Sāvaranmāḍi-ādevi-chaturvedinagalam, a brahmadeya of Melli-nadu in Pandi-mandalam. The money was delivered in the presence of the village goldsmith.
495	Do	Do.	Do.	18 + 1st year, Dhan-us, ha., dāṣami, Wednesday, Rā-vati.	Do	Records the presentation of the village goldsmith to Virachampa-Nachchiyar, by her father the chief mentioned in No. 491 above.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same wall	Pallava	Sakalabhuvanachakravartin Avantiappandan Kopperunjingadeva.	oth year ..	Tamil	Records gift of cows by different individuals for the daily supply of ghee to the temple. A gift made during the time of Alagiyasayan Kopperunjingadeva is also recorded.
497	Do.	Do.	Sakalabhuvanachakravartin Alagiyasayan Kopperunjingadeva.	8th " ..	Do.	Built in. Seems to record gift of 5 cows by Tirunachiya-lagayan alias Vitayirap Pallavarayan, a Kaikkola-mudali of the temple, for the daily supply of milk to the god.
498	On the north wall of the same mandapa.	Do.	.. .. . chakravartin Kopperunjingadeva	27th " ..	Do.	Records gift of 4 cows by a private individual for burning a twilight lamp in the temple.
499	On the same wall	Do.	.. .. . chakravartin Kopperunjingadeva.	20th year, Tai	Do.	Records certain gifts of cows by different individuals for the supply of ghee for burning twilight lamp in the temple.
500	Do.	Do.	.. .. . chakravartin Kopperunjingadeva.	53rd " ..	Do.	Beginning built in. Records the gift of a perpetual lamp to be burnt before the image of Tiruppanalavar set up in the temple by Tiruvaykkulattup-pillai alias of Milalai.
501	Do.	Do.	Tribbhuvanachakravartin Konetiunne-kondan	6th year and 9th day.	Do.	Records gift of money by the king for a curtain, a canopy and rope to be used on a festival day, called Kupakkunai-yan-trinai after the king, for providing cloth and rope for the flag on the fourth day of the festival of the god and for <i>acharya dakshina</i> .
502	Do.	Chola	Tribbhuvanachakravartin Virarajendra- Choladeva.	7th year ..	Do.	Records certain gifts of money by different individuals for burning 3 twilight lamps in the temple. At the end is also recorded a gift of money made in the 29th year of the same king, for another lamp.
503	Do.	Do.	Tribbhuvanachakravartin Choladeva.	29th " ..	Do.	Unfinished. Records a short list of the gifts of cows and money made in the 29th and 29th years of the king by different individuals for burning twilight lamps in the temple.
504	Do. .. ..	....	Tribbhuvanachakravartin Konetiunne-kondan.	18 + 9th year, Total.	Do.	Records the gift by the king of the taxes that were collected from the village Siruvarambakkam alias Acharadhira-malai in Idaiyaru-parai, for the expenses of conducting a service called Acharadhira-sandi, instituted after Iruk-kunalla-Perumal Devendravallabha-Brahmarayar and the eighth day festival in Vargasi, to the god Vakkuntha-Perumal. See No. 494 above.
505	Do. .. ..	....	....	....	Do.	Records an order to Virachunja Nachchi making a gift of 4 ma of wet land in Siruvarambakkam alias Acharadhira-malai which was got as tiruvadayattam by order of Perumal Parakrama-Pandyadeva in the 9th year opposite to his 18th year for conducting the service instituted in the name of Vilhoi Devendravallabha-Brahmarayan and for the expenses of the eighth day festival in Vargasi.

B.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
506	On the same wall .. ..	....	....	18 + 9th year, Tai.	Tamil	Records an order issued to Virachunpa-Nachchi fixing the taxes collectable, both in coin and in kind, from the temple lands in Siruvananthakam alias Acharadhramallur, a hamlet of Tiruvannamallur. The 9th year opposite the 18th year of a king, probably Parakrama-Pandya of the previous inscription, is mentioned.
507	On the south wall of the same mandapa.	....	Tribhuvanachakravartin	18 + 8th year, chittirai.	Do. ..	Records remission of taxes on the gift of 3 ma of land, in Arumbodu in Ilayyaru-pattu, for burning a perpetual lamp and for conducting the fifth-day festival instituted by Śembedi Manikkavanayan Gangēyār.
508	On the same wall .. ..	....	Do.	5th year, chittirai	Do. ..	Records the tax-free gift by the king, of Bottom built in. Records the tax-free gift by the king, of 2,500 kuli of dry land in Rajendrasolamallur alias Enapperur for the supply of gulands to the god.
509	Do.	Pandya ..	Vikrama-Pandyadeva	Do.	Gantha and Taml.	Records the tax-free gift by the king of some lands in Perungulattaiyāyendal in Śeṇḍan-ṅalapp-pattu for conducting a service called Vikrama-Pandyai-sandi and for a festival called Vikrama-Pandyay-trinai, called after the king, to the god Vankampha-Pennai.
510	Do.	Vijaya-nagara.	Vira Viruppana-Udaiyar	Saka 1311, Śukla, Āṣvīja, ba, saptaṁ, Monday.	Tamil ..	Records the gift, by the king, of the aggregate amount of 198 varahaṅ collected as taxes from the village Madayan-pattu alias Viruppanayanallur in Ilayyaru-pattu for the expenses of worship to the god Vankampha-Pennai and for repairs to the temple.
511	On the west wall of the same mandapa.	Pallava ..	Sakalabhuvanachakravartin jñānādeva.	8th year	Do ..	States that the mandapa was erected by Araśaiyar, the elder sister of Āṇappirandar Aṇṇiyāśiyar of Perur.
512	On the same wall .. ..	....	..	Śaunya, Āṣi, 21 ..	Do. ..	In modern characters. States that Alagāiyān alias Śiruvana-Bhūṭṭa of Parkulam made provision for the supply of one coconut every Friday for the god.
513	On the north wall of the central shrine in the Vedapurisvara temple at Enapperur, same taluk and district	Chōla ..	Rajarajakesarivarman alias Rajarajadeva	27th year	Do. ..	Begins with the introduction, “ <i>ṣaṇṇaṁ</i> ” etc. Records the sale by the residents of Nālūr, a village in Enapperur-nadu, a subdivision of Tiruvannaiyāṇ, a district of Jayāṅṇḍasōla-mandalam of some lands free of taxes to the temple trustees of Tiruvāṇḍurai-udaiya-Pannasvamin of Enapperur, for certain offerings to the god three a day.
514	On the same wall	Do ..	Do.	Do.	Do. ..	Begins with the introduction “ <i>ṣaṇṇaṁ</i> ” etc. Records the sale of certain lands by the assembly and residents of the village of Enapperur to the temple for the daily supply of one kupam of paddy to the priest and for the expenses connected with the two festivals in the months of Chittirai and Maigali, offerings to the god, oil for lamps and paddy for the supply of flower-garlands on these occasions.

B.--Stone inscriptions copied in 1921--cont.

No.	Place of inscription.	dynasty.	King.	Date.	Language and alphabet.	Remarks.
515	On the same wall	Chōla	Tribhuvanachakravartin Vikrama-Chōladēva.	10th year ..	Tamil	Unfinished. Seems to record some gift by Kulattalaj Sundara-Suryadevan of Kanchihambakkam in Kijānār-nadu, a subdivision of Ttūmūgaipādi in Rājara-javalanadu, for burning a twilight lamp in the temple of Tiruvālandugai-Mahadēva at Emappōr or alias Rājendrasolalanallor.
516	Do.	Do.	Parakēsarivarman alias Rājendra-Chōladēva.	3rd " ..	Do.	Records gift of 96 sheep by a lady of Emappōr for burning a perpetual lamp in the same temple.
517	On the west wall of the same shrine.	Do.	Rājara-javarman alias Rājadēva ..	21st " ..	Do.	Begins with the introduction " <i>திருமகன் குலமே</i> ," etc. Records gift of 96 sheep by a private individual of Paridippakkam, a suburb of Emappōr in Emappōr-nadu, a subdivision of Munaiyāpādi alias Rājendrasolalanadu, for burning a perpetual lamp in the temple.
518	On the same wall	Do.	Rājara-jakōsarivarman alias Rājara-jadēva.	25th " ..	Do.	Begins with the introduction, " <i>திருமகன் குலமே</i> ," etc. States that a private individual of Emappōr provided for the supply of four arcacants three times daily to the god.
519	On the west and south walls of the same shrine.	Do.	Do. do.	Do. " ..	Do.	Records gift of six nali of ghee by the daughter of a servant of Rājara-jakōsarivarman for burning a lamp in the temple in the month of Kārtikai every year.
520	On the south wall of the same shrine.	Do.	Rājara-jakōsarivarman	14th " ..	Do.	Records gift of 96 sheep for a perpetual lamp by the individual mentioned in No. 519 above.
521	On the same wall	Do.	Rājara-jakōsarivarman, 'who destroyed the ships at Kandelur-salai.'	11th " ..	Do.	Records gift of 96 sheep by Emappōr of Paridippakkam for burning a lamp in the temple for the merit of his brother.
522	Do.	Do.	Rājara-jakōsarivarman, 'who destroyed the ships at Kandelur-salai.'	10th " ..	Do.	Records gift of 192 sheep by Uttinānandiri Tāngi Arunay of Manarur in Vēsalipādi for a perpetual lamp.
523	Do.	Do.	Rājara-jakōsarivarman	14th " ..	Do.	Records gift of land by Nandipattai alias Sēmbiyar Movēndavolan, a chief of Panappakkam for offerings and lamp to the metallic images of the god Tribhuvana-Sundara and his consort set up by the donor in the temple of Tiruvālandugai-Ākhar.
524	Do.	Do.	Rājara-jakōsarivarman alias Tribhuvanachakravartin Rājara-jadēva.	10th " ..	Do.	Records gift of 32 cows by Vasudēvan Periyar alias Ttūchirambala-Muvēndavolan for burning a perpetual lamp in the temple of Tiruvālandugai-Nayanar.
525	On the south wall of the māṇḍara in front of the same shrine.	Do.	Madirakōṇḍa Parakēsarivarman ..	36th " ..	Do.	Records gift of 9 kaṭṭai of gold by Kōṇḍai Kamaḍi of Emappōr for a perpetual lamp.
526	On the same wall	Rashtrakuta	Kaṇṇaradēva	23rd " ..	Do.	Records gift of 45 sheep by the individual mentioned in No. 525 above for half a lamp to be burnt in the temple.
527	Do.	Chōla	Madirakōṇḍa Parakēsarivarman ..	35th " ..	Do.	Records gift of land by a brahman of Kudupāṇḍiūr alias Monayaraditta-ehituvēdimāngalam in Emappōr-nadu, for rearing a flower-garden and supplying daily a garland six spans long to the god.
528	Do.	Do.	Rājara-jakōsarivarman	16th " ..	Do.	Damaged at the end. Records gift of a perpetual lamp by a private individual.

B.—Stone inscriptions copied in 1921—cont.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the same wall	Rashtrakūṭa	Kaṇṇarādēva	27th year	Tamil	Records gift of 96 sheep by Vāṇḍarayan, an officer of Enappērūr, for a perpetual lamp to the god.
530	On the east wall of the same maṇḍapa.	Chōla	Rajakēsarivarman	4th	Do.	Records gift of 96 sheep by Mupinaṅgaichebaṇi, a brahman lady of Enappērūr, for a perpetual lamp.
531	Round the base of the Gaṇēśa shrine in the compound of the same temple.	....	Kōṇṇeripūaikōṇḍaṇi	13th year and 207th day.	T'o.	Records an order of Uḍaiyar Rajendra-Chōlādēva, who was pleased to take Pūrvadēśam, and Gaṅgal, confiscating the lands of persons who did not settle down in Tirumūṇaiṇṇādū and had migrated and granting them to those who settled down and cultivated them on payment of taxes and to those who reared apocainus on them in the 13th year.
532	On the same base .. ..	....	Do.	Do.	Do.	Records a similar order of Uḍaiyar Rajendra-Chōlādēva granting certain lands unconditionally to the new settlers in Sōlakavalṇāḷḷūr.
533	Round the base of a ruined shrine in the same compound.	Chōla	....	3rd year	Do.	Begins with the introduction "Cōlādēva" etc. Records gift to the temple of Tiruvāḷandūṇi-udaiya-Mahādēva at Enappērūr of certain lands which were included in Kulottuṅgaśōla-chaturvedimangalam, a brahmadēva in Tirumūṇaiṇṇādū alias Rajendrasōla-vaṇṇādū, a subdivision of Rajarāja-vaṇṇādū, but which were now separated and constituted of 12 vel of land.
534	On the south wall of the central shrine in the Sōmanāthēśvara temple at Nidūr, Mayavaram taluk, Tanjore district.	Do.	Kulottuṅga-Chōlādēva	8th	Tamil verse	Annayanaḷḷūr, consisting of 12 vel of land. Damaged. Mentions that Kuṇḍan Madhavan of Kulattūr, the chief of Mājaiṇṇādū, built of stone the vmaṇa of the temple of Uṇaiyōḷa-ṇṇaiyā-Pēruṇai at Nidūr, a village in Tiruvindalūr-nadu in Sōṇādū.
535	On the wall of the maṇḍapa at the southern entrance into the same shrine.	Do.	Do.	[46]th	Do.	Damaged. Refers to the same event and further mentions that this record is also engraved on the north-eastern side of the hall (ambalam) at Chidambaram.
536	On the wall of the verandah in the southern prakāra of the same temple.	Do.	Tribhuvanachakravartin Rajarājādēva	15 + 1st year, Kumbha, be., aṣṭamī, Sunday, Mōla.	Tamil	States that a great assembly met in the Paṇḍiābharṇa-Vinayaka-Pillaiyar temple in Rajasikhaṇai-chaturvedimangalam, a village in Tiruvindalūr-nadu, a subdivision of Rajadhirāja-vaṇṇādū, and framed certain revised rules in regard to tenancy cultivation. States that the country was formerly ruled by Kōṇṇeripūṇṇa.
537	On the east side of the outermost wall, left of entrance into the temple.	Do.	Rajakēsarivarman [alias] Tribhuvanachakravartin Rajadhirājādēva, who was pleased to take Madurai and ḷḷam (Ceylon).	14th year, Vriśchika, śu., trayōdasi, Tuesday, Aṣvati.	Do.	Mutilated after the introduction "Cōlādēva" etc. Mentions Rajasikhaṇai-chaturvedimangalam, a brahmadēva in Tiruvindalūr-nadu, a subdivision of Rajadhirāja-vaṇṇādū
538	On the base of the Gaṇēśa shrine in Tiruninraiyūr, same taluk and district.	Do.	Tribhuvanachakravartin Rajarājādēva	15 + 1st year, Mīna.	Do.	Stones out of order and inscription incomplete.
539	On the north, west and south walls of the central shrine in the Pajjāṇṇavarasvamin temple at Nelliṭope, Papanasani taluk, same district.	Pāndya	Maṇḍavarman [alias] Tribhuvanachakravartin Kulasōkharādēva.	37th year, Mēśa, śu., chaturthi, Wednesday, Aṇḍra.	Do.	States that the assembly of Rajamahendra-chaturvedimangalam, a brahmadēva in Nittuvudai-vaṇṇādū, met in the maṇḍapa of the Kailāsanudaiya-Nayāṇār temple and made a gift of 19 ma of garden-land for daily worship to the god Pajjāṇṇavarasvamin-Uḍaiyar and for repairs to the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall .. .. .	....	....	....	....	Incomplete. Contains a list of the lands belonging to the temple priests as <i>urelandbhaga</i> .
551	Do.	Chōla	Parakēsarivarmān	7th year	Tamil	Records that the great assembly of Pullamaṅgalam sold 1½ ma of land for gold received from Ariṭṭaṅ Mārāṇāyannar, who endowed it to the temple for a perpetual lamp.
552	On the north and west walls of the same shrine.	Do.	Tribhuvanaśakravartīn Kulōttuṅga-Chōladeva, 'who having taken Madurai was pleased to take the crowned head of the Pāṇḍya.'	Lost	Do.	Unfinished. Seems to record the exemption of taxes on certain lands belonging to the temple of Tiruvāṇḍurādaiyā-Mahādēva at Pullamaṅgalam, a brahmadēva in Kīlār-kūṛṇṇam, a subdivision of Nittivinōḍa-[vala-nādu].
553	On the south wall of the same shrine.	Do.	Rajaraja-Rājakēsarivarmān, 'who destroyed the ships at Śāhi.'	12th year, Makara, Monday,	Do.	Records that the assembly of Pullamaṅgalam met in the temple to the beat of drum and made gifts of land amounting in aggregate to one veli of wet land and 410 partis of garden land to certain brahmanas versed in the Sāma and Rīg Vedāe.
554	On the same wall	Do.	Vikrama-Chōladeva	9th year	Do.	Incomplete. States that Pālḷi Ponnī-Nādaiyan and Vana-rayappōyan, two watchmen (kaval) attached to the temple of Tiruvāṇḍurādai-Mahādēva, had a quarrel and as Kuppai-perumāl, the son of the former, fell at the hands of the latter in the affray, a gift of 72 sheep was made for burning of a perpetual lamp in his name.
555	Do.	Do.	Madirakōṇḍa Parakēsarivarmān	18th "	Do.	Records the royal gift of 5 and odd veli of unallotated land, yielding 560 kabaṇ of paddy and 5 kaḷāṇḍu of gold a year to the god Tiruvāṇḍurādai-Mahādēva.
556	Do.	Do.	Parakēsarivarmān, 'who took the head of the Pāṇḍya.'	5th "	Do.	Records gift of 72 sheep by certain private individuals for burning of a perpetual lamp in the temple.
557	Do.	Do.	Rājakēsarivarmān, 'who destroyed the ships at Śāhi.'	12th year, Kishā-bha, Monday, Lunar eclipse.	Do.	Incomplete. Seems to record a gift of 800 partis of land by Ariṭṭaṅ Manjūḍan Sovarān to the temple after purchase from the village assembly of Pullamaṅgalam.
558	Do.	Do.	Madirakōṇḍa Parakēsarivarmān	11th year	Do.	Records gift of land in Srikanḍamaṅgalam by the village assembly of Pullamaṅgalam to the temple of Tiruvāṇḍurādai-Mahādēva for a lamp.
559	Do.	Do.	Parakēsarivarmān	8th "	Do.	Records gift of land in Śikāpṭamaṅgalam by Śerōbiyan Mahavali-Vannarayar for conducting the morning service of the god.
560	On the west and south walls of the central shrine in the Kṛttivāsōdevura temple at Sulamangalam , same taluk and district.	Hoysala	Saṁvabhūmanachakravartīn Vira Ramanāśhadeva.	20th year, Kanji, ba, day, Pannarpuṣam.	Do.	Records gift of land, by purchase, by Noyya-Pillai, the son of a maid-servant belonging to the āgappariyāra community for the daily supply of offerings to the god at Sulamaṅgalam, a brahmadēva in Kīlār-kūṛṇṇam, a subdivision of Nittivinōḍa valanadu.
561	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya	Tribhuvanaśakravartīn Pāṇḍyadeva.	8 + 1st year, Mithuna, Monday, Mūla.	Do.	Lost in the beginning. Records the sale of some dry land by Andā-Perumāl and his two brothers, the sons of Virāṣōḷa-Brahmarayar, to the temple of Kari-urittā-Nayannar at Sulamaṅgalam, a brahmadēva in Kīlār-kūṛṇṇam.

B.—Stone inscriptions copied in 1921—*concd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
562	On the south wall of the same map-dapa.	Chola	Tribhuvanaachakravartin Chōlādēva, who was pleased to take Madura, Ilam, Karuvur, and the crowned head of the Pāṇḍya.	30th year ..	Tamil ..	Incomplete. Records the assignment by sale of mounds for service in the temple of Kārttikeyaṅḍar at Sulamangalam by the two accountants of the temple of 'Tirukkāroṅam-Udayar' at Solakulavalli-pattinam in Pāṇḍya-kuriam, a subdivision of Tiruvannamkka-valanādu.
563	On the same wall ..	Do.	Tribhuvanaachakravartin Chōlādēva, who having taken Madura, was pleased to take the crowned head of the Pāṇḍya.	12 + 1st year, Karkkaka, ka, chaturdaśi, Monday, Mṛigaśirsha-10th year, Dharmabā, dvitīya, Monday, Uttarāṇ	Do.	Incomplete. Seems to refer to certain arrangements made by the assembly with reference to a building in the second prakara, flower-gardens, and the street round the temple.
564	Do. ..	Pāṇḍya	Jatavarman alias Tribhuvanaachakravartin Parakrama-Pāṇḍyadeva.	10th year, Dharmabā, dvitīya, Monday, Uttarāṇ	Do.	Incomplete. Records a gift of land for cōke offerings and lamps by Tānīyī-ṭṭarjīngam Tirumaleśvarar of Panavinnolanallur, a devadana village of Aludaiya-Nachaiyar in Pāṇḍi-mandilam, to the image of Tiruvavudaiya Pillai set up in the temple by him.
565	On the eastern entrance of the gopura of the Ranganathaśvāmī temple at Ranganayakulapet in Nellore, Nellore taluk and district.	...	....	Śaka 1781, Siddhanti.	Telugu	Records the dharmā (the charity of constructing the sōpana) of Yaragundupāṭi Veṅkaṭachalam Pāntulu of the Bharadvaja-gotra.
566	On the dhvajastambha of the same temple.	....	....	Śaka 1759, Dinnukhi, Vaiśākha, śa, 12, Thursday.	Do.	Records the gift of a dhvajastambha provided with bells and with copper covering to the temple of Pallakonda-Rāṅganathaśvāmī by Yammabhai-amma, wife of Anandārāyanivaru of the Vāsūṭṭa-gotra who was the Saristadār of the Nēluru-shūna.
567	On a copper plate fixed into a stone pillar set up near the park at Stonehousepet in the same town.	Śaka 1766, Śobhākrit, Śrāvana, śa, paurṇamāsyā (= 10th August, 1843).	Do. (ver-o) ..	Records the construction of a tank to the south-east of the temple street of Kaṅḡanātha in the middle of Sūmbavasi-pēṭa (Stonehousepet), the suburb of the town, founded in the name of Mr. Timothy Vansittart Stonehouse, Collector of Nellore, by the head Saristadār Madhavaṭṭi Iruśhotama-Pāntulu, of the Hāṇṭasa-gotra, son of Sēdāngiri Rāo and the grandson of Veṅkaṭanarsa. The tank was called Rāṅga-pushkarinī. Mr. Stonehouse is praised highly.

C.—Stone inscriptions copied in 1922.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
1	On the north wall of the central shrine in the Abhiramēvara temple at Tiruvamattur, Villupuram taluk, South Arcot district.	Chōla ..	Rajakēśarivarman alias Tribhuvanaśa-kravarin Kulottunga-Chōlādēva.	32nd year ..	Tamil ..	Begins with the introduction, "உத்தமபுரம்", etc. Records gift of 32 cows by Raja-ja-Vēlan of Vaikai, the northern hamlet of Nemali-nadu, a subdivision of Arumolūdēva-vaṇadu, a district in Soḷa-mandalam, for a perpetual lamp to be burnt in the temple of Aṇḍaiyar of Tiruvamattur in Paṇaiyar-nadu, a subdivision of Gangaikondaśōḷa-vaṇadu.
2	On the west wall of the same shrine.	Do. ..	Rajakēśarivarman: alias Uḷaiyar Śrī [Rajadhiraja] dēva.	27th ..	Do. ..	Begins with the introduction "சென்னை", etc. Built in at two places. Records a gift of 7 kalaiju of gold and 3 buffaloes by a private individual for burning a perpetual lamp in the temple at Tiruvamattur, a devādāna of Vavai-nadu in Paṇaiyar-nadu, a subdivision of Rajendrasōḷa-vaṇadu.
3	On the north wall of the maḷapa in front of the same shrine.	Do. ..	Rajakēśarivarman alias Uḷaiyar Śrī Vira-rajendradēva.	3rd ..	Do. ..	Records gift of gold and cows by Viśvachadiraṇ Maḍhuan-takan alias Senapati Vira-jendira-Karāna Vilupparaiyan of Kulikudi in Kāḍiyasakhamani-vaṇadu, a district of Soḷa-mandalam, for burning two perpetual lamps in the temple.
4	On the same wall	Do. ..	Rajarajakēśarivarman alias Rajarajaraja-dēva.	28th ..	Do. ..	Begins with the introduction, "சென்னை", etc. Records gift of a perpetual lamp by Pēḷalan Karraḷi of Uḷakkai-vaḍigaraḷ, the southern hamlet of Rajaraja-chaturvēdinaṅḡalam, for the merit of his wife.
5	On the wall of the north verandah in the first prakara.	....	....	....	Do. ..	Damaged and built in at the end. Seems to record the order of Toppaiṇaiyar to Arasmanavāḷa-Gaṅgavar giving him certain taxes that had to be collected from Tiruvamattur and the subsequent transfer of this income by the latter to the temple.
6	In the same verandah	Pāṇḍya ..	Maravattaman Tribhuvanaśa-kravarin Vīra-Pāṇḍya-dēva.	5th year, Vīśēhika, Śa., Paṇḇam, Monday, Uṭṭirai-ṭadi.	Do. ..	Records an agreement given to the residents of Śilachintaman-nallur by the trustees of the Alagiya-Nayappa temple at Tiruvamattur, permitting the former to cultivate the lands in the village of Uṭṭirai alias Rajakka-nay-nallur as unalienable devādāna. The village was already a devādāna of the Tiruvamattur temple, but the tenants were liable to be ousted and had to pay taxes.
7	In the same place .. ..	....	....	Śaka 1408, Bhadraka, (mistake for Parabhava), (expired), Pāvāṅga (current), Chittirai, 2.	Do. ..	Records the sale of some small bits of lands to the temple treasury at Tiruvamattur by the residents of several villages for the purpose of digging a feeder-channel from the river leading to the irrigation tank of Tiruvamattur.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	In the same place .. ..	..	Mahamandalesvara Udayar.	Śaka 1393, Vikriti, Arpaṣi, 15	Tamil	States that, as the village of Tiruvamattūr was lying deserted for a long time, the temple mahāpas and gopuras were ruined and the irrigation tank had breached, the king made a gift of certain taxes and ordered that from this amount, the necessary repairs should be carried out and worship conducted in the temple, in the name of Naraṣiṅgarāja-udayan. The order was issued by Avastaram Anuparama-śar, agent of the king, to the trustees of the temple who managed the temple lands.
9	Do	Vijayanagara	Vira-pratapa Śrī-ṅga-deva-Maharaya	Śaka 1506, Tātana, Arpaṣi, 1.	Do	Records an agreement given to the trustees and treasurers of the Tiruvamattūr temple jointly by the trustees of the Śiva and Viṣṇu temples of Perumbakkam and several other people, permitting the former to dig a channel within the limits of Perumbakkam to carry water to the tank at Tiruvamattūr, in exchange for 300 kuli of wet land given as compensation in Vedampattu. This deed was drawn up in the presence of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.
10	On the wall of the west verandah in the same prakāra.	..	..	Viśva-vasu (expired) Parabhava (current), Chittirai, 8.	Do	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.
11	On the same wall .. ..	..	....	Viśva-vasu, Tai, 15.	Do	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.
12	On the wall of the south verandah in the same prakāra.	Chola	Tiruhuvanaelakravartin Choladeva.	Kulottunga, 14th year	Do	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.
13	On the same wall	Vijayanagara	Krishna-deva-Maharaya	Śaka 1435, Śrī-mukha, Makara, śu., pañchami, Thursday, Purnaprasam.	Do	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.
14	Do.	Do.	Do.	Śaka 1430, Śukla, Makara, śu., septamī, Monday, Anuṣa	Do	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.
15	On the wall of the east room in the same verandah	Chola	Tiruhuvanaelakravartin Choladeva.	Kulottunga, 14th year	Do	Records that, as the weavers of Tiruvamattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ panam a year per loom.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
16	On the north wall of the dark mundapa in front of the central shrine.	Chola	Rajakesarivarma alias Rajarajadeva.	25th year	Tamil	Begins with the introduction "தொன் டெனா சேனல்", etc. Records that Pambai Korai-Ant enquired into the temple management and arranged that the drummers engaged in the temple should, in return for some paddy, take out the god ChandraSekhari Perumal in procession three daily for the Sthala ceremony. The paddy given as a remunerative commission to the pallis for measuring the paddy due from the villagers was not allowed to be appropriated by the pallis in full, a small portion being set apart for the drummers.
17	On the same wall	Do.	..	..	Do.	Records gift of sheep by a resident of Rajarajachaturveinangulam for burning a perpetual lamp in the temple.
18	Do.	Do.	Parakesarivarma alias Udayar Rajendra-Choladeva	18th year and 93rd day.	Do.	Begins with the introduction, "திருமுகல் டெனா", etc. Records a gift of land for the maintenance of a champaka flower-garden. Records also gift of land for the village doctor.
19	Do.	Do.	Virarajendra	..	Do.	Built in at the end. Begins with the introduction "வெர சேனல்", etc. Records gift of land made by Sengadai alias Rajendra-Vaynagacholalan of Nallavandaiyur in Pambur-nadu, a sub-division of Uyyakondai-vannadu for the maintenance of two gardeners engaged on a flower-garden called Abhinava-tanaisai given by him to the god. Records also to some other gifts made in the 33rd year of Rajarajadeva and the 5th year of Virarajendra.
20	Do.	Do.	Rajarajakesarivarma alias Rajarajadeva.	25th year and 93rd day.	Do.	Begins with the introduction "திருமுகல் டெனா", etc. Records gift of gold by the wife of a Vallala of Arinjyanangulam, in Vijayanaiya-nadu for burning a perpetual lamp in the temple.
21	Do.	Do.	Rajarajakesarivarma alias Rajarajadeva.	26th year and 20th day.	Do.	Begins with the introduction, "திருமுகல் டெனா", etc. States that Pambai Korinangi, of Simbhama-nallin, a village in Vadakavai-Meikur-nadu, a portion of Vesilippadi, the king's agent and trustee of the Trinamattar temple, called together the assembly and residents of the village and enquired into the temple affairs, and finding certain surplus of paddy in measuring by the Aluvirankan-marakal instead of by the Rajakesarikkal, he ordered this surplu to be utilised for the daily supply of akiradi-sil offerings to the god. The inscription further mentions three other gifts of gold for burning perpetual and twilight lamps and for conducting Sunday festivals every week.

U.—Stone inscriptions copied in 1922—cont.

No	Place of inscription	Dynasty	King	Date.	Language and alphabet.	Remarks.
22	On the east wall of the same mandapa.	Chōla	Rajakesarivarman alias Rājarajadēva	23rd year and 25th day.	Tamil	Built in. Begins with the introduction 'செய்யுளெழுந்த' etc. States that the agent mentioned in No. 21 above, enquired into the temple affairs and ordered the distribution of certain offerings among the 21 temple servants, two of whom were additionally appointed for sounding the bell for the Sabai ceremony. In the 27th year, Velān Arayan of Pudukkudi in Mañgalanadu, a sub-division of Arundhideva-vaṇadu, a district of Soliga-madu, who belonged to the king's perundaram, took objection to the said distribution saying that it was against the Śāsaras.
23	Do	Do.	Rājaraṇajalesarivarman alias Rājarajadēva.	....	Do.	Built in at the end. Begins with the introduction 'செய்யுளெழுந்த' etc. Records that a certain Guṇasakharan of Vesalipadi made a jewelled gold vessel for the sacred bath of the god. A davalār of Iravannattur and a pair of bracelets set with precious stones.
24	Do.	Do.	Rajarajadēva	24th year	Do.	Records the gift by Tampan Koruvangi of a silver vessel and a plate to be used for keeping the sacred offerings of the god Iravannattur-Ālvār.
25	On the south wall of the same mandapa.	Do.	Kulōttunga-Chōladēva	12th year	Do.	Records the gift by a certain prince, Maḍhava, of a gold ornament for the forehead of the god Śiva at Rāmāgrahāra.
26	On the north wall of a room inside the Artha-mandapa in the same temple.	Do.	Parakesarivarman Rajarāra-Chōladēva	10th year	Do.	Built in and stops with the general introduction of 'செய்யுளெழுந்த' etc., and the name of the king.
27	On the same wall	Do.	Rajakesarivarman	4 + 1st year	Do.	Records gift of a perpetual lamp to the god at Iravannattur by Sīryamarayan of Ikkuḍi and his brothers on behalf of Chandraachehan, son of Kali alias Maṇavan-mārayan of Tennavan-māḍēvi in Venadu.
28	Do.	Do.	Parakesarivarman alias Uḍaiyār Rajendra-Chōladēva.	32nd year and 70th day.	Do.	Begins with the introduction 'செய்யுளெழுந்த' etc. Built in. Records the gift of a gold vessel called Rajendrasolam to be used for the sacred bath of the god.
29	Do.	Do.	Rajakesarivarman	3rd year	Do.	Records gift of 96 sheep by Raman Suddhavalavan alias Vīkramasāl-Mīlādaiyan of the Bhayaga-gōḍa for a perpetual lamp to be burnt in the temple at Iravannattur, a dēvalana of Vavalur-madu, a sub-division of Aruvārādū.
30	On the east wall of the mandapa in front of the Paḷiyarai in the same temple.	....	....	....	Do.	States that the hall and the mukha-mandapa were erected by Trunkalatti Uḍaiyan, son of Sīryattimōḍi who was the son of Śōkka-śāmasambandiar.
31	On the west wall of the mandapa in front of the Nātana-Sabbā.	....	....	Śaka 1806, Rudhirōḷgati, Simha, ba., pañchamī, Tuesday, Revati.	Do.	Records that Vīṭṭalar Chōḷamathar and certain others leased some lands in Soliga-madu alias Rajarāyana-mallūr belonging to the goddess Nācheiyār Maḍaveṇṇamavalār and agreed to pay an annual rent to the temple treasury.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
32	On the same wall	Vijayanagara	Vira-pratapa Devaraya-Maharaya ..	Śaka 1367, Krodhana (expired), Kshaya (current), Chaitra, ba., pañchami, Friday, Paṅguni, 22, Māla.	Tamil	Records gift of certain lands in Ālārūr which yielded an annual tax of 12 pon, which was to be utilised for the midday offerings of the god Aṭṭiya-Nayṇār at Tiruvamattūr.
33	Do. .. ..	....	....	Śaka 1338, Dhanuki, Vālgasi.	Do.	Gift of certain lands by Virupannar of Siṅgamālai, additional to what was already given by his father Maṅgaṇar and his eldest uncle Virupannar, to the temple.
34	On the north wall of the kitchen ..	Chōla	Rajakesarivarman Tribhuvanaśaṅkara-var-tin Rajādhirājadeva.	10th year ..	Do.	Begins with the introduction, “ <i>செய்தது</i> ” etc. Records gift of 32 cows by Tappalai-Sōṭṭai of Śikachintamani-nallūr in Vavalur-naḍu, for a peṇṇēṇṇal lamp to be burnt in the temple at Tiruvamattūr.
35	On the same wall	Pallava	Sakalabhuvanaśaṅkara-var-tin Kōpperuṇṇiṅga-deva.	4th ..	Do.	Records a gift of 4 ma of land in Avviyār in Vavalur-naḍu by Udayiār Aṇṇiyar-Muvēḍaraiyār for the maintenance of a maṭha called Tiruveṇṇai-aṭṭiyaṇ-tirumadaṇ, which was situated on the northern side of the temple of Aṭṭiya-devaṇ at Tiruvemanaṇṇallūr.
36	On the west wall of the same kitchen.	Chōla	Parakeśarivarman, alias Tribhuvanaśaṅkara-var-tin Rajarājadeva.	12th ..	Do.	Begins with the introduction, “ <i>செய்தது</i> ” etc. Records a gift of 12 kaṣa by the karanam of Pavitranaṇṇikka-chaṭurvedimaṅgalaṇ in Inṇa-naḍu, a sub-division of Kulottuṅgaśōla-valaṇāṭa, a district of Śōḷa-maṇḍalam, for three twilight lamps.
37	On the same wall	Do.	Do. do.	12th ..	Do.	Begins with the introduction, “ <i>செய்தது</i> ” etc. Records gift of money for a twilight lamp to the temple by a servant employed in the temple flower-garden.
38	Do.	Pallava	Sakalabhakṣaṅkara-var-tin Kōpperuṇṇiṅga-deva.	16th year	Do.	Records gift of five cows by a dancing girl to the temple for a twilight lamp.
39	Do.	Chōla	Parakeśarivarman alias Tribhuvanaśaṅkara-var-tin Rajarājadeva.	10th year ..	Do.	Begins with the introduction, “ <i>செய்தது</i> ” etc. Records gift of 24 kaṣa by Periyar of Karuppar in Veṇṇaiyāra-naḍu, a sub-division of Rajādhirāja-valaṇāḍu, a district of Śōḷa-maṇḍalam, and from the interest on it twilight lamps had to be burnt in the temple at Tiruvamattūr.
40	On the south wall of the second prakara.	Vijayanagara	Vira Kumara-Kumpe[na]-Udayiār ..	Śubhakarī, Aṇṇasi, [4].	Do.	Records that certain temple lands in Vayalanī-nallūr on the northern bank of the river Muṇṇiyār were leased out permanently and that the income therefrom was to be utilised for lamps, festivals and Viśva-saṅkṛanti celebration.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the south wall of the same prakāra.	Chōla	Tribhuvanaachakravartin Chōlādēva.	[13]th year ..	Tamil	Records gift of certain jewels, vessels and cows for a twingit lamp, by a dancing girl of the Tiruvēgambar-Udaiyar temple at Kañchipuram in Tondai-maṇḍalam, to the temple of Tiruvagutsavam-udaiya-Mahādēva at Agapattir, the southern hamlet of Kājara-chaṭarvēdi-maṇḍalam, an independent village in Kājara-vaḷaṇḍu, for the merit of her deceased daughter.
48	Do.	....	Sakalalōkachakravartin Rājānarāyaṇa ..	4th year, Kaṇṇi, 60, chaturthi, Friday, Anisha.	Do.	Records a tax-free gift of 1 val of land in Tavaniṇṇakkam, on the northern bank of the river Muṇi for the expenses connected with the worship of the god Sambandapperamaḷ Nayanar of Sikaḷi as bhaktavṛtti and for repairs to the temple.
49	Do.	....	Sakalalōkachakravartin Rājānarāyaṇa Sambavarāya	5th year, Kuṇḍha, 60, dāśami, Friday, Pushya.	Do.	Records a tax-free gift of 12 ma of land in Kilpullur on the northern bank of the river Muṇi for the expenses connected with offerings to the god Tiruvattar-udaiya-Nayanar at Solakulavallipullur, for repairs to the temple and for a service called Rājānarāyaṇa-ṇ-ṇandi.
50	On the west wall of the same prakāra.	Pallava	Sakalabhuvanaachakravartin Avaniyālapirandaṇ Kopperuṇṇiṇḍēva.	13th year ..	Do.	Records gift of certain gold ornaments by the king to the god Subrahmaṇya that was set up in the temple at Tiruvamattur by Kuṇṇameduttan Vāṇadhirayan Uḍayan Vayradharayan of Pāḍimmarutur for the welfare of the king.
51	On the same wall ..	Do.	Do.	4th year and 108th day.	Do.	Records the exemption from certain taxes of the 20 maḷkāni of land purchased from the king by Aṇṇiyu Muvendurayan for the expenses connected with the offerings and worship of the same god.
52	Do.	....	....	...	Do.	Engraved in continuation of No. 51 above. Records a tax-free gift by Aḷagiyāṇṇ Muvendurayan, of 5 ma of land for burning lamps in front of the Subrahmaṇya-Pillaiyar mentioned above, and in the Aṇḍar Tiruvannayakam-maṭha.
53	Do	....	Sakalalōkachakravartin Rājānarāyaṇa ..	6th year, Aḷi ..	Do.	Records that the king exempted certain temple lands in several villages from payment of taxes, for offerings and worship in the temple and paid up 100 poṇ collected from the temple until the 5th year as surplus and ordered that this amount should be utilized for its repairs.
54	On the north wall of the same prakāra	Pāṇḍya	Jatavarman alias Tribhuvanaachakravartin Vikrama-Pāṇḍyādēva.	8th year, Kartigai, 2.	Do.	Records a tax-free gift of 10 ma of land in Avviyur by Attadēvan alias Kaṇṇigayan of Kappalar in Paṇḍi-maṇḍalam for burning ten perpetual lamps in the temple at Tiruvamattur.
55	On the same wall ..	....	Sakalalōkachakravartin Rājānarāyaṇa Sambavarāya.	5th year, Kuṇḍha, 60, aṣṭami, Saturday, Anusha.	Do.	Gift of two ma of land and certain privileges in the temple to a certain Tiruvamhalap-perumal for the valuable services rendered by him in procuring certain villages as devadāna gifts and in getting the high rate of taxes reduced on the old devadāna lands.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
56	On the east wall of the Kalyāṇa-maṇḍapa in the same temple.	Chōla	Tribhuvanaśaśakravartin Chōlādēva.	13th year, Chittirai.	Tamil	Records an agreement given by Kōvan alias Pārājā-Nṛi-gaṅḡaraiyan stating that, in return for the enjoyment of certain lands, he will help only Kārājā-śambuvaiyān, Jananātha-Muvendaraiyan and Pāḡuyyakkōndiaśōla-Kāḍavaraiyan, and none other, in times of need.
57	On the inner wall of the western gōpura.	....	Tribhuvanaśaśakravartin kōndān.	3rd year, Chittirai.	Do.	Records the tax-free gift, by the king, of the village Kāṭṭil-Vedaṇṇipattū, on the northern bank of the river Muṇṇiyāra for conducting a service called Parakramapāṇḍyan-sandi after the king and for certain festivals to the god and repairs to the temple.
58	In the same place .. ..	...	....	Śaka 1327, Pār-thiva, Makara, ba., triṭiya, Thursday, Makha.	Do.	Lays down certain regulations regarding the sluice-irrigation from the tank of Valudiratti in Pandoṭṭam to the south of Vajappuram alias Jananāthaśōla-chaṭṭuvēd-maṇḍalam on the northern bank of the river Muṇṇiyāra in Pāṇḍiyar-nādu, a subdivision of Kāṇṇāja-vṇaṇḍu.
59	Do .. ..	....	Tribhuvanaśaśakravartin kōndān.	6th year, Margaṣi.	Do.	Records the tax-free gift, by the king, of the village Uṇṇattir in Aḷagiyasayanallur-paṇṇu for conducting the service called Kājakkannayan-sandi and for festivals to the god and repairs to the temple at Tiruvamattūr.
60	On the southern side of the outer-most wall.	....	....	...	Do.	Records gift by Pēṇṇambalakkattan of a house site in the street called Elīśamōḷu-tiruvīdi to the south of the temple, for a maṭha and also provision for the supply of paddy and clothes to the abbees residing in it.
61	On the same wall .. ..	....	....	...	Do.	States that the streets round the temple were laid out by Murudan Elīśamōḷu-Muvendaraiyan alias Tumbirāṇṭōḷai.
62	Do. .. ..	....	Sakalōkaśaśakravartin Śambuvaiyān.	4th year, Āḍi ..	Do.	Records gift by Namasivayadēvar of 2 makkani in Tūṇṇaiyūr in the nōṭṭakūru of Pāṇḍiyar-nādu, for the maintenance of a maṭha for Pālavanaiṇṇaṭ.
63	On the south wall of the central shrine of the Ammaṇ temple in the same village.	Vijaya-nagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	.... Bahadthanya, .. Jyēsthā.	Do.	Damaged. Seems to record some land assignment for digging a channel from the river.
64	On the east wall of the same shrine.	....	Sakalōkaśaśakravartin Kāṇṇaraiyān ..	19th year, Āḍi ..	Do.	Records a tax-free gift of the village Kubbattur alias Śōḷinga-nallur in Aḷagiyasayanallur-paṇṇu for conducting a service called Kāṇṇatāyāṇ-sandi and for offerings and worship in the temple. Mentions Viradamaṇḍittapāṇḍya-chaṭṭur-vēdinaṇḍalam.
65	On the east and north walls of the same shrine.	Vijaya-nagara.	Mahamaṇḍalesvara Śrīraṇḍadēva-Mahārāya.	Āḡṭra, Pūḡuṇi, 3.	Do.	Records an undertaking by the residents of the village that the three artisan communities (kannalar) carpenters, blacksmiths and the goldsmiths of the several villages in the northern paṇṇu (ward) shall no more be treated ill or deprived of their privileges, that the same rights and privileges as were in vogue to their classes in Pāḍaivīḍu, Śōṇḷi, Tiruvannamalai and Kāñṇēppuram should be accorded to them and that in default a fine of 12 poḡ be paid by them (residents). Kṛishṇappa-Nayaka is mentioned as the king's agent. Kāyasam Tirumalaiyān was the former's subordinate.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the north wall of the same shrine.	....	....	Vikari, Aḍi, 25. ..	Tamil	Incomplete and damaged. Registers a lease-deed specifying the share of produce leviable from the cultivators on the several kinds of trees grown in the temple lands at Tiruvamattūr.
67	On the base of the northern wall of the maṇḍapa in front of the same shrine.	....	....	Hevilambi, Maṣi, 19.	Do.	Records that six individuals of the golden caste contested about the possession of a certain piece of land in Tiruvattamūr and that Arasaṅ (one of them) won the victory with an axe.
68	On the inner wall of the gōpura in the same temple.	Vijayanagara	Achhutadeva-Maharāya	Śaka 1454, Nandana Tula, śu. śakaḍaṣi Friday, Husia.	Do.	Registers the tax-free gift of the village Śunipattā in Alagiyasayanallur-pāra in the mutakura by Nārayana-pillai under orders from Rānabhattāyā for festivals, worship and offerings of curries to the god Alagiyā-Nayanar at Tiruvamattūr, an independent village in Vavalur nādu, a subdivision of Rājaraṣa-valanadu, on behalf of the king.
69	In the same gōpura	Do.	Do.	Śaka 1453, Khara, Kaṇṇi, śu., Wednesday, Punarpoṣam.	Do.	Records a tax-free gift of the village Śūramar in Idaiyaru-pāra by Śūmāra-pillai under orders from Rānabhattāyā for the expenses connected with offerings and worship to the god Alagiyā-Nayanar, on behalf of the king.
70	On the west base of the maṇḍapa outside the same temple.	Do	Sadaśivadeva-Maharāya	Śaka 1488, Kshaya, Vriśabika, śu., daṣami, Śravaṇa	Do.	Demanded at the end. Seems to record the provision made by Virappaṇ for the merit of Śurappa-Nayaka, for bathing the god Alagiyā-Nayanar with ghee on the day of the Tiruvādrī festival.
71	On the north wall of the same maṇḍapa.	....	....	Śaka 1518, Durmukhi, Aḍi, 3.	Do.	States that Kondama-Nāyaka visited the Abhramiśvara temple at Tiruvamattūr and made a gift of 1600 poṇ for the Paṇṇu festival and for repairs to the temple gōpura, in addition to the existing income of 450 poṇ and 2000 kalam of jaddy of the temple.
72	On the east wall of the central shrine in the Ayavandiśvara temple at Siyattumangai, Namilem taluk, Tanjore district.	Chōla.	Rājakesarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladeva.	.... . Mithuna, śu., tṛitīya Śravaṇa, Sunday	Do.	Begins with the introduction, 'பெருமான்' etc. Much damaged. Seems to record gift of gold for a twilight lamp to be burnt in the temple of Tiruvayavandi-Udaiyar at Sattamangalam, a brahmacāya in Mulaiyār-nādu, a subdivision of Geyamanikka-valanadu.
73	On the same wall	Do.	Tribhuvana-chakravartin Rājaraṣadeva	[13th year, Aip-paṣi.	Do.	Records gift of gold by a brahman lady of Sattamangalam for burning a twilight lamp in the temple.
74	On the north wall of the same shrine.	Do.	....	14th year, Karkaṣa ka., śaṣṭhī, Monday, Uttaraṣṭadi.	Do.	Written in continuation of No. 73 above. Appears to belong to the time of the same king. Records gift of gold by certain individuals for a twilight lamp.
75	On the south wall of the same shrine.	Do.	Tribhuvana-chakravartin Rājaraṣadeva	25 + 1st year Tula, śu., śaṣṭhī, Sunday, Punarpoṣam.	Do.	Records that the great assembly of Idaiyaruṅkuḍi alias Kalikāṇḍi-śaṭturyōḍimangalam, a brahmacāya in Morugai-nādu, a subdivision of Geyamanikka-valanadu, ordered the village accountant of Sattamangalam to exempt from taxes certain temple lands in their village used as flower-garden for the god Ayavandi-Udaiyar and to utilise this amount for burning two perpetual lamps in the temple for the welfare of the village.

C—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the mandapa in front of the same shrine.	Chōla	Tribhuvanachakravartin Rajarajadēva ..	15th + 1st year, Mōsha, ha., ash-tami, Wednesday, Stavama.	Tamil ..	States that, as the charity of maintaining a water-shed on the bank of the Mulligondasolai-pōtara instituted by Truvēkamun-udaiyar of Kupicholai-pakkam in the 13th year of the king had not been maintained, the village assembly of Sattumangalam took over the land, made a gift of it to Nannasivayadevan in charge of the Andar-Marudapperumal-santana for maintaining the Giratop-day-tirumatha erected by him at Tiruchengattangudi. Records gift of 370 kasa by a private individual for burning a twilight lamp in front of the Udayān-Siruttottai (image). A verse in praise of the god and the goddess of the temple.
77	On the same wall	Do.	Do.	2nd year	Do. ..	
78	On the south wall of the same mandapa.	....	....	....	....
79	On the south wall of the central shrine in the Virattānēsvara temple at Virkudi, same taluk and district	Pandya	Tribhuvanachakravartin Sundara-Pandya- [dēva].	[1]st year Simha, ha., [Ā]yil-tiritya...[Ā]yil-yan.	Grantha, Sanskrit, Tamil ..	Damaged. Registers the sale, to Mahayaperumal Parakrama-Pandya Irangolar, son of Arasu Tirumattap-pennai, of some lands and house-sites in the devadana of Tiravaru-Udaiyar in Nirikudi in Pandya-nadu.
80	On the same wall	Do.	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-dēva.	16th year, Simha, ha., ekādasi, Monday, Purnamasam.	Do. ..	Much damaged. Registers the sale of some lands to the individual mentioned in No. 79 above, by a brhman of Iravay, a hamlet of Chāngayarayachaturvedinagalam in Valikudi-pattu, a subdivision of Pandya-nadu.
81	Do.	Vijayanagara	Vira Krishnadevaraya-Maharāya ..	Śaka 1439, Śavara.	Do. ..	Much damaged. Registers the aggregate donation, by the king, of 10,000 varahay to several Śiva and Viṣṇu temples mentioned by name. As usual a long list of the king's conquests is given.
82	On the west wall of the second prakara of the Kalahastisvara temple at Kalahasti, Kalahasti taluk, Chittoor district.	Chōla	Tribhuvanachakravartin Kulōttunga-Chōladēva.	46th year ..	Do. ..	Begins with the introduction, "46th year" etc. Ends of lines run behind the divāpālaka image.
83	On the same wall	Do.	Rajakesarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva.	6th " ..	Do. ..	Registers gift of money for burning four perpetual lamps in the temple.
84	Do	Do.	Do.	[27]th " ..	Do. ..	Begins with the introduction, "6th year" etc. Ends of lines run behind the same image. Registers the provision made by cuttādevan alias Kulōttungasōla-Yadavarayaj of Viramangalam for daily feeding brāhmins, tapasvins and other people in the temple.
85	Do	Do.	Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.	14th year, [Āvaṇi].	Do. ..	Begins with the introduction, "46th year" etc. Ends of lines run behind the same image. Registers a gift of 32 cows for burning 10 very bright twilight lamps during the first evening service of the god at Tirukkalatti in Arur-nadu, a sub-division of the god at Tirukkalatti district of Jayāngondasōla mandalam.
						Begins with the introduction, "6th year" etc. Begins of lines built in. Seems to register the installation of and the provision made for daily offerings to Āludaiyar Tejjayālayam-Udaiyar by Pundi-Udaiyar Pavalakkunra Rajāndrasōlan alias Soliyavarayanar of Pottuvassurcu-Pundi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the same wall	Chola ..	Rajakesarivarman alias Kulottunga-Choladeva.	14th year, Param ..	Tamil ..	Begins with the introduction "புலவர் விசை", etc. Beginnings of lines built in. Seems to register a gift of 1786 kuli of land as a madayilagam for the residence of the Mal'vars by the residents of Tirukkalaṭi alias Mammasolapuram in Airtu-nadu, a subdivision of Tiruvengada-kottam, a district of Rajendrasola-mandalam.
87	On the north wall of the same prakara.	Do.	Tribhuvanaachakravartin Choladeva.	13th year ..	Do. ..	Registers a gift of 32 cows by Padali-madavayyar, wife of Tirukkalaṭidevan alias Yadavayyar for burning a perpetual lamp in the temple.
88	On the same wall	Do.	Rajakesarivarman alias Kulottunga-Choladeva.	31st "	Do. ..	Begins with the introduction "புலவர் விசை", etc. Incomplete. Seems to register a sale of land.
89	Do.	Do.	Tribhuvanaachakravartin Virarajendra-Choladeva.	10th "	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Kandalam Palicetti Pandarayan Anban, one of the Nalam-pradhans governing Rajendrasolapuramadu in Jayagondasola-mandalam.
90	Do.	Do.	Rajakesarivarman alias Kulottunga-Choladeva.	49th "	Do. ..	Begins with the introduction "புலவர் விசை", etc. Registers a gift of 1,190 kuli of land by certain servants of Senapattikal Kulottunga-sola-Katupparudaiyar for burning 25 lamps in the back-wall of the temple. Then sunset till the close of the Sribali ceremony.
91	Do.	Do.	Chakravartin Kulottunga-Choladeva ..	47th "	Do. ..	Registers a gift of 96 sheep for a perpetual lamp by Vada Gandagopal-Padavarayan, a weaver of Tūḍavūr.
92	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Choladeva.	32nd "	Do. ..	Registers a gift of 800 kuli of land by Vimarasan of Tyaga-samudrapattai for the maintenance of two men employed in the Alalasundar flower garden.
93	Do.	Do.	Do. do.	14th "	Do. ..	Begins with the introduction "புலவர் விசை", etc. Registers a gift of 32 cows for a perpetual lamp by Siyaganan, who leaves the usual Ganga birudas. There is a Sanskrit verse at the end referring to the same gift.
94	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Choladeva, 'who took Nadma.'	27th "	Do. ..	Registers the undertaking of three persons to provide the tirumundir-pungam (offering) at the early morning rising-ceremony of the god by turns in the months of Puraṭṭasi, Paṅguni and Vaiṣāṣi, for the benefit of their caste and themselves.
95	Do.	Do.	Rajakesarivarman alias Kulottunga-Choladeva.	49th "	Do. ..	Begins with the introduction, "புலவர் விசை", etc. Registers a gift of 86 sheep by Kaliyavai for maintaining a perpetual lamp in the lamp-stand east after the form of her deceased brother Kettan Adittan alias Māngalir-Nadalvar, a servant of Senapali Kulottunga-sola-Katupparudaiyar.
96	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva.	4th "	Do. ..	Registers the gift of 2 lamps and money for maintaining these lamps, by Saṅkila-Salukki Tappiruvuṇṇa Viranarasimhadayan alias Yadavayyan. Mentions the liquid-measure Tirukkalaṭi-Uḍayan.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
97	On the same wall	....	....	19th year	Tamil	First line chiselled away. Registers a gift of 96 sheep for burning a perpetual lamp by Nūṅṅamadevi, wife of Madhurantaka Pottappichoholan.
98	Do.	....	....	....	Do.	Fragment. Registers a gift of 32 cows by Annaiyappan Kannudai-perumal alias Vūvinada-Vikrama.....rā-yapa-Sambuvartayan of the Seṅṅeni family, for a perpetual lamp.
99	Do.	..	....	19th year	Do.	First line chiselled away. Registers a gift by a native of Koyambad in Pūḷiyu-kottam, a district of Jayangondasōla-mandalam of 192 sheep for 2 perpetual lamps.
100	Do.	Chola	Vikrama-Choladeva	11th "	Do.	Registers a gift by Vimaladittan alias Madhurantakapottappichoholan, son of Siādhiyarasan of the Pottappichohola family, of 96 sheep for a perpetual lamp.
101	Do.	....	..	....	Do.	Fragment. Seems to register an assignment of land, free of taxes half the yield being utilised for offerings to the god and the other half being taken by the cultivator (sevvaram).
102	Do.	Chola	Prakasavarmān alias Tribhuvanachakravartin Vikrama-Choladeva.	12th year	Do.	Begins with the introduction "Bēḇḇer", etc. Incomplete. Seems to register the provision made for a perpetual lamp in the temple, by Madēvi, daughter of Kanaradeva alias Rajendrasōlap-Pottappichoholan, son of Kanarasai.
103	Do.	Do.	do.	Do.	Do.	Registers a gift of 100 chuppan by Koṅṅiyai, son of Rajendrasōla Gaṅṅayarajan of Velli-nadu for maintaining a perpetual lamp.
104	Do.	Do.	Tribhuvanachakravartin Rajarajadeva	6th year	Do.	Registers a gift of 100 sheep for burning 2 perpetual lamps in the temple, by Vimaladeva-dēvaṅ, brother of Madhurantakap-Pottappichoholan Maḷa-madevarasur.
105	Do.	Do.	Tribhuvanachakravartin	12th "	Do.	Registers a gift of 16 sheep for half a lamp by Talaiyari Tannai-Nayakan Padoli Bhū-ai, one of the pradhānis of Siddhiyāyay of Nelluru.
106	Do.	Do.	Tribhuvana-chakravartin Vikrama-Choladeva.	5th "	Do.	Registers a gift 33 kan by two settlers for a perpetual lamp.
107	Do.	Do.	Tribhuvanachakravartin	[15th] "	Do.	Incomplete. Gift of 96 sheep and a ram for a perpetual lamp by Gaṅṅadeviyar, daughter of Yadavarayar Viya-rappadiyar.
108	Do.	Do.	Tribhuvanachakravartin Vikrama-Chola-deva.	12th "	Do.	Records gift of 100 chuppan by Vajrasani, son of Nira-vachohayan the minister of Rajendrasōla-Gaṅṅeyarajan of Velli-nadu, for burning a perpetual lamp.
109	Do.	Do.	Chakravartin Vikrama-Choladeva	4th "	Do.	Ends of lines lost. Registers a gift of 96 sheep for a perpetual lamp.
110	Do.	Do.	Tribhuvanachakravartin	4[1st] "	Do.	End built in and continuations of lines lost. Seems to register a sale of land.
111	Do.	Do.	Tribhuvanachakravartin Vikrama-Choladeva.	12th "	Do.	Registers a gift of 100 chuppan for a perpetual lamp by Dandamayaka Goṅṅaiyan, brother-in-law of Rajendrasōla-Gaṅṅayarajan, son of N. jidimayayan.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall	Chōla	Tribhuvanachakravartin Vikrama-Chōladēva.	12th year	Tamil	Registers a gift of 100 chinnam for burning a perpetual lamp in the temple of Alṭaiyār Tirukkalattī-Uḍaiyār by Soliyai alias Rajendrasōla-Chōlavarajan of Velli-nadu.
113	Do.	Vijayanagara	Virapratapa Krishnarāya-Maharaya	Saka 1439, Isvara, Viśeshika, Ba. shashthi, Wednesday, Pushya.	Do.	Registers the grant of the village Onpakkam in Payyurkōṭam for the merit of the king by his padhani Saluva Timmarasa. The income from the village was utilised by the supervisors of the treasury for the early morning service, for supply of a flower garland and for burning 4 lamps daily in the temple of Nayaṅgar Tirukkalattī-ndaiya-Nayanār.
114	Do.	Chōla	Parakasaivaraman alias Vikrama-Chōladēva.	3rd year	Do.	Built in and incomplete. Begins with the introduction "Aṇṇaḥ 4ṇṇaḥ", etc. Registers a gift of 96 sheep for a perpetual lamp by a merchant of Mummudisalapettai.
115	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva (III) alias Tribhuvanavira-dēva	36th "	Do.	Registers the gift of 96 sheep and a ram by a reddi of Seṇvapur in Melaiṇṇattaiya-nadu for a perpetual lamp.
116	Do.	Do.	Tribhuvanachakravartin Tribhuvanavira-dēva, who was pleased to perform the anointment of heroes and the anointment of victors.	34th "	Do.	Registers a gift of 32 cows and a bull for burning a perpetual lamp in the temple of Uḍaiyār Tirukkalattī-Uḍaiyār by Sura-Nayakan Tiruvagamban-ndaiyan alias Amarabharanai Sivaṅgaṅgan who styles himself 'the Lord of Kavalalapura and Chōngakulottama.'
117	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva.	[20th] "	Do.	Registers a gift of 60 sheep for a half-lamp by a lady of Injun.
118	Do.	Do.	Tribhuvanachakravartin Chōlādēva, who took the crowned head of the landya.	Built in	Do.	Incomplete and built in in the middle. Registers a gift of 96 sheep for a lamp.
119	Do.	Do.	Tribhuvanachakravartin Chōlādēva, who was pleased to take Madurai (Madura) and the crowned head of the Pandya.	Do.	Do.	Registers gift of 96 sheep and a ram by Ponniarasai Vimarasan alias Vyagasamudrappa (ṭar), of [Taḷṭaṭṭar in Melaiṇṇattai-nadu for a perpetual lamp.
120	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva.	31st year	Do.	Built in in the middle. Registers a gift of land for a flower-garden to the god Tirukkalattī-Uḍaiyār by Vna Nara-singadēva alias Yadavaraya.
121	Do.	Do.	Tribhuvanachakravartin Chōlādēva.	15th "	Do.	Built in in the middle. Registers a gift of 72 sheep for a perpetual lamp by Puddalasaṇi, wife of Eriyami-reddi of Kappalan.
122	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladēva.	30th "	Do.	Built in in the middle. Registers a gift of land by purchase for offerings to and construction of a cor for the god Uḍaiyār Tirukkalattī-Uḍaiyār by the residents of Chittiramēḷi. The purchase money was paid by Raja-malladēva alias Yadavaraya at Karuppaludi.
123	Do.	Do.	Do.	13th "	Do.	Registers a gift of 320 cows for 10 lamps, by Mahamandaleśvara Gonkayan alias Kulottungaśōla-Gonkaraḷan of Velli-nadu.
124	Do.	Do.	Chakravartin Rajadhirajadēva	54th year and 87th day.	Do.	Registers an order (olvar) of a gift of land free of taxes in Palaiyaru in Amba-nadu a subdivision of Uyyakkondar-vāṇanadu.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
125	On the same wall	Chōla	Rajādhirajadeva	5th year	Tamil	Registers a sale of land for forming an areca-unt garden in the name of Tiru-Kannappadevar.
126	On the east wall of the same prakara.	Do	Tribhuvanachakravartin Rajadhirajadeva	13th "	Do	Registers a gift of 25 sheep for a lamp by a goldsmith of Pūjal in Pūjal-kōttam, a district of Jayāṅgondasōla-mandalam.
127	On the same wall	Do.	Rajakesarivarmān alias Kulottunga-Chōladeva.	34th year	Do	Begins with the introduction "உபேரே ஷேன", etc. Registers a gift of 32 cows for burning a perpetual lamp in the temple of Udayār Tirukkalattu-Udayār by Dandaisōr-udaiyān alias Pāṇchalurayān of Nalambayān in Ambattar-nadu a subdivision of Pūlar-kōttam alias Rajendrasōla-valanadu, a district of Jayāṅgondasōla-mandalam.
128	Do.	Do	Do. do.	42nd "	Do.	Begins with the introduction "உபேரே ஷேன", etc. Registers a gift of 96 sheep for a perpetual lamp by an individual of Veṇṇākkam in Kūḷaḷakkar-nadu, a subdivision of Payyūr-Jāṅk-kōttam, a district of Rajendrasōla-mandalam.
129	Do.	Do.	Rajakesarivarmān alias Kulottunga-Chōladeva.	41st year, Paṅguni 21, su, chatuṛthi Wednesday, Kartigai.	Do	Begins with the same introduction. Registers a gift of 32 cows for a perpetual lamp by the headman of Tiyaṛupakkam in Kūvolur-nadu a subdivision of Tirukkalattukōttam, a district of Jayāṅgondasōla-mandalam.
130	Do.	Do.	Rajakesarivarmān alias Kulottunga-Chōladeva.	2nd year	Do	Begins with the same introduction. Incomplete. Seems to register a gift of 96 cows for a half lamp by Teṅgaṅg-udaiyān Kūṭṭar Vadagan, an officer (śūdranam) of Maḷiyāṇapadaividu in Gaṅgākonda-sōlapuram, in Virudraṇḍayānaka valanadu, a subdivision of Sōla-mandalam.
131	Do.	Do.	Rajakesarivarmān alias Kulottunga-Chōladeva.]	33rd "	Do	Bottom portion built in. Begins with the same introduction. Records gift of 96 sheep and a lamp-stand by Gandaadit'a wife of Angaraja for burning a perpetual lamp in the temple of Tirukkalattu-Udayār, for the merit of her mother Iravikolasundarī.
132	Do.	Do	Do. do.	31st "	Do	Begins with the introduction "உபேரே ஷேன", etc. Registers a gift of 96 sheep for a perpetual lamp by a Vellala of Eṇur in Nadiyupattayā-nadu, a subdivision of Payyūr-Jāṅkōttam, a district of Rajendrasōla-mandalam.
133	Do.	Do	Tribhuvanachakravartin alias Kulottunga-Chōladeva.	32nd "	Do.	Registers a gift of 500 kuli of land in Vandannur, a village in Pakkar-nadu by three Boyindas of Veruṅgondai (i.e. Penugonda) in Tūṅgattur, a village in Pottappi-nadu for the maintenance of two gardeners employed in a flower garden of god Tirukkalattu-Udayār with the stipulation that gardeners were to be supplied to the god daily.
134	Do.	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	22nd "	Do.	Registers a gift of 96 sheep for a perpetual lamp by Marayā-Boiyidat, son of Muppi-Nayakkar of Neduvilpattaiyā-nadu, who possessed Kaluvakkunṇa and was called Tūḍamalai-Udayān.
135	Do.	Do.	.. .. Kesarivarmān alias Chakravartin Kulottunga-Chōladeva.	33rd "	Do.	Damaged in the middle. Begins with the introduction "உபேரே ஷேன", etc. Registers the provision made by a private individual for burning a lamp in the temple of god Tirukkalattu-Udayār.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On the same wall	Chola ..	Tribhuvanachakravartin Raja[rāja]deva.	[11]th year, Vaigasi, Monday, 10th day, Mōla.	Tamil ..	Registers the gift of the village Kariṇṇi in Karupparu-nadu by sale by Sāṅkula-Sāṅkai Naraṅgaṅ Tirukkalādevan alias Rajathuraja Yalavanayay for feeding the pilgrims that came to worship the god Uḍaiyar in Tirukkalatti-Uḍaiyar.
137	Do.	Do. ..	[Raj]arajad[ē]va	[10]th	Do. ..	Registers a gift of cattle by Madhurantakap-Pottappich-choḷan [Chattaya]rasan for burning 2 perpetual lamps in the temple.
138	Do.	Do. ..	Tribhuvanachakravartin Raja	[Lost]	Do. ..	Registers a gift of 192 sheep for 2 perpetual lamps to the temple in Tirukkalatti.
139	Do.	Do. ..	Rajakesarivarmān alias Chakravartin Kulottunga-Chōḷadeva.	31st year ..	Do. ..	Begins with the introduction 'புத்தரது விசேஷ' etc. Registers a gift by Solan Naraṇḍavan of Poygai in Poygal-nadu a subdivision of Pāyṇu-Iṇṇottam, a district of Rajapūṇḍiśōḷa-maṇḍalam, of 96 sheep for a perpetual lamp.
140	On the south wall of the same prakāra.	Do. ..	Rajarājadeva	[9]th year ..	Do. ..	Built in at the bottom. Registers the gift of 96 sheep by one of the devadevīs (apḍar) worshipping on the Tiru-malai, for a perpetual lamp to be burnt in the temple at Tirukkalatti alias Mummudiśōḷapuram in Aruv-nadu, a subdivision of Paṇṇiāṇṇi in Tiruvengalā-kōṭṭam.
141	On the same wall	Do. ..	Rajakesarivarmān alias Chakravartin [Kulottunga-Chōḷadeva].	18th ..	Do. ..	Begins with the introduction 'புத்தரது விசேஷ' etc. Ends to register an order of the king transferring a dancing girl and her descendants from his (?) own service to the service of the temple at Tirukkalatti.
142	Do.	Do. ..	Rajakesarivarmān alias Chakravartin Kulottunga-Chōḷadeva.	31st ..	Do. ..	Beginnings of lines and the bottom built in. Begins with the introduction 'புத்தரது விசேஷ' etc. Seems to make provision for maintaining two perpetual lamps with 6 kaṣu, accruing monthly as interest on a deposit of 40 kaṣu made by certain individuals.
143	Do.	Do. ..	Rajakesarivarmān alias Chakravartin Kulottunga-Chōḷadeva.	31st ..	Do. ..	Begins with the introduction 'புத்தரது விசேஷ' etc. Registers the gift by a private person of a metal lamp-stand and sheep for a perpetual lamp to Tirukkalatti-Uḍaiyar.
144	Do.	Do. ..	Rajakesarivarmān alias Chakravartin Kulottunga-Chōḷadeva.	21st ..	Do. ..	Begins with the introduction 'புத்தரது விசேஷ' Registers the gift by a certain lady of a lamp-stand and sheep for a perpetual lamp to the god Mahadeva of Tirukkalatti. Mentions the scale Aynavay-tulakkol.
145	Do.	Do. ..	Rajarājadeva	12th ..	Do. ..	Built in at the end. Seems to register a gift of 96 sheep for a perpetual lamp.
146	Do.	Do. ..	Parakesarivarmān alias Tribhuvanachakravartin Rajarājadeva.	9th ..	Do. ..	Begins with the introduction 'புத்தரது விசேஷ' etc. Continuations of some lines lost. Registers a gift of 96 sheep for maintaining a perpetual lamp by Ariyaṇ Padumarai Kaṭṭiman of Kaṣṇapūram.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the same wall	Chōla ..	....	11th year	Tamil ..	Registers a gift of 5 kasi by a certain individual of Sérur for maintaining two lamps in the temple of Udayar Tirukkalatti-nadai-Mahadeva, one dari-g the early morning service and the other during the evening service. Seems to belong to the king mentioned in No. 146 above.
148	Do.	Do. ..	Rajarajadeva	10th "	Do. ..	Registers that the 28 lamp-stands placed in the temple in the time of king Kulottunga-Chōladeva 'who exempted the tolls,' by an oil-monger of Tiruppar were made good and 33 lamp-stands including these were given by his son in the 10th year of Rajarajadeva.
149	Do. .. ..	....	....	....	Do ..	Contains a boastful vow made by Yadavakula-Madevi, daughter of Sityangaideva to the effect that if she survived Ghaffiyadeva alias Yadavaraya she would be a slave of the daughter of Pottappichelohla-Marasa, who had married the deceased Yadavaraya, and if those ladies should survive their father's death they should be degraded to the position of the servants of servants of Yadavakula-Madevi.
150	Do.	Do. ..	Rajasekarvarman alias Kulottunga-Chōladeva.	43rd year	Tamil ..	Begins with the introduction 'செழுவேன் சேனா' etc. Incomplete. Seems to register a gift of a lamp by Palli Angadi Ayyarai, one of the . . . solattemdavaligal for the benefit of his brother Sundarayan. Mentions Nallur alias Vikramasimhapuram in Pidi-nadu, a district of Rajendrasolai mandalam.
151	Do.	Do. ..	Do. ..	20th "	Do. ..	Begins with the introduction 'செழுவேன் சேனா' etc. Registers a gift of 128 cows and 381 sheep by Adavallan Gaigalkondan alias Irungolan for burning 20 lamps in 20 lamp-stands, from evening till the close of the midnight service, in the mandapa and in the verandah all round the temple, built of stone by his mother Puttangaiaiyar.
152	Do.	Do. ..	Do. ..	42nd "	Do. ..	Begins with the introduction 'செழுவேன் சேனா' etc. Bottom and beginnings of lines in the middle lost. Seems to record the gift of salt by 2 private persons of Orattambedu alias Mudurantekai-erlam in Pulivala-nadu, a subdivision of Rajendrasolai-mandalam, for offerings to the god and for maintaining 8 twilight lamps in the temple of Mahadeva of Tirukkalatti in Arur-nadu, a division of Rajendrasolai-mandalam alias Vudarajabhayabakara-mandalam. Mentions the measure 'Tirukkalatti-Udayai-murakkal'.
153	Do.	Do. ..	Tribhuvanaachakravartin Viraraj[?]endra-Chōladeva.	10th "	Do. ..	Registers a gift of 96 sheep by Vijupparaiyan, a kaimi of Poygai-nadu, for a perpetual lamp.
154	Do.	Do. ..	Tribhuvanaachakravartin Kulottunga-Chōladeva.	[3]rd "	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Arunagirai-Pillaiyar alias Sityangar, the brother of Vudavayil-Selviyar alias Chendrakula-nadeviyar, the daughter of Sityangar alias Sura-Nayakar, the lord of Kavalalapur.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
155	On the same wall	Chola	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	Lost	Tamil ..	Begins with the introduction 'உரோம' etc. Incomplete and built in in the middle. Seems to register a gift of land to brahmins. Refers to Mahāmadalēsvara (Chattēdēva-Maharāja alias Vikramacōla-Kannuparudaiyār.
156	Do.	Do.	Tribhuvanachakre[vartin] Virarājendra-Chōlādēva.	10th year ..	Do.	Incomplete and built in in the middle. Seems to register a gift of 95 āheup for a perpetual lamp by Sōlāyvjaiyār, daughter of Narasiṅgaḍaiyār alias Yaḍavaraṇyār.
157	Do.	Do.	Chakravartin Kulottunga-Chōlādēva	26th ..	Do.	Intercepted by walls. Begins with the introduction of 25 patti of land which had to be de-offersted and brought under cultivation to provide for extra offerings to the god on Sundays, new-moon days and on days of Tirumittēruppadi festivals, by the residents of Kannanallūr in Poygai-nadu, a devadāna of Tirukkalattī-Uḍaiyār.
158	Do.	Do.	Do.	12th ..	Do.	Engraved in continuation of the previous inscription. Refers to the gift of land made by Arayan Rājādēva-sōlāy alias Sēnapati Rājavarayana Munaiyadaiyār for the festivals referred to in the counter-agreement made by the residents of Kannanallūr in No. 157 above.
159	Do.	Do.	Rajarājādēva	4th ..	Do.	Registers a gift of 4 lamp to the temple of Uḍaiyār [Tirukkalattī-udaiyā-Nayāṇār by Yaḍavaraṇyāy alias Virarājādēva.
160	On the north wall of the Kannappa shrine in the same temple.	Vijayanagara	Krishnarāja-Maharāja	Śaka 1449, Sarvajit, Viśohika, Śu, paṇḍanaḷ, Wednesday, Sravāṇa.	Do.	Registers a gift of 200 panam by Chandirasekhara-ayyan, a Kannadiya brahman of Devikāpūram in Murudarasar-padaivālu for the merit of his father Viṭṭamarasār and mother Sūṅkaramman, and this money was arranged to be spent on bringing lands under cultivation and digging pits in the tank of Chittattūr, a devadāna village and from the yield of this land a lamp was to be burnt on the Kallaimalai.
161	On the north wall of the same shrine.	....	....	....	Telugu	States that the mundapa was erected by Timmasani, daughter of Amara Bhatla of Yempali, for the welfare of the members of her gōta.
162	On the west and south walls of the same shrine.	Vijayanagara	Achyutarāja ..	Śaka 1462, Śar[va]ri, Kumbha, Śu., prathamā, Thiradēy, Avittam.	Tamil	Registers a gift of 200 pan for the merit of Iravabhatlar-Ayyan by Ellappayyār, son of Bhātunathan Ellabhatlar, a Vaidika-brahman residing at Krishnarayapuram in Chandragiri, for offerings to the god at the early morning service in the month of Margai.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
163	On the south wall of the same shrine.	Vijayanagara	Achyutārāya	Śaka 1467, Kṛd̥bi, Śun̥ba, Śu., Śha-dasi, Monday, Rōhini.	Tamil	States that Chikka Mallappa-Nayaka of Penugonda made a gift of his share of the prasāda, as the dharmakarta of the Virūpura temple, in favour of Immadi Śaṅkaya-dēva-Udayyar, for the merit of his father Lakku-Setṭiyar, mother Mottayannarai and elder brother Virupannagal. The above gift was made on the banks of the Pampa river in front of the Virupākṣa temple.
164	On the east wall of the same shrine.	Do.	Vīrapratāpa Achyutadēva-Maharāya ..	Śaka 1462 Śārvari, Kumbha, Śu., prathama, Thursday, Avittam.	Do.	Registers a grant of gold similar to that mentioned in No. 162 above by Malaiyappa-Ayyan, son of Tinnalai-Bhattar, a Vaidika-brāhman, residing at Chandragiri, for the morning service in the month of Mārgaṣi. See No. 163 above.
165	On the belt of the same shrine.	Do.	Do.	Śaka 1463 Pṛava, Kumbha, Śu., trayodasi, Sunday, Pūṣya.	Do.	Registers the gift of the village Paduvai in Saraiyapallā-ṣāmat in Udayagiri-rājya for offerings and worship to Nayappar Trukkālatti-udaiya-Nayappar, by three brāhmanas of Chandragiri, for the merit of Rānabhattar-ayyan.
166	On the same belt	Do.	Do.	Śaka 1462, Śārvari, Makara, Śu., chaturdasi, Tuesday, Uttara-dāni.	Do.	States that Virupanna of Penugonda, son of Nandi Lakku-setṭiyar of Lepakshi, made a gift of 1506 pan, which was utilized for founding two villages viz., Mutayammai-samudram and Lakkuṣeṭṭipuram near Penugonda, that the lands belonging to these two villages and irrigated by the Virasamudram tank were leased out in perpetuity to Immadi Śaṅkayadevar-Udayyar, and that the income therefrom was spent on providing certain offerings to, and conducting certain festivals of, the god Trukkālatti-Udayyar. See No. 163 above.
167	Do	Do	Do.	Śaka 1462, Śārvari, Kumbha, Śu., prathama, Thursday, Avittam.	Do.	Registers the consecration of the image of Virēsvara-Tumbirāṇa and the construction of a temple over it in the Aruvattumalai-mandapa in Kalladi and the gift of 1030 paṇam for its worship and offerings and also for offerings to Nayappar Trukkālatti-udaiya-Nayappar by Rānabhattar-ayyan, son of Rhotamatha-Setṭiyar, a Vaidika-brāhman, residing at Krishnayanpuram in Chandragiri for the merit of Achyutaraya.
168	In two rooms near the kitchen ..	Chōla	Tribhuvana Chakravartin ..	10th year ..	Do.	Intercepted by walls. Seems to register the provision made for sandal-plate and offerings on important days to Trukkālatti-udaiya-Nayappar by Śaṅkula-Chalukyan. Mentions the coin Bhujchalan-madai.
168 (a)	On the pedestal of a bronze image (male) in the store-room in the south prakara.	Do.	Kulōttuṅga-Chōlādēva .. ..	....	Do.	States that the image was the gift of Udaya-Nambi, to the temple of Trukkālatti-Udayyar.
169 (b)	On the pedestal of another image (female) in the same room.	Do.	Rajendra-Chōlādēva .. ..	..	Do.	States that this image of Nōla-udaiyār was cast under the orders of Rajendrasōlādēvar by Nicheupattāṅgan of Kaṭimallu in Kaṇṇurakkai-madu a sub-division of Rajaraja-mandalam.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the east wall off the third prakara.	Vijayanagara	Sadasivadeva-Maharaya	Saka 1489, Prabhasa, [Dhanus], Tuesday, Karttigai.	Tamil ..	Damaged. Seems to register a grant to Venkatappa Nayakkar, son of Ellaya-Nayakkar by the superintendent of the treasury of the Tirukkalaṭṭi-udaiya Nayappar temple granting certain privileges for keeping watch in the temples in Kalahasti and Kalahasti-āṣṭmai.
170	On the south wall of the same prakara.	....	....	Saka 1713, Virōdhi-krit, Māgha, 14, Monday, Masi 12, Sravava.	Telugu ..	Registers the gift of certain revenues made by Umude Rāja Harāje Dāmāra Kumāra Venkatappa Nayaka Balāduru, son of Timma-Nayaka and grandson of Kumara Akki-Nayaka of the Inigala-gōḍa, for the worship, lamps, offerings, and festivals of the god Kalahastisvara and his consort.
171	On the same wall	Chōja ..	Chakravartin Kulōttunga-Chōladēva ..	47th year	Tamil ..	Intercepted by a pillar. Seems to register a sale of land by certain individuals.
172	Do.	Do. ..	Kulōttunga-Chōladēva	Do.	Do. ..	Ends of lines built in. Seems to register a sale of land by certain individuals.
173	Do.	Do. ..	Chakravartin Kulōttunga-Chōladēva ..	Do.	Do. ..	Seems to register gift of land for providing food to the servants (apdar) who looked after the temple streets
174	Do.	Do. ..	Lost	Lost	Do. ..	Ends of lines worn out. Begins with the introduction, 'Lēyāṇṇaṭṭi' etc. Seems to register a gift of 1100 kuli of land for maintaining 20 lamps.
175	Do.	Do. ..	Chakravartin Kulōttunga-Chōladēva ..	17th year	Do. ..	Records gift of land by purchase from the village assembly of Nāḷakēdārpakkam in Verumbōḍu, a subdivision of Payyur-kōṭṭam, a district of Jayangondasola-maṇḍalam, by Arayan Siyaradevar alias Kalingarājar, the headman of Arumbakkam in Maṇavil, a subdivision of Napavil-kōṭṭam for maintaining a maṭha for the apdar (servants) who did services in the temple precincts.
176	Do.	Vijayanagara	Viraṇṇarāpa Krishnaraya-Maharaya ..	Saka 1436, Bhava, Karkāṭaka, 6u., Tuesday, Mula.	Do. ..	Registers the gift of a golden vessel for drinking water, pearls and precious stones; and also 1000 panam, by Virupajayamman, daughter of Vrauhadēvaraya-Maharaya and wife of Timmaraya, the brother of Vedaraya, who was the son of Pundar Chennarāja, for offerings at the early morning service to Nayappar Tirukkalaṭṭi-udaiya-Nayappar for the merit of her parents and herself.
177	Do.	Do. ..	Viraṇṇarāpa Achyutaraya-Maharaya ..	Saka 1458, Dummukha, Makara, 6u., tritīya, Saturday, Sravishṭha.	Do. ..	Registers the gift of 440 panam by Kāmābhāṭṭa-Ayyaṇṇ, son of Bhāṇṇadiyār, a Vaidika-brāhmaṇa residing at Krishnarayapuram in Chandraḡiri for maintaining two lamps on the bill Kaylāṇmalai on behalf of the king. See No. 167 above.
178	Do.	Do. ..	Do. ..	Saka 1458, Dummukha, Simha, 6u., ....[Wednesday], Anusha.	Do. ..	Registers the gift of the two villages Gaṭṭipūṇḍi and Melaiochur by the individual mentioned in No. 177 above on behalf of the king, for certain offerings to the god Tirukkalaṭṭi-udaiyar and mentions also the share of the prasada (sacred food) that some temple servants were to get.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the west wall of the same prakāra.	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Śaka 1460, Viṣṇu, Rishabha, ba., puṇḍra, Sunday, Sravana.	Tamil	Registers that Devayāga-Peṇṇal of Kōṇḍi in Saundaryasolapuram, an agaram of Agudi-naḍu, a subdivision of Tuḷa-kōṭṭam, made a gift of the village Kondasānikūḷi, in the presence of the god Virupakṣa at Vijayanagara to Tirumala-Takṣitaṛ, for daily offerings to the god Kāḷasāyana-Tambiraṇar and that the latter parcelled out the village into fifteen shares and sold them for 60 peṇ, with which amount the stipulated offerings were provided for in the temple. Contains a list of the precious stones, worshipping paraphernalia and ornaments given by the king to the god Tirukkaḷattinātha.
180	On the same wall	Do.	Virapratapa Krishnaraya-Maharaya	Śaka 1434, Āṅgira, rāṣa, Pūḷḷuṇḍa.	Kannase	
181	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1455, Vijaya, Simha, suptami, Tuesday, [Anusha].	Tamil	Registers the gift of 2000 paṇam by Ramabhaṭṭa for the merit of Achyutaraya-Maharaya and Varadadevi-Amman, for offerings being made to the god when he halted at the pavilion in the [Orandur] garden on the day of Pūṇḍri-Uttiram.
182	In the west gōpura of the same temple; left of entrance.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1443, Viṣṇu, Makara, ba., chaturthi, Wednesday, [Anusha].	Do.	Registers the gift of the village Saṅganappalli in [Mudalich]-chūṇṇal, a division of [Paḍi]-naḍu in Chandraḡirirāja by Vaṣal-Timmaraya-Nayakkaṭ for offerings to Āṇḍandi-Pillaiyaṇ in the third prakara for the merit of Krishnaraya-Maharaya
183	In the same gōpura	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1464, Nandana, Uttara-Pūḷḷuṇḍi, Mukha, su, śaṣṭhī, Wednesday, Uttara-Bhadrapada.	Do.	Registers the gift of 1600 paṇam by a private individual for offerings at the early morning service to Nayapaṛ Tirukkaḷattināḍiye-Nayapaṛ, and a silver plate for serving it in.
184	In the same gōpura, right of entrance.	Do.	Krishnadeva-Maharaya	Śaka 1443, Viṣṇu, Makara, ba., śaṣṭhī, Friday, Hasta.	Do.	Registers the construction of a temple and the consecration of Jayana-Nayapaṛ (Subrahmanya) on the Iṣabhaḷḷakūṇṇu in Krishnarayapuram and the gift of 200 paṇam for worship and lamps to this deity.
185	On a slab near the gōpura in the Adikōṣava-Perumal temple at Srīperumbudur, Srīperumbuduralak, Chingleput district.	Do.	Śrīraṅgavadeva-Maharaya, ruling at Viḍṇanagara.	Śaka 1494, Āṅgira, ba., Ashadha, ba., 30.	Telugu	Records the gift of certain taxes due from some villages in the leluṅḡaḡaṭṭu-kōṭṭam by Veṅkaṭayyadeva-Maharaya, a brother of the king, for the worship and offerings of the god Adikōṣava-Perumal, who had been worshipped by Śrī-Bhadrakara, (i.e., Rāmanuja) at Srīperumbudūr.
186	In the same gōpura; left of entrance.	Do.	Virapratapa [Sudāsina]deva-Maharaya ..	Śaka 1489, [Prabhava], ba., śinḡha, Aṣṭa, ekaśaṣṭi, Friday.	Tamil	Registers gift by Chūṇṇa-Nayaka, son of Adappam Vayyappa-Nayaka of the Kāṣyapa-gōṭṭa, of certain villages (names obliterated) in Kakkalūr-naḍu, a subdivision of Iḷkaṭṭu-kōṭṭam, a district of Chandraḡirirāja, which had belonged to them as nayakattanam, to the god Adikōṣava-Perumal and Śrī-Bhadrakara (Rāmanuja) of (haturvōḷḡināḡalam alias Srīperumbudūr in Maḡanūr-naḍu, a subdivision of Śāḡaṭṭu-kōṭṭam, a district of Jayanḡonda-ḡaṇḡaḡalam for certain daily offerings to be provided to them in a maḡḡapa. The donor's share of the prasāda was waived in favour of his acharya Śōṣṭadri-Ayyaṅḡar, son of Uruppuṭṭūr Nallanḡakravartī Śrīraṅgaṅḡar.

C.—Stone inscriptions copied in 1922—cont.

71

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
187	In the same gōpura; right of entrance.	Vijayanagara	Virapratāpa Sadāśivadeva-Maharāya, 'who instituted the elephant hunt.'	Śaka 1487, [Kṛō]- dhana, Masi, 24.	Tamil	States that Mahanūḍaśvara (name obliterated) spent 150 pāṇam on repairing the irrigation tank at Sripaṇambūdir and increasing its capacity, and ordered that the surplus income from the increased tank ayaṇut was to be utilised for providing certain offerings to the god Adikēśava-perumal and to Embērumaṇar. He also allowed his share of the pasāda to be given away to the pilgrims halting at the Rāmanūja-kōṭam.
188	On the belt of the Garuḍa-līvar-maṇḍapa opposite the dhvajas-tambha in the same temple.	Do.	Virapratāpa Venkaṭapalīrāya	Śaka 153[3], Sādhārāṇa, Chittirai, 13.	Do.	Registers the rights and privileges granted to Palamalai Paṇḍitaiyaḍu Pēḍaṇḍar for supplying yellow rope and thread for hoisting the temple flag at the con-memoration of the festivals in the months of Masi, Pāṇḍuni and Chittirai, from the interest on 16 varahaṇ given to the temple. Mentions Bittir Tirumalai Tāṭacharyar.
189	On the same belt	Do.	Virapratāpa Venkaṭaśrīrāyaḍeva-Maharāya.	Śaka 1512, Vikṛiti, Kanya, 60, pōṇ- chāṇṇi, Annādāḍa, Wednesday.	Do.	Registers grant of a kuruni of paddy for each threshing-floor (kaṭam) by all the tenants of the temple villages of Adikēśava-perumal and Embērumaṇar including those in Sripaṇambūdir and Kacheliṇṇipattināṇṇi at the instance of Sūramu Rāghava-Nayakkar from the amount of 16 pōṇ realised on the paddy, to provide offerings to the deities Adikēśava-perumal, Chakravartī-tirumagaṇar and Sū Bhāṣyakarar when they halted in the maṇḍapa in the arecaṇḍ garden on tṛupādivēṭṭai (i.e. hunting festival) days.
190	Do.	Do.	Do.	Śaka 1516, Jaya, Adi, 29.	Do.	Registers the agreement given by Tiruvārāṇḍam Appayyaṇṇar, the agent of Viṭṭu Tirumala Kumara Tāṭacharya and the trustees of the temple to Rāṅgappa, son of Viṭṭu (i.e. Yādava) Ayyaṇṇar of Tiruvāṣṭakalī-gōṭa and a disciple of Chakravartula Ayyaṇṇar one of the Tiraivāṇṇi Śrī vaishnavas to provide certain offerings to the god Adikēśava-perumal, Chakravartī-tirumagaṇar and Sū Bhāṣyakarar for an amount of 15 varahaṇ deposited by him in the temple.
191	Round the base of the second prakāra.	Do.	Do.	Śaka 1515, Jaya, Kāṇṭakāka, 14, pāṇṇēṇṇi, Revā- ṭi, Saturday, [Chitambhāṇṇa, [Vaiyāṣi, 25].	Do.	Registers the gift of 110 gōṭṭi-varahaṇ by the individual mentioned in No. 190 above for providing certain offerings to the god on the ten days of the Mahānavami festival.
192	On the south wall of the same prakāra.	Do.	Do.	Do.	Do.	Ends of lines built in. Seems to record gift of 10 pādū-varahaṇ by a certain lady for providing some offerings to the god.
193	On the same wall	Do.	Do.	[Vaiyā, Chittirai, 20	Do.	Ends of lines built in. Records gift of gold by Kōṇṭi-annan for providing certain offerings when the image of Embērumaṇar halted at the place where the Saint was born, after going round the streets in procession in the month of Aḍi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the east wall of the same prakāra.	Vijayanagara	Virapratapa Śrīraṅgarāya deva-Maharāya.	Śaka 1501, Chitra- bhāni, Jyēṣṭhā, śu., chaturdasi.	Tamil	Much damaged. Seems to register the provision made for offerings to Ādikēṣvara-Purṇa and Śrī-Bhaṣyakarar (Rāmanuja) on certain festival days from 500 poṇ., realised from the village. [ruvellakottam]-perumallar in Alagiyasolkka-śrīmaṇi in Magaṇṇar-nādu granted by Gopalan Tirumalai-Nāyakkar, the delavay of Maha-mandalēṣvara Rāmarāja Venkaṭayya-deva-Maharāja.
196	On the south wall of the mandapa (right of entrance) in front of the Udayavar shrine in the same temple.	....	....	Kāra, 15. Chittini.	Do.	Registers that Gopa, the treasurer of Kṛṣṇaṇḍiyannan, queen of Venkaṭapatirāya, deposited 10 varahaṇ with two individuals of Sūpserumbūdar, for repairing the irrigation tank of the village and arranged for the provision of certain offerings on the natal day of 'Tirumalai-sai' Alvar every month from the interest of that amount.
198	On the same wall .. ..	....	....	Do.	Do.	Registers a similar grant of 10 varahaṇ by Kṛṣṇaṇḍeni and Veṅḡyannan, two maids in the palace of Venkaṭapatirāya, for providing offerings on the anniversary day and on the natal day every month, of Tirumangal-Āyar.
197	On the south wall of the mandapa (left of entrance) in front of the same shrine.	Vijayanagara	Virapratapa Venkaṭapatirāya.	Śaka 1530, Kāka, Margali, śu., Wednesday, eka- dasi.	Do.	Registers the gift of 20 varahaṇ from the interest on which cake-offerings had to be provided to the god on the festive days of Māsi, Pūṅṇi and Chittirai and on the asceticism of Emberrummar (Rāmanuja). Mentions Venkaṭattura- var, agent of Pāṭar Kumara Tātachariyar.
198	On the south wall of the first prakāra.	Do.	Do.	Śaka 1518, Durmu- kbi, Vriśabika, pūṇḥami, Śra- vāṇa, Sunday.	Do.	Registers details of offerings that had to be provided to Tirukkacchehi-nambi from the interest on 210 varahaṇ, which had been lent to the temple by the māgarattar of Sripserumbūdar. Mentions the coin Venkaṭarāya-varahaṇ.
199	On the same wall .. ..	....	....	Vijaya, (expired), Jaya (current), Chutturai, 13.	Do.	Registers an agreement given to Vedantam Rāmanujayyaṇ- gar by the trustees of the temple and 'Tiruvēnkaṭayyaṇ- gar, the multiri of Varadayyanagar, agent of Pāṭar-Tiru- mala Kumara-Tātacharya, for providing certain offerings to Emberrummar from the interest on 400 varahaṇ utilised for renovating the irrigation tank at Mōlaipāṭṭu.
200	Do. .. ..	....	....	Vijaya (expired), Jaya (current), Vaigasi, 21.	Do.	Registers the provision made, for offerings to the god during the sacred bath, from the interest on 90 varahaṇ received from Vedanta Rāmanuja-Ayyanagar for repairing the above tank.
201	Do.	Vijayanagara	Virapratapa Āṇagundi Venkaṭapatirāya-deva-Maharāja.	Śaka 1556, Yuva Sinhā, śu., trayodasi, Makha, Sunday.	Do.	Registers the construction of the priyadi-mandapan in front of the gōpura by Tirumappa-Setti of Satevedu and the provision made for offerings when the god took his seat in it for 180 days in a year, from the interest of 9 poṇ on the 30 poṇ given by him for constructing a shrine in the irrigation tank. Vaidyanatha Ayyan was now the agent of Pāṭar Immaṇi Tirumalai Kumara-Tātacharya.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On the west wall of the same prakara.	....	....	Manmatha, Ann. 28.	Tamil	Registers gift by Kandut Kori-annan of 30 vaahan on several occasions for the provision of offerings to Embommanar when his image was taken out in procession on the eighth festival day to the place of his birth, (Tiruvavata-estham).
203	On the west wall of the central shrine in the Bhadravastara temple in the same village.	....	Tribhuvanachakravartin Vijaya-Gandha-gopabdeva	28th year	Do	Registers the order of Devar Solagangadevan making a gift of land as kudinaga-devadana to Udayar Trupputis-varan-udaya-Nayanar at Perumbalur alias Kattavakadava-chatur-mangalam.
204	On the same wall .. ..	....	....	Saka 1182, Kumbha, 17, tithi, Thurs day, Hasta.	Do	Registers a gift of 3 cows for a twilight lamp by a Vaniam for the god Udayar Trupputisvaran-udaya-Nayanar at Perumbalur alias Kattavakadava-chatur-mangalam.
205	On the same wall	Pandya	Tribhuvanachakravartin Sundara-Pandya deva	15th year, Karkk-taka, Su.	Do	Registers the order of Maganur-nadu, a subdivision of Sengattin-kottam, a district of Javangondasol-mandalam.
206	On the south wall of the same shrine	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madana and the crowned head of the Pandya	30th year	Do.	Registers the order of Maganur-nadu in Maganur-nadu as a permanent devadana by the residents of Sengattin-kottam for the expenses connected with worship and offerings to the god and for repairs to the Chittirauch-trimandapam.
207	On the north wall of the same shrine	Vijayanagara	Vinayadapa Devadaya-Maharaya	Saka 1352, Sadhara, Chittirai, 20	Do.	Incomplete. Registers a gift of 2 cows and a calf by a private individual for burning a twilight lamp in the temple of Abudayar Trupputisvaran-udaya in Perumbalur in Maganur-nadu, a subdivision of Sengattin-kottam.
208	On the base of the south wall of the central shrine in the Vajrasvara temple at Angumbakam.	Pandya	Jayavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	9th year	Do.	Registers the order of Sengattin-kottam-Udayar to Vachekarasur, the controller of tolls, to collect, on behalf of the king, a duty of one panam on every loom in the trimandapam for the expenses of the god Trupputisvaran-udaya.
209	On the lintel of a ruined door-way in front of the same shrine.	Chola	Kulottunga-Choladeva	36th year	Do	Records gift of 96 kuli of land in Vakkulappatti for the daily supply of two potsful of water for the sacred bath of the god Truvamsavaram-udaya Nayanar of Vaipakkam.
210	On a pillar in the same mandapa.	Do	Rajakesari Rajarajavarman	10th year	Do	States that the joint (ponar) was got made by a lady called Sates that the joint (ponar) was got made by a lady called Tiruvakkattu-nadungai.
211	On the east wall of the central shrine in the Lakshminarasimha temple at Palaiyasivaram.	Do	Rajakesari-varman alias Palaiya Kulottunga Choladeva.	10th year and 255th day.	Do.	Records gift of 180 sheep by Mummudichelolai-Vanappetariya-Nalayaachalayan Ayakalocallan for two perpetual lamps to be burnt in the temple of god Vanbhakkerpperman of Vanbhakam a devadana in Vanbhakam nadu, a subdivision of trakkattin-kottam. Begins with the introduction 'தருகாட்டினகோட்டம்', etc. Seems to record a sale of the lands in the village Varyambakkam to the temple of Rajendrasola-vinnagar-Singappulavar of Sivapuram.

CHINGLEPUT DISTRICT.

Conjeeveram Taluk

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King	Date	Language and alphabet.	Remarks.
212	On the north wall of the same shrine.	...	Pillhuvanachakravartin kondai.	3:5th year and 280 h day.	Tamil ..	States that, on a representation made to the king by Annalapp-Pennal alias Vikramasola-Brahmarayan of Mammattaputtur in Tirumayippadi-nadu, a subdivision of Nadavi-nadu alias Ijavaraiya-vaipadu, to the effect that as he had rejoined the temple of Tirumalirunpolai- Aiyar of Sityapuram alias Pillhovanavira-chaturvedi-mangalam in Urukkaikattai-kolam, a district of Jiyavai-gondasola-mangalam, and reinstalled the image of the god and revived his worship thereon he had been granted the valkhanasa-kam of the temple by Chediyaayan and had been enjoying it for a long time, the king reconfirmed this right on the brahman in his own reign. States that the wet and dry lands in Sityapuram alias chaturvedi-mangalam were given away tax-free to the Jiyas of that village. Praises that the munificence of Bhattachaka-Vachaspati towards learned men is widely known Records a tax-free gift of lands in .. . pakkam in Tirumayudi alias Kulottungasola-chaturvedi-mangalam for the expenses connected with the festivals in Parattai and for offerings to the god Narasimha Nayanar of Sityapuram in Nivetur-nadu, a subdivision of Urukkaikattai-kolam. The 12th year, Panguni, is mentioned in the inscription.
213	On the south wall of the mandapa in front of the same shrine.	...	...	....	Grantha Tamil.	and
214	On the same wall ..	....	....	..	Grantha	..
215	Do. ..	....	Tirhuvanachakravartin kondan	.. . 264th day	Tamil ..	..
216	On the inner wall of the gopura of the same temple.	....	....	Saka 1651, Sadha- rana, Vayyagi, 15.	Telugu	Records the renovation of the temple of Lakshminarasimha- swami at Jiyapuram alias Uttungachola-chaturvedi- mangalam by Sukara-Parikupvaru and the gift of two kam of land by certain individuals of the village for offerings to the god and for repairs to the temple Records the gift of 2 kam of land by Jambuka-Nayudu of Tenner for offerings and worship to the god of the temple which is said to be on the hill called Padmakiri. The renovation is said to have been done by Sukara- Parikup-Mithaji Records the gift of one kam of land by Motti-Pillai, the karanam of Vishnu-Kanola, for the supply of offerings and conduct of worship to the same god.
217	In the same gopura ..	..	....	Do.	Do.	..
218	Do. ..	....	....	Do.	Do.	..
219	Do. ..	....	...	Do.	Do.	..
220	Do. ..	..	....	Do	Do.	.. Records the gift of one kam of land by Vendoti Venkataspati- Nayudu, who held the kavali (police) right over the village Singudupakkam, for conducting worship of the same god.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On a slab built in the revetment of the irrigation tank at Tenneri near the sixth mile-stone on the road from Walajabad.	....	...	....	Tamil ..	States that when the tank at Tenneri had breached owing to heavy rains in the month of Margali of the year Savari and no one was able to effect any closure, Kattar Iruvudi Kunara-Tatacharva repaired the tank with the grace of the goddess Likshmi, renamed it as Tatasamudram and attained great fame.
222	On the same slab .. ..	..	....	..	Do.	States that out of the 23 slices of the Tenneri tank built by him, this particular slice was the first that was begun, for which Tatacharva laid the foundation stone with his own hand.
223	On the south wall of the central shrine in the Apatahayaśvara temple in the same village.	....	....	..	Do.	Records the cognizance of the great assembly of Tiruvaymūr to the sale, probably of half the village mentioned in No. 230 below, to Sambavaraya-Nayakkam Varadan by seven private individuals, who had jointly purchased the other half in that transaction.
224	On the west and south walls of the same shrine.	Chola	Tribhuvanaśakravartin (Chōladeva).	45 + 1st year	Do.	Records gift of certain lands in Velumānallur by the village assembly of Tenneri alias Kuṭṭuṅgaśola-chaturvedimangalam in Tirukkāṭṭu-nādu, a subdivision of Uṇṇuk-kāṭṭu-kōṭṭam, a district of Jayangondaśola-mandalam, for the institution, for the welfare of the king, of the previous gift for the morning service of the god Tiruvantāṣvaram-Uḍaiyar and for the singing of the Trip-padiyam on that occasion.
225	On the south wall of the same shrine	..	....	Śaka 1152, Vikrādī, Vriśchika, 20th day, Uttirattadi.	Do.	Records gift of two shares (paṇḍu) of land by purchase by Kalastināthar Venka-Bhāṭṭar for offerings to the god Apattināthia-Naynar at Tiruvayamūr in Kuṇṇa nādu, a subdivision of Tirukkāṭṭu-kōṭṭam, for the merit of his father Kalastināthar.
226	On the same wall .. ..	....	....	....	Do.	Records an order of Madhurāntaka-Pottappiōhōḷan to the village officials of Tiruvaymūr, making a tax-free gift of two vēḷ of wet land in their village for the worship of the god Pikkaradeva.
227	Do .. ..	..	..	....	Do.	Irāyapparaśa Tikkarāśa of Tyāgasamundrapattai, the agent of Madhurāntaka-Pottappiōhōḷan communicated the above order to the village officials and had it engraved on the wall of the Apatahayaśvara temple. The fourth year of a king (perhaps of Rājaraja III) is mentioned.
228	On the west wall of the same shrine	....	..	Parthiva, first month	Do.	Records gift of land, taxes on looms and house-sites to the servants of the temple including the maids.
229	On the north wall of the mandapa in front of the same shrine.	..	Tribhuvanaśakravartin (Gopāladēva).	25th year, Kappi, 20th day, Monday, Hasta.	Do.	Records the sale of the two villages Kattapakkam and Ippuderi by the great assembly of Tiruvaymūr to Varadatum-perumal alias Gurnkula-rayar of Kannamangalam in Villipakkam alias Rājarajanallur, a village of Uṇṇuk-kāṭṭu-kōṭṭam, with the stipulation that the contributions which these villages had made towards several charities had to be made good by the assembly hereafter.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks
220	On the same wall	..	Tribhuvanechakravartin Vijaya Ganda- gopaladeva	14th year, Mesha- saba, prathamam, Wednesday, Svati	Tamil ..	Damaged at the end. Registers the sale in equal shares of the village Veikattipakkam alias Nayakkankuppam by the great assembly of Tiraiyanur in Tyagavalli-vala-nadu, a subdivision of Tirukkattai-koṭṭam to (i) Varadan, son of Sundaravaraya-Nayakkan Parasaram, a merchant living in Vikramasolappettai at Kañchipuram, and (ii) seven men of the Vellala caste for 380 panam each
221	On the east wall of the same man- dapa.	....	....	....	Do ..	Records an order of Varapandya-Sundaravarayan and Hanu-mayan to the trustees of the Avimuktisvara temple at Tiraiyanur making a gift of 1 veli of land as devadana.
222	On the same wall	Chola	Tribhuvanechakravartin Kulothunga- Chola-deva, 'who was pleased to take Madura, the crowned head of the Pan- dya and Kaveri'	24th year, Simha- saba, Wednesday, Rohi- ni	Do. ..	The year opposite to the 15th year of a king is mentioned. Records a tax-free gift of 12 padagam of land by a brahman of the temple of Kalatti for burning a perpetual lamp in the temple of Tiruvannuṣṣaram-udaya-Nabadeva in Tiraiyanur alias Kulothungasolai-chaturvedinaganam in Tyagavalli-valanadu, a subdivision of Tirukkattai-koṭṭam, a district of Javanṅondasolai-mandalam.
223	Do.	..	..	....	Do. ..	Contains an order of Madhurantaka Pottapichelolan to the village officers of Tiraiyanur making a tax free gift from the fourth year, probably of Rajaraja, of three veli of land to Sundarappa unal, who closed a breach in the tank band at Tenneri
224	Do.	....	..	....	Do. ..	Tyagasamudrapattai Rayapparasar Tikkarasar communi- cates the order contained in No. 233 above to the village officials of Tiraiyanur and has it engraved on the wall of the Apatsahayesvara temple.
225	On the south wall of the same mandapa	Saluva	Madamandatesvara Naasingsayyadeva Madaraya	Piravanga, Tat, 26.	Do. ..	States that Lakkum-Nayakar and several other subordi- nates of the king, gave 60 panam collected as jodi to Varakavi Ramalingayya and that the latter made a gift of of the same amount to the god Apatukatta-Nayagar for the temple expenses.
226	Do	..	..	....	Do. ..	Incomplete. Seems to refer to some provision made for the worship of Sundara-Nayagar, set up in the temple of Tiruvannuṣṣaram by Gaudagopalai Nachebiyar.
227	Do.	Chola	Tribhuvanechakravartin Chola-deva, 'who was pleased to take Madurai and the crowned head of the Pandya'	21st year, Karika- kaka, Sa., pad- chami, Friday, Uttirani	Do ..	Registers the sale of land as a devadana to the temple by certain alanganattar (managers) of the village.
228	Do.	....	..	....	Do ..	Records an order of Sundaravaraya to the trustees of the Tiruvannuṣṣaram temple making a gift of three veli of land to that temple with effect from the month of Adi in the year opposite the 11th year, probably of Rajaraja III.
229	On the north wall of the central shrine in the Kudi-chervar temple in the same village	Do.	Rajakesari alias Rajadhrarajadeva, 'who took the head of Vira-Pandya, the Saka of the Chola king and Ceylon.'	[3]2nd year and 28th day.	Do.	States that on a representation made to the Adhikarin Vhanaravani-Muvendavelar who had convened an assembly in the hall called Rajarajan in Uttamagola-chaturvedinaganam, a village in Tirukkattai-koṭṭam, the lands in the village were properly classified and assessed.

C.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On the west wall of the same temple.	Chola	Rajakesarivarman, 'who destroyed the ships at Silai.'	11th year and 220th day.	Tamil ..	Contains a declaration of the great assembly of the village stating that those who were guilty of pilfering property belonging to brahmins and of other crimes could not be appointed as members in the Variyam committee of the village or to discuss any matters in the assembly.
241	On the south wall of the same temple.	Do.	Do.	11th year and 164th day.	Do. ..	States that the great assembly met in the Brahmasbama of the village and made the rule that only the brahmins well versed in the mantras were eligible for appointment as members of the assembly (variyaṁ-śeyvār), and for taking part in the deliberations of the village assembly.
242	On the same wall .. ..	....	...	...	Do. ..	Records gift of 6 sheep by Viśnu-kṛmavīdan of Kuravachcheri for 10 ma (half) of a perpetual lamp to be burnt in the temple of Uṭṭamaśāḥśvratē-Aiṣvār of Uṭṭamaśāḥśvratē.
243	On the north and west walls of the Perumal temple in the same village.	....	....	...	Do. ..	Records an order of Madhanantaka-Pottappachcholan to the village officer and accountant of Damavanolāri-chaturvēdināḍalam, a hamlet of Thāiyānūr making a gift of one kāni of land in the melkuru Rājatanayana-vilagam, to the god Vijaya-Narayana Perumal set up by the king (svāmigaḥ) in the village.
244	In the same place	Vijayanagara	Mahamandalasvara-Narasimharaya-Maharāya.	Śaka 1405 (wrong), Jaysa, Arpaśi, 5, Friday, [Rōhmi].	Do. ..	States that Annama-Nayakar, a chief (nayaka) of Thāiyānūr alias Kulottungaśāḥśvratē-veṇmaṇḍalam in Kura-nāḍa, a subdivision of Urukkaṭṭu-kōṭṭam, made a gift on the Uṭṭama-dvādśī day of all the lands belonging to the Perumal temple in that struṇi to Annama, son of Narasiṅga-perumal of the Bhargava-gōṭra, after they had both completed the consecration of the god Tṛiuvāḥśanāṭha in that village.
245	Do .. ..	....	....	Śaka 1452, Vikṛiti, Vṛiṣchika, Śu., aśṭamī, Monday, Uṭṭirāṭṭadi.	Do	Records gift of land by purchase in Nayivēṭṭi-kulattur, by Kāḷastamathar Veṇṇappan of Thāiyānūr for the midnight service of the god Vēṅgaḍam-udaiya-Tiruvembertu-mān, for the merit of his father.
246	On the west wall of the central shrine in the Śaṭṭisvara temple at Sirrarur.	Chola	Tirubhuvanaachakravartin Choladeva.	36th year	Do. ..	Records gift of land by Voppanḍai of Uḷavur-parigraham for offerings to the image of Durgaiyār, set up by her in the temple of Tṛukkempisvaran-udaiya-Mahadeva at Śirriyānūr in Damamur-nāḍu, a subdivision of Tṛukk-kaṭṭu kōṭṭam.
247	On the east and north walls of the central shrine in the Vanadhisvara temple at Vayalaikavur	....	...	Vijaya, Tai, 5 ..	Do. ..	Stone missing in the middle. Records certain gifts of land by several individuals for the conduct of worship and services and festivals in the temple at Vayalakavuras at Magaral and the grant of privileges to the temple servants.
248	On the north wall of the same shrine	Pandya	Jatavarman alias Tirubhuvanaachakravartin Sundara-Pāṇḍyadeva.	165th year	Do.	Records gift of 10 panam by Śenammal of Cheyyar for burning a twilight lamp in the temple of Varanādhi-svamin-udaiya-Nayyar at Vayalakavur.
249	On the west wall of the same shrine	Chola	Tirubhuvanaachakravartin Rajarajadeva ..	27th "	Do. ..	Records gift of one Gandagopalan-pudumadai by a private individual for a twilight lamp.

C.—Stone inscriptions copied in 1922.—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the same wall	Chola	Rajarajadeva ..	22nd year ..	Tamil ..	Records gift of 1 madai by Arumbakkilāṅ Kōttadundovāṅ for a twilight lamp.
251	Do. .. ..	..	Gaṇḍagopala ..	2[9]th ..	Do ..	Records gift of 1 madai by a resident of the village for a twilight lamp
252	Do.	Chola	Tribhuvanaachakravartin Rajarajadeva ..	27th ..	Do. ..	Records gift of 3 Gaṇḍagopalan-pudumalai by a private individual for three twilight lamps.
253	On the south wall of the same shrine.	Do.	Do. ..	27th ..	Do. ..	Records gift of one Gaṇḍagopalan-pudumalai by Adittadeva Sīramadevan alias Villavarayan of Gonal in Neimall, a subdivision of Jayaṅḍasōḷa-valanadu for a twilight lamp.
254	On the same wall	Do.	Do. ..	27th ..	Do. ..	Records gift of one madai for a twilight lamp by Varapa-vasi-Udaiyan Kalappalan who constructed the stone temple and mandapa and consecrated the god at Vayalakkavār in Kaliyūr-kōṭṭam.
255	Do.	Pallava	Sakalabhuvanaachakravartin Kōpperuṅṇu-śaḍeva. Viṣaya-Dantivikramavarman ..	16th ..	Do ..	Records gift of one madai by a resident of Iṅṅayūr for a twilight lamp.
256	On a slab built into the flooring of the mandapa in front of the same shrine.	Gaṇḍa-Pallava.	..	2nd ..	Do. ..	Records gift of paddy by five private individuals for offerings and lamp to the Bhātara of Vayalakkavān.
257	On the east wall of the same shrine.	Vijayanagara	Mahamandalaśvara Sadaśivadeva-Maharaya.	Akshaya, Aṣṭi, 2 ..	Do. ..	Records gift of the village Maṇḍayan-taṅḍal in Vayalakkavūr-sīrmaṭ by Vayarava-Nayanār, the headman of Vela-sankuḷi, for worship to the god Vaṣṭakaram-ndaiya-Tambinagar of Vayalakkavūr on Tiruvandī day for the merit of Nallama Bōmni-Nayaka of Vēlūr.
258	On a slab set up in front of the Viṭṭayaka shrine in the Samudhī street at Sittanjanjeri.	..	..	Yava, Aṇṇasi 2 ..	Do ..	Records gift by Tūpākālī Kṛṣṇappa-Nayaka of the village Kurumbār-horī in Sāḷappakkam-sīrmaṭ and certain other lands in Iṅṅayūr for the expenses connected with the daily sacred bath of the god Śyaḷisvara and Sivakami-Amman.
259	On another slab set up in a field in the same village.	..	....	Srabhaṇu, Chittai, ..	Do. ..	Records gift of land for the maintenance of the man employed on a coconut tope belonging to the temple.
260	On a slab set up in a street in the same village.	..	..	drāḍasi, Sunday, Sīrmaṅka, Aṇi 14.	Do. ..	Records gift of land by Chidambara Maṇḍavarayan for the expenses of the sacred bath of the god.
261	On the door jamb of the entrance of the Pūḍari temple at Neyyadipakkam	Chola	Tribhuvanaachakravartin Chōḷadeva.	13th year ..	Do. ..	Records gift of 1 kaḍu by a private individual for a lamp to be burnt in the Pūḍari temple at Nevaṇruppakkam in Tēroḍu-Jaḷuvūr-nadu, a subdivision of Kaliyūr-kōṭṭam, a district of Jayaṅḍasōḷa-naṇḍakūn.
262	On the south wall of the same shrine.	Do.	Tribhuvanaachakravartin Rajarajadeva ..	27th ..	Do. ..	States that Iṅṅayamandal of Nayyadipakkam constructed the temple of stone and Kōṭṭatīal Pēruma Iṅṅayamandal gave a bell and an incense (dhupa) burner for the worship of the goddess.
263	On a slab set up in front of the Subrahmanya temple on the roadside at Rajampettai .	Vijayanagara	Veṅkaṭapatiḍeva-Maharaya of Aṇṇigondi	Sīrmaṅka, Tūi 15.	Do. ..	Registers that Poṇarāṅgar Rāṅḡapatirajavayyan, the agent of the king, directed Timmurasavayyan to open a market and tolls and gave a lease for 3 years.
264	On the lintel of the door-way in the Brahmaṇḍasōḷa temple at Panayūr.	..	....	....	Do. ..	States that Sapaṇṇirāṇ alias Kōṇḍalayan of Viṇṇayūr in Viṇṇayūr constructed the temple.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	Below the image of Vishnu carved in the first cave-temple at Bhairavakona in Bhairavakonda, Udayagiri taluk, Nellore district.	..	....	..	Archaic Telugu.	Records the expression 'Sricholopayriti'. This probably means 'the work or style of Sricholopu'. Might 'Cholopu' be another form of Choloja?
266	On the top of a niche containing a linga to the proper right of the same temple.	..	..	...	Do.	Records the name 'Sri Pantharugacambu.'
267	On the top of another niche containing a linga in the same place.	..	....	....	Do.	Damaged. Seems to record the death in fight of a certain Allalaya.
268	In front of the three niches below the second cave temple in the same place.	..	....	....	Do.	Mentions the name of the shrine as 'Sri Brahmisaram'. Seems to give the name of the architect of the temple as 'Chamiyan.'
269	In the same place.	..	....	....	Do.	Damaged. Mentions Bina
270	At the top of the entrance into the third cave-temple in the same place.	..	....	....	Do.	Records the name of the shrine 'Marisaramba.'
271	On the bottom of the verandah of the fifth cave-temple in the same place.	..	....	....	Do.	Records the names 'Sri Lubbayavaddivan' and 'Sri Maruvettu Vinetravayya Mannu.'
272	On the proper right pillar in the same verandah.	..	..	....	Do.	States that Veluguntham Achachu carved the work.
273	On the capital of the same pillar.	..	....	....	Do.	Records the name 'Sri-Naranarendrundo', i.e., king Nara
274	On the proper left pillar in the same verandah.	..	....	....	Do.	Records the name 'Sri-Khapa.'
275	On the same pillar.	..	....	....	Do.	Records the name 'Bakerami.'
276	On the rock to the proper left of the sixth cave-temple in the same place.	..	....	....	Do.	Damaged. Gives certain names like Srichesayya, Bramiya, etc.
277	On the bottom of the verandah of the seventh cave temple in the same place.	..	....	....	Do.	Damaged. Records the name Tullakopa.
278	In the same place.	..	....	....	Do.	Records the name 'Srikalanuru'.
279	On the proper left pillar in the same verandah.	..	....	....	Do.	Refers to the work as the carving of Kavyadi Achachu.
280	On the proper right pillar in the same verandah.	..	....	....	Do.	Records the name 'Sri Anatachela'.
281	On the top of a niche containing a linga in front of the Bhairava temple in the same place.	..	....	....	Do.	Refers to the spot as the foundation of Lakama, the daughter of Japomei (or Japomei) and the grand-daughter of Goyindapomei (or Goyindam).

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
282	On a slab set up in a forest near Dodra , Nowrangpur taluk, Jey- pore State, Vizagapatnam Agency.	..	....	....	Nagari	Mutilated and damaged. Describes the heroism and good qualities of a certain Gopaladeva who defeated the chiefs of Gokarna, Kannara, etc., and attained to the position of a <i>raja</i> . Registers the gift of the two villages Pippalundi and Konva as <i>gopulakshina</i> by Mandalaraj to Panditacharya Rana Sri Vamanadeva. The grant was renewed later by the princesses Sugadevi, the daughter of Silladeva and Pampadeva the daughter of Rana Sri Manatunga, the lord of Mandabhogga, and by their sons. Among the witnesses figures the queen Vighrahanubadevi.
283	On a slab set up on the Podigada hill near Bbandariguda in the same taluk.	..	Son of King Bhavabatta	12th year (in words), Madhava (i.e., Vaishakha), [seventh] day.	Sanskrit Archae Telugu	Damaged. Begins with a praise of God Hari. The king Bhavadatta is said to have belonged to the race of Nala. Registers the installation of god Hari at the foot of Poda and the foundation of a <i>satra</i> (feeding house) for Brahmins and Yatis (ascetics) and the provision made in the shape of bhiri-dakshina.
284	On the lintel of the entrance into the Kupilavarasvamin temple at Palasgaon in the same taluk.	..	..	..	Nagari	Records the names of Rana Kirtimadeva and his brother Rana Sudeva
285	On a pillar set up in front of the same temple	..	....	....	Do.	Damaged and mutilated. Refers to the 4th year of the reign of Mahamandalesvara Rana Sri Kirtimadeva and the village Palasgaon. Mentions the temple of Siddhesvara.
286	To the proper right of the second entrance into the Nilakanthesvarasvamin temple at Kondakamberu , Malkajgiri taluk, same agency.	..	..	....	Sanskrit Telugu.	Damaged. Registers gifts of oiling vessels and a pleasure garden for the god Nilakanthesvara at Kamblam made by Sriyambika, the wife of king Pandava-Singha of the Haradvajugota
287	To the proper left of the same entrance.	..	....	• • • • trayodasi (-) and Pratigustha, su., pratigustha, Monday. Pranoda, Kakada (Katakaka) 22nd day, praticham	Telugu	Much damaged. Mentions a certain Gantama-Pandava and the god Nilakantha
288	On three pillars of the Lakshmesvara temple at Gujaratipeta , Chipurupalli taluk, Vizagapatnam district	..	Vira Sri Virupa Visvambharadev Maha- raj	..	Oriya	Mr. F. C. Rath states that the inscription records the terms of the treaty entered into between Bhahm Kuti Shah and Pratap Visvambhar Dev Maharaja at the Chivacole Fort and settles the payments to be made for the two villages Naligam and Narsim of Bandhalokamantla after deducting the customary allowances to the village officers. Provision is also made for the offerings to be made at the temple of Lakshesvara.
289	On a pillar of the ruined Muktesvara temple outside the village of Suravarani , Ganavaram taluk, Kistna district.	..	..	Saka 1149, Kartika, Jyavatu, (Thurs- day).	Sanskrit Telugu Telugu.	States that Boya Mallaya, son of certain Navaprabhu granted a <i>hupa</i> and some land to the god Chodesvara of Gontam. Mentions that Mallaya the grandfather of Boya-Mallaya, got the governorship Sasana of the place Velichella from Ravendya-Choda

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
290	On the same pillar .. ..	..	....	....	Telugu ..	States that Maraboya, son of Gonfari Sūreḷoya granted a perpetual lamp that his elder brother Devana-bōya and his younger brother Mandaya might attain the Siva-loka.
291	On another pillar in the same place.	..	....	....Maha-Kartika	Do. ..	States that the people of Śrāvaram (sthānamvāra) pleased with Pāparāja Somanā for performing services to the god Muktiliṅga of Śrāvaram, granted him the right to conduct them permanently.
292	On a stone built over the Garbhagriha in the same place.	..	....	Śaka 1181, Ka[rtika]..... Saturday.	Do. ..	Damaged. States that.... devana-bōyupila granted a perpetual lamp to the god... ..dōvara.
293	Another stone in the same place ..	..	....	Śaka 1483, Bhadrāmāsi, pada 4a., 11.	Do. ..	States that Jai. Liṅgarāvu who was a disciple of Marikanti Singurācharya granted to the gods Subhāndri Nṛsiṅha and Vallabharāya, a tank, a garden and a Bhūgaṇḍapa.
294	Do. ..	..	....	Kartika, lunar eclipse.	Sanskrit in Telugu and Telugu.	Records the gift of a lamp by Nalla Kṛṣṇa, son of yāditya to the temple of Nāgadevāśvara. The 25 cows that were given for the ghee required for the lamp were kept in the custody of a shepherd named Lakṣmīnaga.

D.—List of photographs taken during 1921-1922.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
687 to 690	Full-plate.	Copper-plates Nos. 1, 2, 11 and 12 of Appendix A to the <i>Annual Report on Epigraphy</i> for 1919-20.	..	..
691 to 693	Do.	Copper-plates Nos. 1, 2 and 16 of Appendix A to the <i>Annual Report on Epigraphy</i> for 1920-21.	..	..
694	Do.	Seals of copper-plates Nos. 1 of 1919-20 and 16 of 1920-21 noted above.	..	..
695	Do.	Front view of the entrance into the fort called Dantavakrapukōṭa.	Munagavalasa.	Ganjam.
696	Do.	Another view of the same fort	Do.	Do.
697	Do.	Do. (from inside).	Do.	Do.
698	Do.	A stone pedestal within the same fort ..	Do.	Do.
699	Do.	A group of five stone sculptures in relief, do.	Do.	Do.
700	Do.	Mutilated stone image of Durgā called Kōṭa-Durgā alias Sāmālamma, do.	Do.	Do.
701	Do.	Sculpture in relief, of Mahishāsura-mardinī, do.	Do.	Do.
702 and 703	Do.	View of dolmens on a group of hills on the road from Chicacole Road to the Dantavakrapukōṭa fort	Do.	Do.
704	Do.	Cavern with a Jaina image, on the Saṅga-mēśvara hill.	Sailāḍa ..	Do.
705	Do.	The Jaina image in the same cavern ..	Do. ..	Do.
706	Do.	Another Jaina image placed outside the same cavern.	Do. ..	Do.
707	Do.	View of the stone monument with the copper-plate inscription, at Stonehouspet.	Nellore ..	Nellore.
708	Do.	Sculpture in relief, of a Jaina image near the Venkatagiri Raja's College.	Do. ..	Do.
709	Do.	Sculpture of another Jaina image in the Lakshminarasimhasvāmin temple.	Do. ..	Do.
710	Do.	Sculpture in relief, of a horse and rider near the Gausā-satram market.	Do. ..	Do.
711	Do.	Sculpture in relief, of an elephant and rider with an archaic inscription, in the same place.	Do. ..	Do.
712	Half-plate.	Sculpture in relief, of a yali in the Vishnu temple at Raṅganāyakulapeṭ.	Do. ..	Do.
713	Do.	Sculpture in relief, of a hero and his consort in the same temple.	Do. ..	Do.
714	Full-plate.	View of the gōpura of the same temple ..	Do. ..	Do.
715	Do.	View of the central shrine of the Śiva temple at Puḷḷamaṅgai.	Paśupatikōyil	Tanjore.
716	Do.	View of the base of the same shrine ..	Do.	Do.
717	Do.	Sculpture in relief, of Gaṇapati on the south wall of the same shrine.	Do.	Do.
718	Do.	Sculpture in relief, of Liṅgōdbhava, on the west wall of the same shrine.	Do.	Do.
719	Do.	Sculpture in relief, of Brahmā, on the north wall of the same shrine.	Do.	Do.
720	Do.	Sculpture in relief, of Durgā, on the same wall.	Do.	Do.
721	Do.	General view of the Kāḷahastīśvara temple and the Svarnamukhī river.	Kāḷahasti ..	North Arcot.
722	Do.	A metallic image of Picchāṇḍār, in the same temple.	Do. ..	Do.
723	Do.	A metallic image of Kaṇṇappa-Nāyaṇār, in the same temple.	Do. ..	Do.

D.—List of photographs taken during 1921-1922—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
724	Full-plate	Three other metallic images, in the same temple.	Kalahasti ..	North Arcot.
725	Do.	Metallic images of a man and a woman with a lamp beside them.	Do. ..	Do.
726	Do.	Sculpture in relief, of Kaṇṇappa-Nāyaṇār in the same temple.	Do. ..	Do.
727	Do.	Sculptures on the rock, in the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
729				
730	Quarter-plate.	Sculpture of a Rishi in the same temple.	Do. ..	Do.
731	Do.	Sculpture of another Rishi, in the ruined mandapa opposite to the entrance of the Kālahastīśvara temple.	Do. ..	Do.
732	Do.	A metallic gun (2' 9" long) found in the same place.	Do. ..	Do.
733	Full-plate	A stone image of Brahma-Liṅga in a small shrine on the hill, by the side of the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
734	Quarter-plate.	An inscribed seal with ring sent by Mr. Tarini Charan Rath to the Government Epigraphist for India.	..	..
735				
736	Full-plate	The golden vimāna in the Viṣṇu temple.	Śrīperumbūdūr.	Chingleput.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22, calculated with the help of the *Indian Ephemeris* of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahulapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1610: Monday, Dec. 30: '94 ; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "Indian Ephemeris" A.D. 1800 to 2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28 ; '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Māghā" is the *nakṣatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS.		
<i>Rājakēsarivarman</i> alias <i>Rājarājadēva</i> (I).		
1921	553	12th year, Makara, Monday, Pushya. The incomplete details correspond to A.D. 996, December 28, Monday on which day nak. Pushya ended at '69 of the day.
"	557	12th year, Rishabha, Monday, Lunar eclipse. There was a lunar eclipse on A.D. 997, May 24, Monday which was the first day of the month of Mithuna not a day in Rishabha.
<i>Rājakēsarwarman</i> alias <i>Kulōttuṅga-Chōḷadēva</i> (I).		
1922	129	41st year, Paṅguṇi, 21, śu. chaturthī, Wednesday, Kārttigai = A.D. 1111, March 15 ; '57 ; '63. The date is Paṅguṇi 22.
<i>Tribhuvanachakravartin Vikrama-Chōḷadēva.</i>		
"	349	15th year, Mīna, śu. prathamā, Rēvatī = A.D. 1133, (Thursday) March 9 ; '68 ; '84 ; but for want of the week-day the date cannot be verified completely.
<i>Rājakēsarivarman</i> alias <i>Tribhuvanachakravartin Rājādhirājadēva</i> (II).		
1921	311	7th year, Kāṇṇi, 25, Thursday, Svāti. Details not enough for verification. Kāṇṇi 25 was a Thursday in A.D. 1172, September 21, on which day nak. Svāti ended at '77 of the day ; but the regnal year was 10th not 7th.
"	340	10th year, Simha, śu. prathamā, Monday, Pūram = A.D. 1172, August 21 ; f.d.t. '26 ; '50
"	343	8th year, Māsi, 20, Monday, Pūram. Māsi 26 was a Monday and a day of Pūram (= Pūrva-Phalguṇi) in A.D. 1174, February 18, but the regnal year was 12th not 8th.
"	389	[16]th year, Vriśchika, 20, Thursday, Śravaṇa = A.D. 1178, November 16, '76.
"	537	14th year, Vriśchika, śu. trayōdaśī, Tuesday, Aśvati = A.D. 1176, November 16 ; '56. The <i>nakṣatra</i> was Bharanī, Aśvati having ended at '60 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS—cont.		
<i>Kulōttuṅga-Chōḷadēva (III).</i>		
1921	353	29th year, Tula, śu. chaturthī, Saturday, Kēṭṭai = A.D. 1206, October 7; '45; '64.
"	391	8th year, Tula, ba. shashthī, Tuesday. The nakshatra is not mentioned but the details given, combine on A.D. 1185, October 15, Tuesday; f.d.t. '32; nakshatra being either Punarpūsam or Pūsam.
"	425	10th year, Tula, ba. shashthī, Saturday, Punarpūsam = A.D. 1187, October 24; f.d.t. '07; '66.
"	442	26th year, Vaigāsi, 10, Monday = Monday May 3, A.D. 1204.
"	563	12 + 1st year, Kaṭṭaka, ba. chaturdaśī, Monday, Mrigaśirsha = A.D. 1190, July 2; f.d.t. '33; but the nakshatra was Ādrā, Mrigaśirsha having ended at '88 on the previous day.
1922	72	.., Mithuna, śu. tritīyā, Śravaṇa, Sunday. Śu. 3 and nakshatra Śravaṇa cannot combine in Mithuna while ba. 3 and Śravaṇa concurred in two years within the king's reign; viz., A.D. 1134, Sunday, June 10; f.d.t. '62; f.d.n. '74 and A.D. 1148, Sunday, June 6; '92; f.d.n. '30.
"	232	24th year, Simha, ba. aṣṭamī, Wednesday, Rōhiṇī = A.D. 1201, August 22; f.d.t. '07; '51.
<i>Tribhuvanachakravartin Rājārāja (III).</i>		
1921	265	6th year, Mīna, 5, Sunday, Paṅguṇi, Uttirām, = A.D. 1222, February 27; (purnimā) '39; '78.
"	266	15th year, Mīna, śu. chaturdaśī, Sunday, Rōhiṇī. Irregular. Śu. 14 and Rōvati cannot combine in Mīna. On A.D. 1235, March 4, (Sunday), śu. 14 commenced at '45 and nakshatra Pūram (not Rōhiṇī) commenced at '30.
"	304	21st year, Simha, śu., Monday, Hasta = A.D. 1237, August 24; (śu. 12) '28; '54.
"	434	19th year, Tula, śu. aṣṭamī, Sunday, Aviṭṭam, = A.D. 1235, October 21; '14; '70.
"	478	17th year, Simha, ba. dvādaśī, Monday, Mrigaśirsha. Irregular. Ba. 12 and Mrigaśirsha cannot combine in Simha. Dvādaśī is perhaps a mistake for daśamī and in that case the details tally for A.D. 1233, 2nd August, Monday; f.d.t. '31; f.d.n. '48. Since the reign began, according to Kielhorn between 27th June and 10th July, A.D. 1216, this would be beginning of the 18th regnal year.
"	536	15 + 1st year, Kumbha, ba. aṣṭamī, Sunday, Mūla = A.D. 1232, February 15; '41; f.d.n. '57.
"	543	2nd year, Mithuna, ba. daśamī, Sunday, Aśvati, = A.D. 1219, June 9; '18; '24.
1922	74	14th year, Kaṭṭaka, ba. shashthī, Monday, Uttirāṭṭadi. Most of the details are satisfied in A.D. 1230, July 3; '42; '32; but the week-day of this date was Wednesday not Monday.
"	75	25 + 1st year, Tula, śu. sapṭamī, Sunday, Punarpūsam. Probably A.D. 1241, September; '05; '68. The tithi was ba. 7 and not śu. 7.
"	76	15 + 1st year, Mēsha, ba. aṣṭamī, Wednesday, Śravaṇa, = A.D. 1232, April 14; '58; '36.
"	136	11th year, Vaigāsi, ba. dvitīyā, Monday, Mūla. Probably A.D. 1228, April 24. The tithi was ba. 3 and not ba. 2, and nakshatra Mūla was current till '93 of the day.
PALLAVAS.		
<i>Kōpperuṅgādēva.</i>		
1921	316	19th year, Dhanus, śu. pañcamī, Monday, Aviṭṭam = A.D. 1261, November 28; '54; '87.
"	317	13th year, Makara, śu. pañcamī, Monday, Śravaṇa. Irregular. Śu. 5 was a Monday on January 5, A.D. 1256, but the nakshatra was Pūrvā-Bhādrapada and not Śravaṇa.
"	320	17th year, Makara, śu. ekādaśī, Friday, Kārttigai = A.D. 1259, December 26; f.d.t., '11; '89.
"	323	5th year, Makara, śu. prathamā, Sunday, Uttirāṭṭam = A.D. 1247, December 29; '81; '36.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVAS—<i>cont.</i>		
<i>Kōpperuñjīṅgaḍēva—cont.</i>		
1921	431	27th year, Mēsha, śu. chaturthi, Wednesday, Hasta = A.D. 1268, March 28; chaturdaśi (not chaturthi, f.d.t., '19; f.d.n., '27.
"	447	15th year, Miṇa, ba. ēkādaśi, Wednesday, Avittam. Probably A.D. 1257, Wednesday, March 14. On this day the tithi was ba. 12, ba. 11 having ended at '50 the previous day, and nakshatra Avittam ended at '02.
"	449	4th year, Makara, śu. trayōdaśi, Saturday, Ārdra = A.D. 1247, January 19; f.d.t., '76; '87.
"	455	16th year, Mēsha, śu. tritīyā, Monday, Rōhiṇi = A.D. 1258, April 8; '45; '72.
"	459	10th year, Tulā, . . . chaturthi, Friday, Chittirai = A.D. 1252, October 4; ba. 14 was '11; nak. Chittirai commenced at '04 of day and was f.d.n., '04.
"	465	16th year, Miṇa, śu. pañchamī, Monday, Kārttigai = A.D. 1258, March 11, '90; '41.
"	466	26th year. Kaṇṇi, Chandra-paksha, paurṇimā, Rōhiṇi. Irregular and cannot be verified for want of week day.
"	488	3rd year, Tulā, śu. navamī, Wednesday, Hasta. Irregular. Śu. 9 and Hasta cannot combine in Tulā.
"	545	7th year, śu. dvādaśi, Tuesday, Uttirattādi. Probably A.D. 1249, October 19, f.d.t. '05; f.d.n. '09. The month not stated in the inscription was presumably Tulā.
1922	38	16th year, . . . śu. prathamā, Wednesday, Pushya. Probably A.D. 1258 July 3; '64; '57. The month was presumably Karkāṭaka, though it is not stated in the inscription.
PANDYAS.		
<i>Māṇavarman Tribhuvanachakravartin Vīra-Pāṇḍyaḍēva.</i>		
1921	281	10th year, Kaṇṇi, śu. 2, Friday, Uttiram. Probably A.D. 1343, Friday, 22 August, '91; '32; but it was Simha 24, not a day in Kanyā.
"	494	18 + 1st year, Vriśchika ba. 2, Monday, Rōhiṇi. Perhaps A.D. 1353, Monday, 11 November, when Rōhiṇi began at '57 and ba. 1 not ba. 2 at '85.
"	495	18 + 1st year, Dhanus, śu. 10, Wednesday, Rēvatī. In A.D. 1353, on Thursday, (not Wednesday), 5 December, śu. 10 joined with Rēvatī f.d.t. 74; f.d.n. 06.
1922	6	15th year, Vriśchika, śu. 5, Monday, Uttirattādi. Irregular. Śu. 5, cannot combine with Uttirattādi in Vriśchika. Nakshatra is probably Uttirādam. A.D. 1348, Monday, 27 October would answer in this case, for on that day śu. 5 ended at '65 and 'Uttirādam' began at '49; it ended next day at '46. The day, however, was the 29th of Tulā, not a day in Vriśchika month.
<i>Jaṭavarman Sundara-Pāṇḍya.</i>		
1921	303	9th year, Miṇa, śu. 3, Wednesday, Rēvatī = A.D. 1259, February 26; f.d.t. '04; f.d.n. '26.
"	305	15th year, Simha, ba. 7, Saturday, Rōhiṇi = A.D. 1291, August 18; '05; '80.
"	404	18th year, Kumbha, ba. 7, Saturday, Mrigaśirsha. Irregular; ba. 7, cannot combine with Mrigaśirsha in Kumbha, but only in Kanyā.
"	405	17th year, Miṇa, śu. 14, Sunday, Hasta. = A.D. 1293, March 22; '79; f.d.n. '37. Nakshatra commenced at '42 of day.
1922	80	16th year, Simha, ba. 11, Monday, Punarvasu = A.D. 1291, August 20; f.d.t. '66; f.d.n. '61. Tithi and Nak. commenced at '75 and '66 respectively. In A.D. 1318, on Monday, August 21, ba. 10 (not ba. 11) commenced at '18 and nak. Punarvasu at '90 of day. The tithi ba. 10, as well as ba. 11 ended on Tuesday, the former at '08, and the latter at '98: Punarvasu ended on Tuesday at '83.
N.B.—This is one of the cases in which, as remarked in paragraph 11 of p. 86 of the <i>Ephemeris</i> , Volume I, Part II, section (ii), the regnal year shows that the king intended was Jaṭavarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303, not the one who came there to in A.D. 1277.		

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYAS—cont.</i>		
<i>Jaṭavarman Vīra-Pāṇḍya.</i>		
1921	406	6th year, Mīna, śu. 4, Saturday, Rōhiṇī = A.D. 1259, March 29, '77; '89.
"	430	5th year, Vṛiśchika, śu., 7, Wednesday, Avittam = A.D. 1301, November 12; '89; '96.
<i>Māṇavarman Śrīvallabha.</i>		
"	414	33rd year, Kaṇṇi, śu. 1, Friday, Hasta = A.D. 1340, September 22; f.d.t. '32; '30. (vide this Report 1921-22, page 9.)
<i>Māṇavarman Kulaśēkhara.</i>		
"	539	37th year Mēsha, śu. 4, Wednesday, Ārdra = A.D. 1305, April 28, '90; '83.
<i>Tribhūvanachakravartin Sundara-Pāṇḍya.</i>		
"	561	8 + 1st year, Mithuna, ba. Monday, Mūla = A.D. 1224, June 3. The tithi was ba. 1, which commenced at '09 of day; '51.
<i>Jaṭavarman Parākrama-Pāṇḍya.</i>		
"	564	10th year, Dhanus, śu. 2, Monday, Uttiram. Irregular. Śu. 2 and Uttiram cannot combine in Dhanus. Nakshatra may be a mistake for Uttirādam. The result would then be A.D. 1324, December 17; f.d.t. '89; f.d.n. '43. The tithi commenced at '97 of day.
<i>VIJAYANAGARA I.</i>		
<i>Kampana-Uḍaiyar, son of Bukkana-Uḍaiyar.</i>		
1921	351	Śaka 1284, Śubhakṛit, Dhanus, śu. tṛitīyā, Monday, Śravaṇa = A.D. 1362, December 19; '28; '88
"	373	Śaka 1292, Sādhāraṇa, Tulā, ba. daśamī, Monday, Makhā = A.D. 1370, October 14; f.d.t. '04; '85.
"	375	Sādhāraṇa, Tai, 5, trayōdaśī, Tuesday, Ārdra. The Śaka year is presumably 1292 and the details correspond to A.D. 1370, December 31; '21; '90.
1922	45	Śaka 1294, Paridhāvi, Vṛiśchika, śu. prathamā, Friday, Mūla = A.D. 1372, November 26; '97; f.d.n. '08.
<i>Virūpāksharāya I.</i>		
1921	474 and 475	Śaka 1318, Āshāḍha, ba. 10, Friday, Bharanī = A.D. 1396, June 30; f.d.t. '02; '60.
"	510	Śaka 1311, Śukla, Āśvīja, ba. saptamī, Monday = A.D. 1389, October 12; f.d.t. '04.
<i>Vīra-Bhūpatirāya.</i>		
"	335	Śaka 1337, Manmatha, Makara, śu. daśamī, Friday, Rōhiṇī = A.D. 1416, January 10; '21; '86.
<i>Dēvarāya-Mahārāya.</i>		
"	270	Śaka 1349, Plavaṅga, Dhanus, śu. daśamī, Monday, Kārttigai. Probably A.D. 1429, December 29—a Monday which however was the 2nd day of Makara. Nak. Kārttigai ended at '40 of the day, but the tithi dasamī had ended at '64 on the previous day, Sunday.
1922	32	Śaka 1367, Krōdhana, Paṅguṇi, 22.—Kshaya, Chaitra, ba. pañchamī, Friday, Mūla = A.D. 1446, March 18; f.d.n. '38. The tithi was ba. 6, ba. 5, having ended at '81 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I—<i>cont.</i>		
<i>Vijayarāya-Mahārāya.</i>		
1921	476	Śaka 13[6]8, Kshaya, Tulā, śu. daśamī, Friday, Avittam = A.D. 1446, September 30; '05; '55.
<i>Virūpākṣharāya II.</i>		
"	461	Śaka 13[9]3, . . . kri, Kumbha, śu. prathamā, Monday, Uttiram = A.D. 1470, August 27, Monday; '41; '52, but the month was Simha and not Kumbha. The cyclic year was Vikṛiti = Śaka 1392.
SALUVA.		
<i>Narasīṅgarāya-Mahārāya.</i>		
"	308	Śaka 1411, Kilaka, Karkāṭaka, ba. chaturthī, Sunday, Uttirattadi = A.D. 1488, July 27; (śu. 4), '82; '93. Sunday and Uttirattadi combined on śu. 4, and not on ba. 4.
"	408	Śaka 1400, Viḷambi, Mīna, śu. purnimā, Friday, Chittirai = A.D. 1478, April 17; The month Mīna is a mistake for Mēsha, and on this day purnimā was current till '18, but the nak. Chitrā had ended at '15 on the previous day.
"	470	Śaka 1555, (wrong) Vibhava, Tai 15, śu. . . . Irregular.
1922	244	Śaka 1405, (wrong) Jaya, Arpaṣi, 5, Friday, Rōhini. Irregular.
<i>Inmaḍi Narasā-Nāyaka.</i>		
1921	330	Śaka 1427, Krōdhana, Kumbha, śu. dvādaśī, Thursday, Punarpūṣam = A.D. 1506, February 5; '40; '33.
VIJAYANAGARA II.		
<i>Kṛishṇadēva-Mahārāya.</i>		
1921	307	Bhāva, Kārttigai 30, śu. dvādaśī, Tuesday, Aśvati, Amritayōgam. The Śaka year is evidently 1436 and the details correspond to A.D. 1514, November 28; f.d.t. '19; '34. The tithi commenced at '17 of the day.
"	469	[Śaka 1555, (wrong perhaps for Śaka 1443), Vṛisha, ekādaśī, Rōhini, Friday.] The tithi ekādaśī and nak. Rōhini combined only in the sukla-pakṣa of Makara, a Friday (not a Wednesday) = A.D. 1522, January 8.
1922	13	Śaka 1435, (expired) Śrīmukha, Makara, śu. pañchamī, Thursday, Punarpūṣam. Irregular. In A.D. 1513, śu. 5 and Punarpūṣam combined only on Sunday and Monday the 12th and 13th days of Vṛishabha and did not combine in Makara.
"	14	Śaka 143[1], Śukla, Makara, śu. saptamī, Monday, Anusha. Irregular. Śu. 7, and Anusha combined on a Wednesday in Sirīha = A.D. 1509, August 22; '54; '62.
"	113	Śaka 1439, Īśvara, Vṛiśchika, ba. shashthī, Wednesday, Pushya = A.D. 1517, November 4; '94; '86.
"	160	Śaka 1449, Sarvajit, Vṛiśchika, śu. pañchamī, Wednesday, Śravaṇa = A.D. 1527, November 27; f.d.t. '31; '93.
"	176	Śaka 1436, Bhāva, Karkāṭaka, śu. trayōdaśī, Tuesday, Mūlā, = A.D. 1514, July 4; '78; nak. Mūlā was current throughout the day.
"	180	Śaka 1434, Āṅgīrasa, Phālguna, śu. pañchamī = A.D. 1513, Thursday, February 10. The details are not enough for verification.
"	182	Śaka 1443, Vṛisha, Makara, ba. chaturthī, Wednesday, Uttiram = A.D. 1522, January 15; f.d.t. '09; '28.
"	184	Śaka 1443, Vṛisha, Makara, ba. shashthī, Friday, Hasta = A.D. 1522, January 17; f.d.t. '11; '32.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Achyutadēva-Mahārāya.</i>		
1921	236	Śaka 1459, Viḷambi, Tulā, ba. daśamī, Sunday : Ba. 10 was a Sunday in Tulā in Hēmalamba, (i.e.) A.D. 1537, October 28; '54; and not in Viḷambi. The nak. was Pūram.
„	356	Śaka 1454, Nandana, Makara, śu. tṛtīyā, Friday, Śravaṇa = A.D. 1532, December 27; f.d.t. '63; f.d.n. '54.
1922	68	Śaka 1454, Nandana, Tulā, śu. ēkādaśī, Friday, Hasta : Probably A.D. 1532, October 25; the tithi was however ba. 12 and not śu. 11. The nak. was current till '82 of the day.
„	69	Śaka 1453 Khara, Kaṇṇi, śu. daśamī, Wednesday, Punarpūsam. Probably A.D. 1531, September 6; '26; '12; but the tithi was ba. 10 and not śu. 10.
„	162 164 & 167 163	Śaka 1462, Śārvari, Kumbha, śu. prathamā, Thursday, Avittam = A.D. 1541, January 27; f.d.t. '15; '60.
„	163	Śaka 1467, Krōdhi, Simha, śu. ēkādaśī, Monday, Rōhiṇī. Irregular. Ba. 11 (not śu. 11) and Rōhiṇī combined on a Monday in Kṛkataka, A.D. 1544, July 14; f.d.t. '57; f.d.n. 25.
„	165	Śaka 1463, Plavaṅga, Kumbha, śu. trayōdaśī, Sunday, Pushya = A.D. 1542, January 29; '55; f.d.n. '12.
„	166	Śaka 1462, Śārvari, Makara, ba. chaturdaśī, Tuesday, Uttirāḍam = A.D. 1541, January 25; '98; '33.
„	177	Śaka 1458, Durmukha, Makara, śu. tṛtīyā, Saturday, Avittam = A.D. 1537, January 13; f.d.t. 37; '18.
„	178	Śaka 1458, Durmukha, Simha, śu. . . . Wednesday, Anusha = A.D. 1536, August 23; '84; '81. The tithi was śu. 7.
„	179	Śaka 1460, Viḷambi, Rishabha, ba. pañchamī, Sunday, Śravaṇa = A.D. 1533, May 19; '05; '28.
„	181	Śaka 1455, Vijaya, Simha, śu. saptamī, Tuesday [Anusha] = A.D. 1533, August 26; '50; '31.
„	183	Śaka 1454, Nandana, Makara, śu. shashthī, Wednesday, Uttirāṭṭadi = A.D. 1533, January 1; '96; '95.
„	225 & 245	Śaka 1452, Vikriti, Vṛschika, śu. aṣṭamī, Monday, Uttirāṭṭadi = A.D. 1530, November 28; '30; f.d.n. '17.
<i>Sadāśīvadēva-Mahārāya.</i>		
1921	269	Śaka 1465, Śōbhakrit, Rishabha, ba. dvādaśī, Rēvati, Monday = A.D. 1543, April 30; '71; f.d.n. '03.
„	272	Śaka 1479, Piṅgala, Tulā, śu. daśamī, Aśvati, Sunday. Śu. 10 and Aśvati do not combine in Tulā. Nak. Aśvati is a mistake for Avittam. The details subject to this correction combined on A.D. 1557, October 3, '23; '57.
„	312	Śaka 1474, Paridhāpi, Tulā, śu. dvādaśī, Saturday, Rēvati = A.D. 1552, October 29; '17; '74.
„	313 & 314	Śaka 1469, Prabhava, Vṛschika, śu. paurṇimā, Sunday, Rōhiṇī = A.D. 1567, November 16; '62; f.d.n. 12. Śu. 5 given in No. 314 is incorrect.
„	411	Śaka 148[4], Dundubhi, Kārttigai, 29, Saturday, Pūrāḍam, tṛtīyā = A.D. 1562, November 28; f.d.t. '15; '52.
1922	70	Śaka 1488, Kshaya, Vṛschika, śu. daśamī, Śravaṇa. Irregular and cannot be verified for want of weekday. Śu. 10 and nak. Śravaṇa combined only in Kanyā, A.D. 1566, i.e., on September 23; f.d.t. '04; f.d.n. '07.
„	169	Śaka 1489, Prabhava [Dhanus], ba. dvādaśī, Saturday, Kārttigai. Śu. 12 (not ba. 12) and Kārttigai combined on a Saturday in Dhanus, A.D. 1567, i.e., on December 13; '29; '46.
„	186	Śaka 1489, Prabhava, Simha, ba. ēkādaśī, Ārdra, Friday = A.D. 1567, August 29; f.d.t. '48 '05. The tithi commenced at '58 of the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*concl.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA III.		
<i>Śrīraṅgadēva-Mahārāya I.</i>		
1921	355	Śaka 1496, . . . Karkāṭaka, śu. . . Anurādhā. Details not enough for calculation.
"	490	Bahudhānya, Paṅguṇī, 15, Thursday, Uttirām. The Śaka year was presumably 1501 and the details correspond to A.D. 1579, March 12; (paurṇamī) f.d.t. '14; f.d.n. '74.
1922	9	Śaka 1506, Tārāṇa, Arpaśī, 1. Can be calculated (= A.D. 1584, October 1) but cannot be verified.
"	185	Śaka 1494, Āṅgīrasa, Āśhādha, ba. 30. Can be calculated (= A.D. 1572, July 9.) but cannot be verified.
"	194	Śaka 1504, Chitrabhānu, Jyēsthā, śu. 14. Can be calculated (= A.D. 1582, June 5) but cannot be verified.
<i>Veṅkaṭapatirāya I.</i>		
1921	189	Śaka 1512, Vikṛiti, Kanyā, śu. pañchamī, Anusha, Wednesday = A.D. 1590, September 23; '86; '41.
"	191	Śaka 1516, Jyā, Karkāṭaka, ba. pañchamī, Rēvatī, Saturday = A.D. 1594, July 27; '51; '86.
"	198	Śaka 1518, Durmukhi, Vṛiśchika, pañchamī, Śravaṇa, Sunday = A.D. 1596, November 14; '54; f.d.n. '13. The paksha was śukla.
<i>Veṅkaṭapatirāya II.</i>		
1922	197	Śaka 153[1], Kilaka, Mārgaśī, śu. Wednesday, ěkādaśī = A.D. 1608, November 30. Cannot be verified for want of nakshatra.
"	201	Śaka 1556, Yuva, Simha, ba. trayōdaśī, Makhā, Sunday = A.D. 1635, August 30; '21; '97.
MISCELLANEOUS DYNASTIES.		
<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva.</i>		
1921	264	3rd year, Karkāṭaka, śu. daśamī, Monday. Śravaṇa. Śu. 10 and nak. Śravaṇa combined on a Monday only in Kanyā in A.D. 1251 which corresponds to the 3rd year (current) of the king's reign = A.D. 1251, Monday, September 25; f. d. t. '23; '93.
1922	229	25th year, Kaṇṇi, śu. dvitīyā, Monday, Hasta = A.D. 1274, September 3; f. d. t. '02; '53.
"	230	14th year, Mēsha, ba. prathamā, Wednesday, Svāti. Probably, A.D. 1263, Tuesday (not Wednesday), March 27; '48; f.d.n. '02.
HOYSALA.		
<i>Vīra-Rāmanāthadēva.</i>		
1921	560	20th year, Kaṇṇi, ba. saptamī, Monday, Pūṇarpūṣam. = A.D. 1274, September 24; '12; f.d.n. '08.
SAMBUVARAYA.		
<i>Sakalalōkachakravartin Śambuvarāya.</i>		
1921	202	17th year, Pramādi, Rishabha, śu. prathamā, Monday, Rōhiṇī, = A.D. 1339, May 10; '50; '34.
<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.</i>		
1921	302	14th year, Simha, ba. dvādaśī, Friday, Pushya. = A.D. 1351, August 19; '34; '59.
1922	55	5th year, Kumbha, ba. aṣṭamī, Saturday, Anusha. Probably A.D. 1342, January 30; '79; f. d. n. '15. The week-day was Wednesday not Saturday.
"	48	4th year, Kaṇṇi, śu. chaturthī, Friday, Anusha. Śu. 4 was a Friday in Kanyā, but the nak. was Viśakhā not Anushā = A.D. 1341, September 14, Friday; f.d.t. '63; f.d.n. '52.
"	49	5th year, Kumbha, śu. daśamī, Friday, Pūṣam = A.D. 1342, February 15; '86; f.d.n. '79.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12 calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L. L.I.B., I.S.O.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS.		
<i>Tribhuvanachakravartin Kulōttuṅga-Chōla.</i>		
1910	323	43rd year, Vriśchika, ba. daśamī, Friday . . . = Friday, 15th November, A.D. 1112, f.d.t. '05.
1911	55	3rd year, Makara, śu. ekādaśī, Monday, Rōhiṇī = Monday, 24th December, A.D. 1072; '12; '95.
<i>Rājarāja III.</i>		
1911	44	15th year, Vriśchika, ba. chaturdaśī, Tuesday, Āślēshā. Nak. Āślēsha cannot join ba. 14 in Vriśchika but may do so in Simha. On Tuesday, 29th July (= 1 Simha) A.D. 1231, ba. 14 ended at '81 and nak. Āślēsha began at '68, ending next day at '61.
"	45	5th year, Dhanus, śu. trayōdaśī, Thursday. . . = Thursday, 10th December, A.D. 1220; '51.
"	47	5th year, Dhanus, ba. shashthī, Saturday, Uttara-Phalgunī. On Thursday, 17 December, A.D. 1220, ba. 6 and Uttara-Phalgunī ended respectively at '08 and '67 of day. Weekday Saturday ought to be Thursday.
"	49	25th year, Mārgaśī 18, Thursday, Mūla = Thursday, 13 December, A.D. 1240; f.d.n. '54.
"	50	30th year, Kānni, ba. tritīyā, Saturday, Āsvati = Saturday, 9 September, A.D. 1245; f.d.t. '43; f.d.n. '08.
"	51	3[3]rd year, Mēsha, ba. daśamī, Saturday, Śatabhishaj. The conjectural reading 3[3] of regnal year is perhaps wrong. Ba. 10, Śatabhishaj in the 33rd year of Rājarāja III fell not on Saturday, but on Friday, 9 April A.D. 1249; '34; '78.
"	57	5th year, Dhanus, śu. saptamī, Monday, Uttara-Āshādhā. Monday, 5 October A.D. 1220; '89; '34, fell in the 5th year of Rājarāja III, but the solar month was Tulā (Aippaśī 8th), not Dhanus.
"	58	5th year, Mīna, śu. saptamī, Monday, Uttara-Āshādhā. Śu. 7, Uttara-Āshādhā can only occur once in a year (<i>Indian Ephemeris</i> , Vol. I, para. 31) and as it occurred, as stated against the last inscription (No. 57), in Tulā of A.D. 1220, it could not have occurred in Mīna of the same year. "Mīna" is, accordingly, an error for "Tulā."
"	59	29th year, Rishabha, ba. daśamī, Monday, Rēvati = Monday, 22nd May, A.D. 1245; '52; '79.
"	90	22nd year, Mēsha, śu. pañchamī, Wednesday, Pushya = Wednesday 21 April, A.D. 1238 was śu. 6 and Pushya; '58; f. d. t. '18, but the tithi was śu. 6 not śu. 5 which must be an error unless "Mēsha" is an error for "Rishabha", in which case the date would be Wednesday, 19th May, A.D. 1238; f.d.t. '02; f.d.n. '51. In the latter case, the combination was "śu. 5, Pushya"; see <i>Indian Ephemeris</i> , Vol. I, para. 17. !
"	158	27 + 1st year, Tulā, ba. pañchamī, Saturday, Rōhiṇī = Saturday, 3rd October, A.D. 1243; f.d.t. '85; '76.
PANDYAS.		
<i>Tribhuvanachakravartin Kulāśēkhara.</i>		
1911	519	9 + 1st year, Makara 22, śu. 9, Rōhiṇī, Monday; vide. page 70, para. 34 of the <i>Annual Report on Epigraphy</i> for 1911-12 = A.D. 1200, Monday, 15th January 1201; this was no doubt Makara 22 and a day of nak. Rōhiṇī which ended at '90 of the day; but the tithi was śu. 10, since śu. 9 had ended at '85 on the previous day. Śu. 9 in inscription is presumably an error for śu. 10.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910–11 and 1911–12—*cont.*

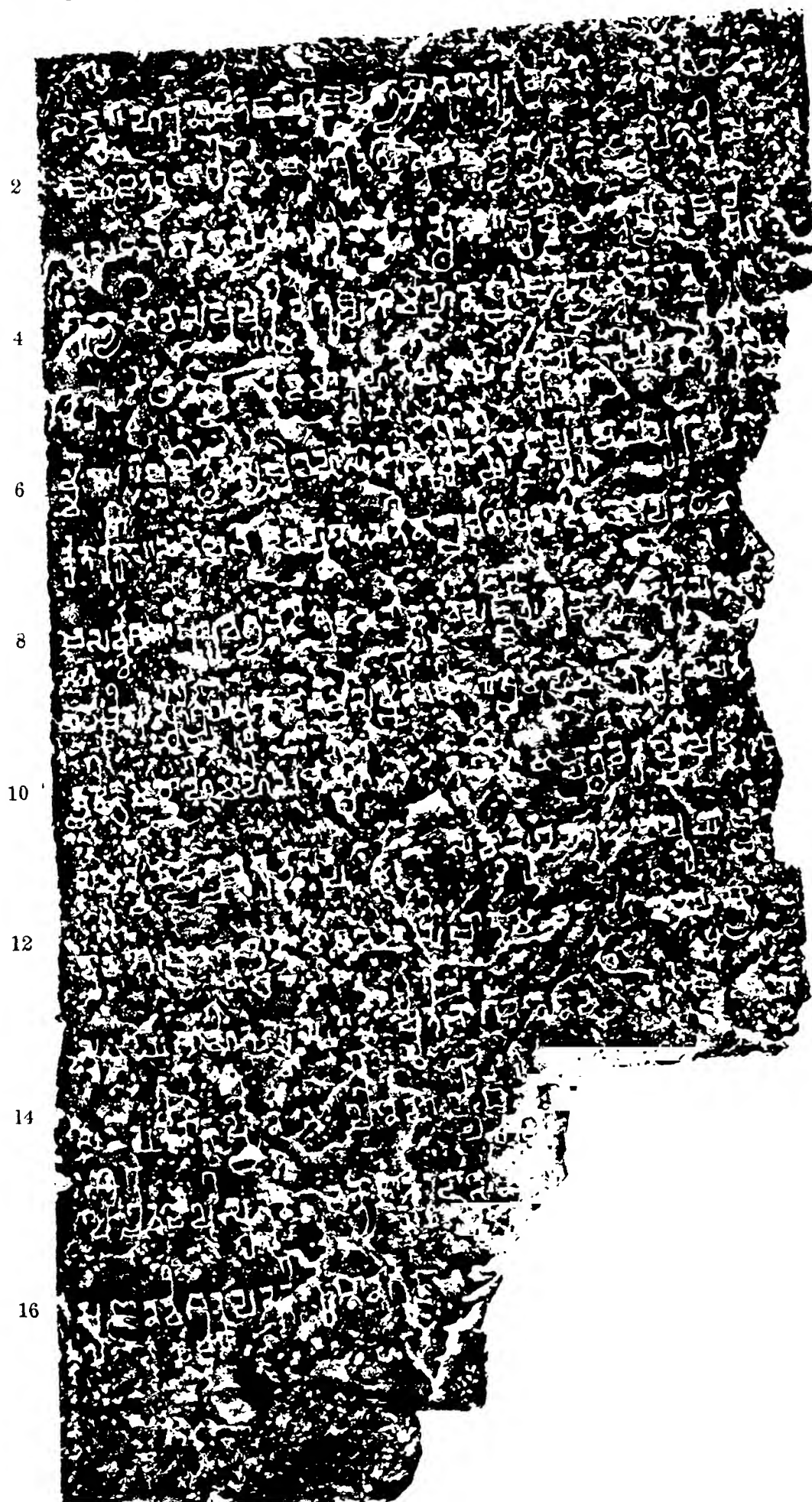
Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYAS—<i>cont.</i>		
<i>Jatāvarman alias Vira-Pāṇḍya.</i>		
1910	276	13th year, Makara, śu. dvitīyā, Friday, Śravaṇa = Friday, 11, December, 1265 A.D. (15 Dhanus — Makara); 43; f.d.n. 59.
1911	67 & 73	22nd year, Rishabha, śu. trayōdaśī, Wednesday, Chitrā = Wednesday, 8, May A.D. 1275, (13 Rishabha); f.d.t. 36; 45. Both these dates point to A.D. 1253 as the year of accession—vide remarks under this reign on page 85 of the <i>Annual Report on Epigraphy</i> for 1919–20.
<i>Māḍavarman Vira-Pāṇḍya.</i>		
1910	277	10th year, Tulā, śu. prathamā, Sunday, Svāti = Sunday, 19th October, 1343 A.D. (= 21 Tulā); f.d.t. 31; 24.
<i>Jatāvarman Vira-Pāṇḍya (of the Muhammadan invasion).</i>		
1911	546	26th year, Rishabha 4, śu. navamī, Friday, Śatabhishaj. This is not mentioned in the <i>Report</i> for 1911–12 as an inscription of the Īlam and Koṅgu Vira-Pāṇḍya, and I find it belongs to the Vira-Pāṇḍya of the Muhammadan invasion. = A.D. 1322, Friday, April 29 (= 4 Rishabha). 92; 81.
<i>Jatāvarman Sundara-Pāṇḍya.</i>		
1910	284	14th year, Makara, śu. daśamī, Uttarā-Bhādrapada. The king bears the title " <i>Emmandalamuṅḡṇḍu</i> ". In the absence of a week day, the date cannot be verified, see <i>Indian Ephemeris</i> , Vol. I, para. 16.
"	290	14th year, Karkāṭaka, śu. pañchamī, Monday, Śravaṇa. Irregular as śu. 5, and Śravaṇa cannot join in Karkāṭaka month.
1911	26	18th year, Mēsha, pañchamī, Thursday, Rōhiṇī. Mēsha is probably an error for Mīna which is the month when śu. 5 and Rōhiṇī can join. They did join on 9 March A.D. 1269; 71; f.d.n. 45; but the week-day then was Saturday not Thursday, which seems to be a second error in the inscription. The date is doubly irregular.
"	68	10th year, Mithuna, śu. chaturthī, Tuesday, Pushya = Tuesday, 28th May (= Mithuna 2), A.D. 1286; 94; 74; which fell in the 10th year of Jatāvarman Sundara-Pāṇḍya who came to the throne in A.D. 1277.
"	74	23rd year, Rishabha, śu. . . ., Monday, Cannot be verified for want of tithi or nakshatra.
"	93	23rd year, Makara, ba. tṛtīyā, Āślēsha. Cannot be verified for want of week day.
"	322	10th year, Sunday, Rishabha, śu. 11, Svāti = Sunday, 23rd May 1260. Quotes the 15th year of Peruṅjiṅga.
"	114 & 115	7th year, Makara, śu. daśamī, Wednesday, Aśvati. = Wednesday, 29 December A.D. 1283; f.d.t. 92; 38 which fell in the 7th year of Jatāvarman Sundara-Pāṇḍya of 1277 A.D. But the day would normally be called śu. 9 not śu. 10.
<i>Māḍavarman Sundara-Pāṇḍya.</i>		
"	75	12th year, Mīna, śu. pañchamī, Monday, Svāti = A.D. 1281, Monday 10. February was 18 Kumbha not a day in Mīna and ba. 5 (not śu. 5), which ended at 65. Nak. Svāti ended at 86.
"	76	11th year, [Kumbha, śu. chatur]thī, Monday, Mūla = A.D. 1280, Monday 29 January was 5 Kumbha on which day nak. Mūla ended at 40 but tithi was ba. 11 (not śu. 4) ending at 66 of day.
"	342	14th year, Sunday, Mēsha, śu. 13, Chitrā = Sunday, 11 April, A.D. 1283; 42; f.d.n. 57 (in modification of date contributed to the <i>Indian Antiquary</i> , 1913).
"	344	14th year, Kumbha, śu. Monday, Uttirādam = Monday, 14 February 1284; (ba. 12 ended at 92 and Uttara-Āshāḍha at 52).
"	343	14th year, Mīna, śu. prathamā, Monday, Rēvati = Monday, 1 March A.D. 1283; 91; f.d.n. 76.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYAS— <i>cont.</i>		
<i>Jaṭāvarman Parākrama-Pāṇḍya.</i>		
1911	159	10th year, Dhanuṣ, śu. aṣṭamī, Wednesday, Rēvati. The date intended was perhaps A.D. 1367, Wednesday, 29 December, when śu. 8 ended at 45 of the day. Nak Rēvati had ended at 83 on the previous day according to the <i>Ephemeris</i> and it could not end later by <i>Brahmasiddhānta</i> , since nak Rēvati must by all <i>siddhāntas</i> end about the same time, being the last of the nakshatras. If the date does not belong to some other reign, we may suppose a slight error in the nakshatra.
"	160	10th year, Makara, śu. pañcadaśī, Monday, Punarvasu = Monday, 31 December A.D. 1324; 14; 01. This was in the 10th year of Jaṭāvarman Parākrama-Pāṇḍya who came to the throne in A.D. 1315.
<i>Jaṭāvarman Vikrama-Pāṇḍya.</i>		
1911	31	5th year, Vṛiṣchika, ba. śaṣṭhī, Wednesday, Pushya.
		No. 11 of 1894. No. 31 of 1911.
		4th year, Mithuna, śu. 9, Svāti, Thursday. 5th year, Vṛiṣchika, ba. 6, Pushya, Wednesday.
		<div style="display: flex; justify-content: space-between;"> <div style="width: 48%;"> <p>1304, 1303, not Thursday. 1300, Sunday; 1299, tithi and nak did not join. 1297, Sunday; 1296, Monday. 1294, did not join; 1293, Sunday. 1287, Sunday; 1286, Monday. 1280, tithi and nak. tithi and nak. did not join; 1279, Tuesday 1277, Friday; 1276, Sunday. 1273, Sunday; 1272, tithi and nak. did not join. 1270, Sunday; 1269, Monday. 1263, Saturday; 1262, Tuesday. 1253, Saturday; 1252, Monday.</p> <p>1311, Thursday, 24th June, f.d.t. 52; f.d.n. 87.</p> <p>Svāti by <i>Brahmasiddhānta</i> ended 70 of day earlier than by <i>Sūryasiddhānta</i>, and tithi 08 of day earlier.</p> <p>In this case, 24th June 1308 would fall in the first year of reign.</p> <p>Reign began between 24th June and 3rd November 1307.</p> <p>N.B.—(No. 112 of 1904)—3rd year, Vṛiṣchika, śu. 5, Sunday. On Sunday, 9th November 1309, nak. Śravana ended at 49; but śu. 5 had ended at 51 the day before.</p> </div> <div style="width: 48%;"> <p>Wednesday, 18th November 1304; f.d.t. 57; 15. Wednesday, 2nd November 1300; f.d.t. 30; f.d.n. 19. Wednesday, 6th November 1297; 89; 47. Wednesday, 10th November 1294; 70; 06. Wednesday, 29th November 1287; 37; 70. Wednesday, 13th November 1280, f.d.t. 34; 28. Wednesday, 17th November 1277; f.d.t. 35; 07. Wednesday, 1st November 1273; f.d.t. 01; 99. Wednesday, 5th November 1270; 82; 48. Wednesday, 21st November 1263, f.d.t. 82; 16. Wednesday, 12th November 1253; f.d.t. 24; 25.</p> <p>Wednesday, 3rd November 1311; 00; Pushya ended at 98 on Tuesday.</p> <p>Being 6 Vṛiṣchika, or 222 days of solar year; total correction would have been for latitude of Poonamalle where inscription was found, 16 min. or 01 of day. Ending moment was very nearly 00 on Wednesday.</p> <p>In this case, 3rd November 1307 would fall in the first year of reign.</p> </div> </div>
<i>Mājavarman Śrīvallabha.</i>		
1911	529	33rd year, Mēsha 1, ba. 13, Sunday. Pūrvā-Bhādrapada. The only date that suits exactly is Sunday, 26th March A.D. 1340; 75; 48.
<p>N.B.—The dates of this reign previously recorded (Nos. 110 of 1909, 539 of 1904, 227 of 1904 and Pudukottai inscription of the 35th year—<i>Ephemeris</i> Vol. I, part II, Sec. ii, p. 104) have now to be revised with reference to the initial date—A. D. 1307.</p>		
<i>Mājavarman Vikrama-Pāṇḍya.</i>		
1912	27	2 + 11th year, Mithuna, śu. sapṭamī, Saturday, Svāti. May be = A.D. 1439, July 7, Saturday, (Karkāṭaka 20, not a day in Mithuna); 69; f.d.n. 29.
<i>Jaṭāvarman Parākrama-Pāṇḍyadeva Kulāśekhara.</i>		
"	8	15th year, Mīna 15, Paurṇamī, Wednesday, Hasti = A.D. 1495, Wednesday, 11th March; 10; 88.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYAS— <i>cont.</i>		
<i>Jaṭāvarman Parākrama-Pāṇḍyadeva Kula-ekkhara—cont.</i>		
1912	13	31 + 8th year, Mithuna 23, śu. daśamī, Wednesday, Svāti. The day intended is apparently A.D. 1515, Wednesday, 20th June; f.d.t. '26; f.d.n. '15; but it was only the 37th year of a reign beginning in A.D. 1479.
"	12	30th year, Tai 9, śu. trayōdaśī, Wednesday, Ādrā. Perhaps Wednesday, 3rd January 1509 (= 7 Tai not 9 Tai); f.d.t. '16; f.d.n. '69.
"	7	31 + 1st year, Vṛschika 9, ba. dvitīyā, Thursday, Mrigaśirsha = A.D. 1454, Thursday, 7th November; 68; 99.
"	14	31 + 1st year, Makara 25, śu. dvādaśī, Friday, Mrigaśirsha. The days that suit exactly are A.D. 1491, Friday, 21st January, (= 25, Makara); f.d.t. '55; '46; and Friday 21st January A.D. 1396; f.d.t. '56; '52. But there may be an error in the symbols used Añjaḍi. In A.D. 1453 on Sunday, January 21st (= 26 Makara) the tithi was ba. 11 f.d.t. '37 and the nak. Mrigaśirsha '35.
1911	294	12th year, Dhanus, śu. dvitīyā, Monday, Utti[ra]m. Perhaps Monday, 15th December, A.D. 1490; f.d.t. '68; but nak. cannot be Uttara-Phalgunī. It was in fact Uttarāśāḍha which ended at '72.
1912	1	31 + 8th year, Mina 23, śu. daśamī, Wednesday, Svāti. Mina should be Mithuna in which month alone śu. 10 can join with Svāti. Day intended is apparently Wednesday, 20th June, A.D. 1516 (= 23 Mithuna); f.d.t. '26; f.d.n. '15.
"	2	31 + 7th year, Simha 25, ba. ekādaśī Friday, Anisham. Irregular, ba. 11 and Anūrādhā cannot join in Simha.
"	3	31 + 9th year, Kanni, ba. daśamī, Sunday, Ādrā. = Sunday, 30th August (= 1 Kanyā), A.D. 1461; f.d.t. '01; '28.
"	5	28th year, Vṛschika 4; ba. dvitīyā, Sunday, Mrigaśirsha = Sunday, 2nd November (= 4 Vṛschika) A.D. 1449; '19; '86.
"	6	31 + 1st year, Karkāṭaka 21, śu. chaturdaśī, Thursday, Uttirāḍam. = A.D. 1452, Thursday, 19th July (= 21 Karkāṭaka); '61; 81.



The Poḍāgaḍa Inscription of the son of King Bhavadatta, Jeypore State
(No. 283 of Appendix C).

PART II.

Among the records examined during the year the earliest is the Sanskrit inscription engraved in Archaic Telugu characters of about the 5th century A.D. discovered at the Podāgāda hill in the Jeypore Agency, shown as Poragarh in the Imperial Gazetteer Atlas, plate 42. This has been reproduced in Plate II opposite this page and registered in Appendix C as No. 283. Its discovery is important in so far as it belongs to the dynasty of kings called Nalas for whom no inscriptions have hitherto been discovered and brings to light original epigraphical evidence regarding the existence of this family and its territory. Hitherto we have known of Nalas (or Nālas) as a race of kings destroyed by the Western Chālukya king Kīrtivarman I (*Epigraphia Indica*, Volume VI, page 8, and the traditional enemies of the Chālukyas (*Indian Antiquary*, Volume VIII, page 11). They were among the early opponents to the expansion of the Chālukya dominion and seem to have suffered defeat at the hands of the Chālukyas along with the Mauryas (*Bombay Gazetteer*, Volume I, part II, pages 13 and 14). Dr. Fleet has associated these Nalas and Mauryas with

The Nalas.

Konkan as its kings during the middle of the 6th century A.D. (*ibid*). From the

mention of Nalavādi-*Vishaya* made in the copper-plate grant of the Western Chālukya king Vikramāditya I of about A.D. 657 he surmises that their territory lay in the direction of Bellary and Kurnool (*ibid* page 282). It is doubtful if the Nala dynasty of our inscription could be identified with the Nalas of Konkan. It may be observed, however, that we have hitherto no direct evidence to associate definitely the Nalas destroyed by the Chālukyas, with the Konkan country. And if there were a line of kings of this name ruling in Konkan as suggested by Dr. Fleet it might have been a branch of a main line to which also the Nala race of the Podāgāda inscription belonged. The latter Nalas who were in the Kalinga country might have also been enemies of the Chālukyas and lost their dominion through the expansion of the Chālukyas into it, which is evidenced by a few of their copper-plate records registering gifts made in the Yelamañchili-Kalinga and the Madhya-Kalinga countries (see pages 105 to 108 of the *Epigraphical Report* for 1909).

2. The present inscription records the foundation of the charity of a *satra* (feeding house) by the son of king Bhavadatta of the Nala family for the use of

Foundation of a *satra* by the son of king Bhavadatta.

Brahmans and ascetics in the 12th year of his reign. There seems to be a reference in the inscription to the recovery of the

lost royal prosperity by the Prince. This probably refers to a temporary dispossession of the crown during his father's time and its recovery by him. The record being damaged the name of the son is not possible to make out definitely. The king was evidently a Vaishṇava as could be seen from the initial eulogistic verse about God Hari. The characters of the record resemble very closely those of the Mandasor Inscription of the Gupta King Kumāragupta of the Mālava year 493 (= A.D. 437-438) (*Corp. Inscr. Ind.* Volume III, plate XI).

3. The other important inscription from the Jeypore Agency copied at Dodra (No. 282 of Appendix C) is in Nāgarī characters of about the 11th century A.D. The slab on which it is engraved is broken very near the beginning of the inscription and the back of the slab is much worn out with the result that the portion of the record contained herein is entirely lost except for a few letters here and there. Towards the beginning is the eulogy of a king or chief (whose name is lost) who is said to have conquered a cavalry of the [Konk]anas. It seems to be another instance of the echo of the western dynastic names in the east, like the Gaṅgas (Eastern and Western), Chālukyas, Kadambas and Vaidumbas (*Annual Report* for 1918, page 139) and the Nalas as suggested by the Podāgāda record noticed above.

Paṇḍitāchārya Rāṇaka Śrī Vāvanadēva.

the Bharadvāja-*Gōtra* and the Bharadvāja-Āṅgīrasa-Bārhaspatya-*[pravara]*. After

Gajapati Chief.

Next is mentioned a spiritual teacher Panditāchārya Rāṇaka Śrī Vāvanadēva of this the record is broken. The 'Lord of elephants' (*dviradādhipati*) is referred

to then. This probably refers to a king or chief of the Gajapati line. When this Gajapati king (name lost) passed away, came to power, the chief Gōpālādēva, who defeated in battle the Gōkarna and the Karnāta chiefs (*rānakas*) and thereby attained to the rank of a *Rānaka* which, from No. 285 of Appendix C. appears to have corresponded to the rank of the *Mahāmaṇḍalēśvara* of the Southern inscriptions. This chief seems to have sought the feet of the said spiritual teacher at Śrīparvata and obtained through his grace and guidance proficiency in many valuable sciences. To him the chief granted the two villages Pippala-undī and Komvu as *gurudakṣiṇā*. (Of these villages Pippala-undī is represented by the modern village Pippalapodara overgrown with forests where the slab bearing this record is now set up). A few months later came the son (of the teacher) Paṇḍitāchārya Rānaka Śrī Yōgēśvara, who was a master of the six *tarkas* (branches of logic) *Kāvyas*, *Āgamas*, *Smṛitis* and

Paṇḍitāchārya Rānaka Śrī Yōgēśvaradēva a scholar and warrior.

Purāṇas, who was a doctor, an eloquent speaker, a professor of the dancing art (*bharata*) and political science (*nīti*), a

Vēdāntin, a poet and a warrior (sentence not complete). To please him Sugaladēvī, the beautiful daughter of the *Sāsānika* (commissioner) Prince (*rājaputra*) Sahadēva, Pampādēvī, the daughter of the Rānaka Śrī Mānatunga, who was the Lord of Maṇḍābhōga and their sons Arjuna, Sahadēva, Nakula, etc., and their kinsmen agreed

Queen Vighramahādēvī, as witness.

to manage on his behalf his interests in the said villages on certain conditions.

The witnesses to this agreement were the Queen Vighramahādēvī, [her] sons Prithvībhūṣaṇa and Prachanda, [her] brothers Dēvabhūṣaṇa and Bhīmarāja, etc. Among them were also the *Sāsānika* (commissioner?) Kalamparī, the Purōhita (religious guide) Gaṇapati Sōmēśvara, etc. There were present also the other beneficiaries (possessing holdings), the Amātya-Pātras that came from Madhupātaka and [Varṇa] dhavala, the son of the Mahārāshṭra Uṇḍipātra Chēpara.

The inscription is not dated, but palaeographically it may be assigned to about the 11th century of the Christian era. This record, like the one noticed above, proves that the Agency tracts were not such deserted and uncivilised country as they now are, but that they had the benefits of contact with scholars and culture and that their ancient kings patronised these from very early times. The adjoining state of Bastar on the north with its numerous temples possessing a highly advanced sculptural art now lost amidst impenetrable forest growth is also similarly a fallen and forgotten country. A more thorough exploration of the tract promises to give material for the early history of this part of the country.

THE EASTERN CHALUKYAS.

4. The dynasty of Eastern Chālukyas is not represented by many records this year. Only two copper-plate inscriptions belonging to this dynasty have been secured, of which one (No. 2 of Appendix A) is a record of the early king Indra-Bhaṭṭāraka and the other (No. 3 of Appendix A) belongs to the later king Rājarāja II who is designated Viceroy of Vēṅgi (*Ind. Ant.* Vol. XX, page 283), and who also bore the surname Mummudi-Chōla (*Epigraphia Indica*, Volume VII, Appendix Nos. 571 and 572). The plates of Indravarma Mahārāja, generally called Indra-Bhaṭṭāraka, were sent to me by the President, District Board, Godavari, at the instance of M.R.Ry. Pendyala Subrahmanya Sastri Garu, National College, Masulipatam, to whom they belong. They are five in number, measuring 7" in breadth and about 2" in height. They are strung on a copper ring about 4" in diameter, which bears a fixed seal circular in shape, with a diameter of a little over 2" engraved in relief with the

Indravarma-Mahārāja alias Indra-Bhaṭṭāraka, his title Tyāgadhēnu.

figure of the crescent at the top, with the legend 'Tyāgadhēnu' below it, which was evidently a title of the king, and a lotus

below this. Dr. Fleet in his review of the Eastern Chālukya chronology quite naturally, for want of sufficient evidence then, held the opinion that Indra-Bhaṭṭāraka did not actually succeed in ascending the throne (*Ind. Ant.*, Volume XX, page 97). The discovery of the present grant is very valuable since it proves beyond doubt that the king did rule, though for the short period of seven days. We may also safely conclude that this king did actually rule because of the mention made of him as '*Mahārāja*' in the Chendalūr plates of Sarvalōkāśraya (Maṅgi-Yuvarāja)

(*Epigraphia Indica* volume VIII, page 239 Text). The shortness of this rule is probably to be explained by his sudden and premature death in the attack led against him by a confederacy of kings among whom was king Mahārāja Indravarman of the Gaṅga dynasty of Kalinganagara (*Ind. Ant.* volume XX, page 97).

The title Tyāgadhēnu assumed by Indravarman and evidently used as his sign—manual was probably assumed by him in imitation of the epithet Kāmadhēnu applied to his father Vishnuvardhana I (*Ind. Ant.* vol. XX, page 16, Text, line 5). The inscription is not dated and the grant was probably made shortly after, if not on the occasion of, the King's coronation. The characters of the record resemble very much those of the Pulebūmra grant of Jayasinha I (No. 5 of 1913–14), the elder brother

'Bōya' in Brahman names.

of Indravarman. The name of the grandfather of the donee is given as Duggaśar-

man *alias* Irraḷūr-bōya; and the *ājñapti* of the record consisted of brahmans whose names end in *bōḷ* (*bōyul* Tel. plural of *bōya*). The brahman donees in the above mentioned Chendalūr plates of Sarvalōkāśraya, the grandson of Indravarman, bore the same affix. Since the suffix *bōya* appears attached to village names it seems reasonable to infer that it means the chief (of the village) and may be taken to be a prakṛit form of the expression *bhōyika*. There is no class of brahmans in these parts at present bearing this title. But it occurs in certain brahman names in Kashmir in the modern times (see Stein's edition of *Rājataranginī*, page IX,) in the form *bhōyū*.

The record was written (engraved) by Kanaka-Rāma. The village granted, viz., Koṇḍānāgūru is not traceable now. But it may have been in the vicinity of the village Musunūru in the Nuzvid taluk of the Kistna district, since one of its boundaries is given as Mujunūru.

5. Next in order of time comes the copper-plate record No. 1 of Appendix A, which also belongs to M.R.Ry. Pendyala Subramanya Sastri, the owner of the Indravarman plates. It consists of three plates strung together on a copper ring about $4\frac{1}{2}$ " in diameter. The plates measure $8\frac{1}{2}$ " in breadth and nearly 4" in height. On the countersunk surface of the seal which is circular with a diameter of 2" are cut in relief the figures of the sun and the crescent at the top, the legend Śrībhuvipamalla (probably mistake for Śrībhuvanamalla) in the centre and the figure of what looks like a Garuḍa carrying a serpent in its claws, below it. The introduction refers to a family of chiefs who obtained royal glory through the grace of Rāmabhattāraka of the Sūryavamśa (i.e. Rāma, the son of Daśāratha), who had for their banner the Garuḍa

The Malayas of the Sūryavamśa.

bird and a *mirror*, who were lords of 'Mādupura' who were the supporters of

the brahmans of Vēṅgipura and were lords of Malaya. This *praśasti* clearly points to the identity of this family with that of the chiefs figuring as subordinates of the later Eastern Chālukya king Vishnuvardhana-Mallapa (Śaka 1127) (*Annual Report* for 1917, page 121). The 'Mādupura' of our record is but the Maddūripura mentioned in the said grant of Vishnuvardhana-Mallapa. Malayamu Mahādēvarāja, evidently a chief of this line figures in Nos. 297 and 298 of 1920, dated in Śaka 1159. The present record takes back the antiquity of this family by two centuries—nearly.

6. The copper-plate record, No. 3 of Appendix A, sent to me for examination by the Divisional Officer of Ellore, Kistna district, is a grant of the later Eastern Chālukya king Rājarāja II, son of Rājendra-Chōla II *alias* Kulōttuṅga-Chōla I (*Ind. Ant.* Vol. XX, page 283). This is the first copper-plate inscription, known so far, issued by this king. It proves that the Viceroy of Vēṅgī at this period was exer-

The Vēṅgī king Rājarāja II.

cising independent powers issuing grants in his own name without acknowledging

any direct allegiance to the Chōla crown. The king is given the purely Chālukyan title Sarvalōkāśraya Śrī Vishnuvardhana Mahārāja. The grant was evidently issued by him as the ruler (Viceroy) of Vēṅgī which position he filled during the year 1077 to 1078 A.D. All records bearing on the Chālukyan history of this period state that Rājarāja held the viceroyalty for one year only. But the grant under review was issued in the 2nd year of the reign. His viceroyalty must have therefore ceased during the 2nd year necessitating the appointment of his younger brother Vīra-Chōla to the lordship of Vēṅgī. There is a break in the record in the course of the *praśasti* which is followed by the date of the king's coronation (as Viceroy).

It was Kuṭira (Karkāṭaka), bahula daśamī, Wednesday, Tulā-lagna for which the most probable equivalent is A.D. 1076, July 27th.

The purpose of the grant was the gift of twelve villages free of all taxes to the king's close friend and subordinate, the chief Mummaḍi-Bhīma of the Solar race, as *Manniya-nibaddham-ādhipatyam* in respect of the 1000 villages comprising the Vēṅgipura-vishaya. The *ādhipatyam* appears to have been in the nature of a

Governorship or a Commissionership. His friend and subordinate Mummaḍi-Bhīma The beneficiary Mummaḍi-Bhīma is of the Sūryavamśa. stated to have been brought up from his

childhood by Vijayāditya, the grand-uncle and predecessor of the king in the Viceroyalty of Vēṅgī with special favour and treated almost like his own son. Mummaḍi-Bhīma was the son of the chief Saṅkiya by Kāmidēvi and grandson of Bhīma who belonged to the family of Kaṇṇaradēva 'who ruled the earth from the Himāchala to the Sētu'. He had accompanied king Rājarāja in his wars against

Obtains the *Manniya-nibaddham-ādhipatyam* of the Vēṅgī-vishaya.

the Gāṅga, Kāliṅga and Kuntala kings; and his contribution to his success in these wars was no mean one.

Among the boundaries given in the record occurs the name of the ancient town Niravadyapura which is mentioned as the scene of a battle between the Eastern Chālukya king Chālukya-Bhīma I and Daṇḍena Guṇḍaya the General of the Vallabha

Niravadyapura.

king (i.e., Rāshtrakūṭa Krishna II) (*Annual Report* for 1914, page 84). The

record is said to be the composition of the poet Muttaya-Bhaṭṭa and engraved by Paṭṭāla.

THE CHOLAS.

7. In the year under review, the temples at Tirukkōyilūr, Tiruvadi, Tiruveṇṇai-nallūr and Tiruvāmāttūr in the South Arcot district were taken up for examination, not only because these villages are famous in the religious history of the South on account of their connexion with the lives of the most important of the Śaiva and Vaishṇava devotees, but also because the inscriptions in these temples, having been partly copied in previous years, it was considered advisable to finish them. But these records do not furnish any direct data that can help us to clear the doubtful points in ancient history, except what can be culled out indirectly from the meagre material contained in them.

8. The temple at the great Vaishṇava centre, Tirukkōyilūr (or Tirukkōvalūr of the inscriptions) is dedicated to god Viṣṇu in His omnipresent aspect of Trivikrama-Perumāl, who is however called in the *Nālāyiraprabandham* and in the inscriptions of the temple, Tiruvīḍaikaḷi-Nāyaṇār and Ālvāgal-Nāyaṇār—appellations which can be traced to the story of god Viṣṇu having manifested himself to the *mudalālvārs*,

Tirukkōyilūr: its connexion with Vaishṇava Saints.

viz., Poygaiyār of Kachehi (Kāñchipuram) Pūḍattālvār of Mallai (Mahābalipuram) and Pēyālvār of Mayilai (Mayilāppūr)

who accidentally met together in an *ilāikai* (cf. Skt. *dīhaṭ* = a vestibule or threshold) for shelter on a stormy night. The hundred verses, which these three devotees composed apiece in spontaneous transport on this occasion, form the beginning of the *Nālāyiraprabandham*, the Vaishṇava anthology of devotional hymns. No. 312 of Appendix B, a record of the time of the Vijayanagara king Sadāśivarāya refers to Tirukkōyilūr as the *mudalālvār-divyakshētra*, i.e., the sacred spot of the first Ālvārs. It is noteworthy that the principal images of the central shrine and those of the *dvārapālas* flanking the main entrance are all of wood; and this fact, together with the massive appearance of the *bali-pīṭha* with its Chōla design, embellished with certain dwarfish figures of what are generally designated as the Bhūtagaṇas, has led

Its antiquities.

some to suspect that the temple, as it now stands, was a probable conversion from one of Śiva, effected perhaps during the

time of a bigoted Vaishṇava sovereign. It is to be noted, at the same time, that the *dhvajastambha* standing outside in front of the temple proper resembles the *mānas-tambha* of the Jains. In front of the Vaishṇava temple of Rājagōpālasvāmin at Maṇṇārguḍi in the Tanjore district there is a similar *dhvajastambha* outside the

temple proper. In the latter case, it is said that the temple was originally a Jaina one. It is therefore doubtful if the temple at Tirukkōvalūr was a Śaiva or a Jaina one in early times. Although such instances of conversion are not rare in the history of the South Indian temples, there is no evidence to suggest such a conversion in this particular instance; for even the earliest of the Ālvārs have sung about this god as Vishṇu and the existing epigraphical evidence, which however does not go earlier than the beginning of the 11th century, also points out to the temple having been Vaishṇava throughout. The name of the temple occurring in No. 117 of 1900 from this place as Chitramēli-viṇṇagar also corroborates its antiquity as a temple of Vishṇu. The peculiarity in the material of the images of the temple has perhaps to be explained by the fact that the original images, possibly of stone, may have met with some vandal treatment at the hands of the Mussalman raiders who, according to local traditions, are reported to have occupied the temple during the troublous times of Hyder Ali in the 18th century and that, for some reason or other, the images have since then continued to be of wood. This town, a greater portion of which is contained within the four main *gōpuras* of the original temple, was originally the headquarters of the local chiefs of the district known in inscriptions as Milāḍu-2000 (villages) and the temple with its precincts must have been its fortified citadel. Milāḍu or Naḍu-nāḍu occurs in Tamil literature, as the name of the surrounding country where the family of Chēdiyarāyas. Capital of the Milāḍu chiefs—the Chēdiyarāyas. who figure as donors in some of the inscriptions of this place, held sway as subordinates of the Chōḷas in the days of their waning supremacy.

9. Tiruvadi, the Tiruvadigai of the *Dēvāram* literature and the Ādhirājamāṅgalyapura of inscriptions, is famous as the place where Appar, originally a Jaina, got converted to the Śaiva creed after many trying spiritual ordeals. The incipations of the

Tiruvadi : its connexion with Saint Appar. temple which date from the Pallava king Nripatuṅgavarman (A.D. 854 to 880), the Pallava design of the *liṅga* enshrined in the temple, and the Jaina image which is reported to have been dug out of an adjoining field and which is now placed within the temple compound, bear ample testimony to the antiquity of this village and to its former associations with the Jaina faith, Its antiquity. the court religion of the Pallavas before

Mahēndravarman was won over to the Śaiva religion by saint Appar, otherwise called Tirunāvukkaraśu-Nāyanār (Skt. Vāgiśa). This town like Tirukkōyilūr appears to have also been fortified in ancient times. It was also the scene of a battle between the forces of the later Pallava king Kōpperuṅṅa and Hoysala Narasimha II. (*Ep. Ind.*, Vol. VII. pages 260–69). Local tradition has it that during one of the modern Muhammadan or British occupations, the temple *gōpura* suffered serious damage and was in ruins until repaired about fifty years ago by the head of the local Tirunāvukkaraśar-maṭha, which is a dependency of the Tiruppaṇandāl-ādhīnam in the Tanjore district. It is interesting to note that a Tamil Brahman poet of the 16th century, called Uddamāvēlāyudha-Bhārati, composed a *kalambagam* on the god of this temple and obtained a gift of some land and house-site in Śaka 1458 (No. 376 of Appendix B); but it is regrettable that this composition is not now known to be extant.

10. Tirukkōyilūr and Tiruvadi are two of the *Aṣṭavīratthūnas* and are supposed to have been the places where Śiva is said to have killed Andhakāśura and destroyed the three aerial cities (Tripura) of the demons, respectively. The other six heroic encounters of Śiva took place at (1) Tirukkandiyūr (where Brahmā's fifth head was plucked off), (2) Tiruppariyāl, (where Dakṣaprajāpati's sacrifice was nullified), (3) Tiruvikudi (where Jalandhara was destroyed), (4) Tiruppaluvūr (where the Demon-Elephant was killed), (5) Tirukkogukkai (where Maṃmatba was burnt to ashes) and (6) Tirukkadavūr (where Yama's power was subverted).

11. Tiruveṃṇainallūr has attained importance—an importance which has been contested by another Veṇṇainallūr near Kuttalam in the Tanjore district—as the village at which Kambar, the Prince of Tamil poets, the Draviḍa-Vālmiki if the expression may be used—spent the major portion of his youth under the care of Śaḍaiyappavallāl, a great patron of Tamil literature and a local chief who flourished in the 12th century A.D. Tradition here again points out the old house-sites of

Śadaiyappa and Kambar and the temple of Kālī, who blessed him with the gift of the poetic art. In one of the streets around the temple is also situated a *matha*, a branch of the Tiruppanāṇḍāl pontificate, dedicated to Meykaṇḍadēvar who flourished about A.D. 1250, and who is said to have been a near descendant, perhaps grandson, of Śadaiyappa through his daughter, and the author of the Tamil translation of the *Śivajñānabōdham* (Sendamil, Vol. III, p. 49).

The village was called Tiruveṇṇainallūr even in the days of Rājarāja I whose inscriptions are the earliest found in the temple and in the *Dēvōram* hymns, and the god was named Kṛipāpurīśvara or Tiruvaruṭṭurai-Ālvār and Taḍuttātkondaruliya-Nāyaṇār, in commemoration perhaps of the great miracle in Saint Sundara's life

wherein god Siva is reported to have claimed Sundara as his bond-slave and to have redeemed him from committing himself to a marriage. This incident is referred to in an incomplete record of five verses engraved on the wall of the *gōpura* (No. 464, App. B). If this inscription had been complete, we may have had some clue as to who composed these simple and beautiful verses and when they were engraved; but from the letters of the inscriptions the record does not seem to be more than 5 or 6 centuries old. In another inscription (No. 431 of App. B), a gift is made to the temple of a trumpet called "*Pichchaṇ-ēṇṇu-pūlachchonnāṇ*", named so after an appellation of the god and connected with the story in the Nāyaṇār's life as given in the *Periyapurāṇam*, that god Siva himself asked Sundara to begin the Tiruveṇṇainallūr-*padigam* (verse) with the word "*Pittā*" (mad man), which the saint had, in an angry mood, addressed to the god himself.

12. The temple of Alagiya-Nāyaṇār or Abhināmēśvara at Tiruvāmāttūr has been sung upon in the *Dēvōram* hymns by all the three Nāyaṇmārs and also in the Tiruppugal of Aruṇagiriyaṇ. The two poets Irattaippulavar named Ilaṇḍiṇiyaṇ and Muduśūriyaṇ, who were the contemporaries of Villiputtūṛār, have composed a beautiful *kalambagam* in praise of the god Alagiya-Nāyaṇār of this place and it is said that when they by an inadvertence described the temple as situated on the western bank of the river Pampā, the river did of itself divert its course so as not to falsify the infallible poets. This legend has perhaps some reference to a possible deflection in the river's course, which had happened during heavy rains at this time—a phenomenon which need not be wondered at with an insignificant river like the Pampā flowing over uneven country. The river Gaḍilam running its course in the same district has been notorious for such changes.

13. In the Chōla records copied in this year Parāntaka I is the earliest king represented. In No. 246 of Appendix B dated in the 31st year of his reign, Parāntaka I; and his daughter Viramādēviyaṇ. Viramādēviyaṇ, his daughter, is mentioned as the wife of Gōvindaṇ-Pallavaraiyaṇ. It is not known who this son-in-law was and whether this marriage had any political importance.

14. Of the inscriptions belonging to Rājarāja I, copied mostly at Tiruvallam, Takkōlam and Ēmappērūr, there is none that furnishes any new valuable historical material except No. 218 of Appendix B, which states that Maḍhurtāntakaṇ Gaṇḍa-

rādittāṇār, who as we know already generally engaged himself in scrutinising temple accounts, made an enquiry into the management of the temple at Tikkālivallam, and learning that the temple lands had been misappropriated by the Defalcation by temple brahmins punished. Śivabrāhmaṇas of the temple, levied a compensatory fine of 74 *kalāṇḍu* of gold from them and supplementing it with some more gold from his own pocket deposited the full amount for interest with the village assembly of Mandiram alias Jayamēru Śrīkaranamaṅgalam, which was a *dēvadāna* and *brahmadēya* of Tūy-nāḍu. This interest which was collected at $\frac{1}{5}$ *kalāṇḍu* of gold on every *kalāṇḍu* (i.e. at 12½ per cent per annum) was left with the Śivabrāhmaṇas of the temple for conducting the seven days' festival in the month of Mārgaḷi and for providing offerings to the god. The four *vāriyaṇs* of Tikkālivallam, the two *vāriyaṇs* of Mandiram and two *kaṇḍāṇis* had to look after the expenditure. A similar event is recorded in No. 219

of Appendix B in which it is stated that Araisūrudaiyāṇ Irāyiravaṇ Pallavaṇ *alias* Mummuḍiśōla Pōṣaṇ of Araisūr who is already known to us from the inscriptions of previous years as one of the *perundanam* (nobles) of king Rājarāja's court and who was the trustee of the temple at Tiruvallam, increased by careful audit, its existing income in paddy, by an additional income of paddy as measured by the *ennālikkāl* which was not unequal in capacity to the *sōliyam*, and which was collected from the committee in charge of the *dēvadāna* lands of Mandiram. A queen of Rājarāja called Sōlamādēviyār, daughter of Tittaipirāṇ, is mentioned in record

Tittaipirāṇ, father-in-law of Rājarāja I. No. 223 of the same appendix. It is noteworthy that in No. 520 of Appendix

B a record of the 14th year of Rājarāja (A.D. 999), a maid-servant of the royal household called Kāmadēvi *alias* Paravai Nāngai, daughter of Pratiṁdēvi *alias* Vantondattādi, figures as the donor. *Vaṇṇonla* is one of the many surnames of the saint Sundaramūrti-Nāyaṇār which occurs in the *Dēvāram* as having been earned by him on account of his wrangle with god Śiva, who had come in the guise of an old Brahman to claim him as his slave. The same name is said to occur in another epigraph of Rājarāja I at Tiruviḍaimarudūr in the Tanjore district (*Sendamīl*, Vol. III, page 321); and from this it can be inferred that the name of Sundaramūrti must have been held in great veneration even so early as Rājarāja's time.

15. Another instance of audit of temple accounts conducted in the 26th year of Rājarāja I by an officer of the king deputed for that purpose is recorded in No. 21 of Appendix C, which states that Taramulāṇ Korraṇaṅgi of Śirudāmanallūr, a village in Vēśālipādi, called together the village assembly and the residents of Tiruvā-māttūr and declared that the paddy due to the temple as interest and *sālābhōgam*

Change in grain measures. should be measured as usual, but that the quantity that had to be measured by the

Rājakēsari should be measured by the *Vidivitaṅkaṇ-marakkāl* instead. The midday service of the god of Tiruvā-māttūr in the name of Jayaṅgaḍaśōla, (i.e.) Rājarāja I was to be conducted in addition to the other services already in vogue in the temple, from the surplus income of nearly 213 *kalam* of paddy that arose from measuring it by the *Vidivitaṅkaṇ-marakkāl* instead of by the *Rājakēsari*.

16. Two other inscriptions which come from Tenṇēri (Nos. 240 and 241 of Appendix C) dated in the 11th year of the same king are interesting, in that they record that the village assembly of Uttamaśōla-chaturvēdimāṅalam met in the temple

Qualification for membership in the village assembly. and laid down that only those who were capable of reciting the Mantra-brāhmaṇa (hymns and Brāhmaṇas) could

be elected as members of the village supervision committee (*ūr-vāriyam*) and could take part in the deliberations of the village assembly. No. 240 of Appendix C which was the later of the two by 56 days, further stipulates that those who were guilty of misappropriating property belonging to Brahmans and of other heinous crimes (not specified) were not eligible for such privileges in the village and that any one chosen in contravention of these rules would be accorded the same punishment as was usually meted out to transgressors of royal orders. Similar rules of membership had been formulated at different times and they have been noticed in the reports of previous years.

17. Of the few inscriptions belonging to Rājādhirāja I which begin with the historical introduction, '*tiṅgalērtaru*' etc., No. 262 of 1921, which is dated in the 36th year of Vijayarājendradēva (i.e.), Rājādhirājadēva I extends the king's reign further by one year. Takkōlam is

Rājādhirāja I. called Irattapādikoṇḍaśōla-puram and

it is stated to have been a city in Panmā-nādu, a subdivision of Pagamecheligaṇḍa-kōṭṭam, and must therefore have been in Chōla times a more important place than the insignificant village, that it now is. One of the temple Brahmans figuring in this record is called Kambaṇ Vikramādittāṇ.

18. Another record, No. 239 of Appendix C, states that in the [3]2nd year of Rājakēsari-varman *alias* Uḍaiyār Rājādhirājadēva "who took with an army the head

of Vira-Pāṇḍya, the Śalai of the Chēra and Ilaṅgai (Ceylon),’ Viranārāyaṇa-Mūvēndavēlār the *adhikārīn* convened a general meeting of the great assembly of Uttamaśōla-chaturvēdimāṅgalam in the hall called Rājarājan, and after giving a patient

hearing to the representation made by the village assembly, that the original survey and classification of the village lands was in a chaotic condition, reclassified these lots, reassessed them properly, and instructed the assembly to have this order engraved on the walls of the temple of Uttamaśōlīśvaram-Uḍaiyār at Teṇṇēri. It was also decreed that only the excess of land ascertained by the resurvey should be assessed and not more.

19. The records of Kulōttuṅga-Chōla I of this year are large in number and range from the 10th to the 49th year of his reign. Of these No. 230 of Appendix B, dated in the penultimate year of his reign, states that Āchchapidāraṇ Gaṇapati-

Kulōttuṅga-Chōla I.

Nambi alias Alagiya-Pāṇḍya-Pallavaraiyaṇ, a captain in the regiment of

Irumudiśōlat-terinda-villigal who had colonised at Bānapuram (Bāṇāvaram near Sholingur Road Railway Station), a city in Perumbānappāḍi, which was a district of Jayāṅgaśōlamāṅgalam presented some women of his family as *dēvarāḍiyār* for service in the temple of Tiruvallam-Uḍaiyār, after branding them with the Śūla (trident)-mark in token of their having been set apart for a life of service and devotion to god. From this, it is evident that the class of *dēvarāḍiyār* had not degenerated into the immoral level that it represents now in society, and that ladies were dedicated for a spiritual life of divine service. Similar to the above in matter is the record No. 141 of Appendix C, which however gives the additional piece of information that some of the *dēvarāḍiyār* belonging to the temple at Tirukkālatti had been forced into the royal household and that on a representation made to the king by an officer about this, the king was pleased to send away these women from his palace and to revert them back for service in the temple. It is noted that these women had been branded with a distinguishing mark (*ilaichchīnai* = Skt. *lāñchhana*) as belonging to the king’s retinue which had to be erased before the *śūla* mark could be branded (?) on them to signify their restoration to the temple service.

20. In one of the inscriptions belonging to Vikrama-Chōladēva, No. 554 of Appendix B, there is an example of how accidental homicide was punished in former times. It records that Paḷi Ponninādālvāṇ and Vāṇarāyappērariyaṇ, two watchmen of the temple at Pullamāṅgalam, were bitter enemies and that when during a fight between them, the son of the former was accidentally killed by the latter, the culprit in the absence of adequate compensation was obliged to burn at his expense a lamp in the Siva temple at Pullamāṅgalam for the merit of the deceased boy. In two records of this king Nos. 100 and 102 of Appendix C are mentioned two members of the Pottappichchōla family of the Telugu Chōḍa chiefs, namely :—

(1) Vimalāditya *alias* Madhurāntaka-Pottappichchōlaṇ, son of Siddhiyaraśa and

(2) Kaṇṇaradēva *alias* Rājēndraśōla-Pottappichchōlaṇ, son of Kāmarasa.

Of these Vimalāditya occurs in Nos. 579 and 584 of 1907 as a feudatory of Vikrama-Chōla, while Kāmarasa, father of Kaṇṇaradēva of No. 102 of Appendix C is identical with the Kāma-Chōḍa mentioned on page 135 of the *Annual Report* for 1915-16.

It is interesting to note that the temple at Kālahasti was in the 12th year of Vikrama-Chōla (A.D. 1129-30) the recipient of gifts from several members of the Goṅka family of Velināḍu (i.e., Velanāṇḍu), who are :—

(1) Śōlayaṇ *alias* Rājēndraśōla-Gāṅgaiyarājan (No. 112 of Appendix C),

(2) His son Goṅkaiyaṇ (No. 103 of Appendix C), and

(3) Daṇḍanāyaka Goṅkaiyaṇ, the brother-in-law of Rājēndraśōla-Gāṅgai-rājan, son of Nandimārāyaṇ (No. 111 of Appendix C).

Of these No. 1 is clearly the Velanāṇṭi chief Chōḍa, son of Goṅka (I), who was a contemporary of Vikrama-Chōla and who is known to have had the name of Rājēndraśōla-Goṅkairājan, in honour of his overlord Kulōttuṅga I, who was also called Rājēndra-Chōla (II) as a member of Chālukyan dynasty (vide paragraph 63 on page 110 of the *Annual Report on Epigraphy* for 1920-21). No. 2 is Goṅka (II), son of Chōḍa, whose reign lasted from A.D. 1133 to 1157. It is natural that his gifts to

the temple should have been made in a record of Vikrama-Chōla, for it was only at a later time that he acquired supremacy over a large tract of land from Kālahasti to Ganjām (page 3 of the *Annual Report on Epigraphy* for 1893-94). Rājendraśōla-Gonkairājan who is mentioned in No. 141 of Appendix C, is called the son of Nandi-mārāya (i.e., Nannirāja), whereas the real relationship is that of grandson—vide. *Epigraphia Indica*, Vol. IV, page 35.

21. No. 95 of Appendix C records that Kēttan Ādittan *alias* Maṅgaḷūr-Nāḍālvār, a servant (*kanm*) of Kulōttuṅgaśōla-Karuppārudaiyār, a Chōla captain, having died, his sister had a likeness of him cast in metal (*tarā*) and placed it in the temple of Kālahasti with a lampstand attached to the image for burning a lamp before the god. This is very probably represented by the figure in No. 725 of Appendix D, reproduced on plate I. This statuette has no connexion with the metal figure mentioned in No. 168 (a) of Appendix C, as a gift of Uḍaiya-Nambi in the reign of the same king. Two of the inscriptions of Kālahasti furnish the names of two captains of the Chōla army, viz., Arayan Rājendraśōlan *alias* Rājanārāyaṇa-Muṇaiyadaraiyar of Kōttūr and Kulōttuṅgaśōla-Karuppārudaiyār. Of these Karuppārudaiyār appears to have been a family, subordinate to the Chōla crown, who held sway over a small territory in the South Arcot district. Their vassal position is indicated by their assumption of the names of their Chōla overlords, before their own names, e.g., Vikramaśōla-Karuppārudaiyār in No. 155 of Appendix C, and Rājādhirāja-Karuppārudaiyār in No. 316 of 1913.

22. The next king Rājarāja II is represented by quite a small number of inscriptions, and of these only No. 146 of Appendix C dated in his 9th year is noteworthy because of its mention of a certain Āriyan Padumāraṇ *alias* Kaṭṭimāṇ of Kāsmīrapuram, who has already figured in No. 369 of 1911 as having made a gift of buffaloes to the temple at Tiruvorriyūr in the 17th year of the same king.

23. Among the inscriptions of Kulōttuṅga-Chōla III, (without any historical introduction), No. 315 of Appendix B is important because of the reference in it to Tiruvaraṅgattamudaṇār of Mūṅgiṅkkudi, who is stated to have been tending a flower-garden, called Kaṭakkattuganḍan at Periyakōyil (i.e., Śrīraṅgam) and for whose subsistence a gift of land was made in the 3rd year of Kulōttuṅga-Chōladēva. We learn from the *Guruparamparāprabhāva*, that an individual of the same name, Tiruvaraṅgattamudaṇār (also called Periyakōyil-Nambi), hailing from the same village Mūṅgiṅkkudi was an *archaka* in the temple of Raṅganātha at Śrīraṅgam and was at variance with the great Rāmānuja, who is popularly believed to have lived from 1017 to 1137 A.D. It is also further stated that at the special desire of god Raṅganātha, Rāmānuja won over this Nambi to his fold, through the agency of Kūrattālvār, the foremost of his disciples. *Rāmānuja-Nūṅṇandāḍi*, a poem of one hundred verses in *Kalitturai*, which was composed by the new convert as expressive of the gratitude which he felt for his *guru* has acquired so much merit that it is called the *Prapannasūvitṛ* of the Vaishnavas and is sung in the Śrīraṅgam and other temples after the recitation of the *Iyarpā*. The above record which is dated in the 3rd year of Tribhuvanachakravartin Kulōttuṅga-Chōladēva may belong, in all probability, to the reign of Kulōttuṅga III (= A.D. 1180), more than forty years after the demise of the great Vaishnava teacher and possibly to a time when Tiruvaraṅgattamudaṇār was a confirmed Vaishnava, who thought that the highest bliss was in the service of god in the form of rearing a flower-garden for divine service. The local Chēdi chief Rājarāja-Chēdiyarāyan figuring in this inscription helps us to identify the king of this record with Kulōttuṅga III because he appears as a donor in an inscription belonging to him (No. 341 of Appendix B) which begins with the historical introduction “*puyal vāyppa*” etc., and in another of Tribhuvanachakravartin Rājarāja-dēva III (No. 318 of Appendix B). No. 346 of Appendix B again is another such gift of land for their merit by the residents of Tirukkōvalūr for the maintenance of Rājamahēndra-Nambi of Idavai, a Śrīvaishnava Brahman of Tiruvaraṅgam who was tending a flower-garden called Kōvilalaṅgaṇ at Śrīraṅgam for supplying flowers to the god Śrī Raṅganātha. This record, which is dated in the 19th year of a Tribhuvanachakravartin Kulōttuṅga-Chōladēva, cannot be attributed to Kulōttuṅga II as this king is

known to have had a reign of only 13 years, nor can it be ascertained if the Rājamahēndra-Nambī of the record was a contemporary of Tiruvaraṅgattamudaṇār. No. 123 of Appendix C which mentions Goṅkaiyaṇ *alias* Kulōttuṅgaśōla Goṅkarājaṇ of Velinādu is dated in the 13th year of a Tribuvanachakravartin Kulōttuṅga-Chōladēva and has therefore to be taken to belong to Kulōttuṅga II, since Goṅka II was a contemporary of this Chōla king.

24. Of the inscriptions belonging to Rājarāja III, almost the last of the Chōla kings, No. 199 of Appendix B gives for him the regnal year 41, which is the highest hitherto discovered for him. The statement made on page 35 of the *Gazetteer* of the South Arcot district that Rājarāja III may have died in A.D. 1243 before Kōpperuṅjīngadēva declared himself sovereign, is therefore incorrect. Many other records dated in the 32nd and 33rd years of his reign have been copied at Tiruvannāmalai and in the Tanjore district.

Nos. 480 and 481 of Appendix B, two complementary records of the same king dated in the 16th year of his reign (A.D. 1232) would seem to offer some interesting information about a marriage pact made between two local chiefs; but as some stones belonging to these inscriptions have been removed when the temple was last repaired, definite details are not extractable. It would appear that Kūdal Ālappiraṇḍāṇ Mōgaṇ *alias* Kādavarāyaṇ had a daughter called Ātkoṇḍanāchebi, who had originally been betrothed (or married?) to Ākāraśūraṇ *alias* Kōvalarāyaṇ and that owing to some misunderstanding and suspicion in the family, the nature of which is not clear, the latter's brother Rājarāja-Chēdiyarāyaṇ of Kiliyūr took over the woman as his wife assuring that all enmity and suspicion shall thenceforth be set at rest and had this compact engraved on the temple at Tiruvannainallūr. Kūdal Ālappiraṇḍāṇ Mōgaṇ *alias* Kādavarāyaṇ has been mentioned in No. 423 of Appendix B, as the elder brother of Kūdal Ālappiraṇḍāṇ Araśanārāyaṇ *alias* Kādavarāyaṇ, who has been identified with one of the Kōpperuṅjīngas of the later records.

25. In another epigraph (No. 536 of Appendix B) belonging to the same reign, it is mentioned that the great village assembly at Nīdūr in the Tanjore district convened a big meeting of the *nāṭṭār*, *kuṭumbar* and *karaiyār* in the Puḡalābharāṇa-Pillaiyār temple at Rājasikhāmaṇi-chaturvēdimāṅlam, a village in Tiruvindaḷūr-nādu, and passed resolutions relating to the levy of certain taxes, to the effect, that 22 *kāsu* should be assessed, as formerly, on every $\frac{1}{3\frac{1}{2}}$ of a *vēli* of land for a single crop, while *vettikkāsu* and *vinigōyam* were fixed at 5 *kāsu* and 1 *kāsu* respectively. It was also stipulated that none but the ruling king should demand taxes from them, that they should supply coolies at the rate of one man for every *kāṇi* of land cultivated for carrying the paddy to its destination, and that some other agricultural contingencies should be met in the manner specified in the record. At Sīyāttumaṅgai in the Tanjore district, six inscriptions of this king were copied in the temple of Tiruvayavundi-Udaiyār, who has been eulogised in the *Devāram* hymns by the saint Tiruṅṇānasambandhar. No. 76 of Appendix C mentions that, as a charity for keeping a watershed on the bank of the Muḍigoṇḍaśōla-pērāru, which had been made in the 13th year of his reign was not begun till the 15th year, the assembly took up the charity and arranged for its maintenance. Sīyāttumaṅgai is called Śrī-Śāttamaṅgalam in all the six inscriptions copied at that village and it is also the name occurring in the *Devāram*. In the *Periyapurāṇam* it is stated to have been the place where Saint Tirunilanakka-Nāyaṇār and his wife worshipped God and attained salvation. It is not known if the variation to the present name of the village was a gradual phonetic change or has any historic connection with the legendary derivation attached to it, namely that the saint's wife cured with her saliva, the small boils which god Ayavundi-Udaiyār of the temple exhibited on his head, as having been caused by a spider's bite, so as to test her devotion to him (*śī=pus*, *āttu=curing*, *maṅgai = lady*).

THE PANDYAS.

26. The kings of this dynasty represented in this year's collection of inscriptions are only those of the Medieval period. Of these the earliest seems to be

Tribhuvanachakravartin Sundara-Pāṇḍya whose inscription, No. 561 of 1921, is dated in his 8 + 1st year. The details of the date given in the record work out correctly for A.D. 1224 (June 3), which make it assignable to Māṇavarman Sundara-Pāṇḍya I.

27. Of Jaṭavarman Sundara-Pāṇḍya there are a few inscriptions, the date given in one of which (No. 303 of 1921) works out for A.D. 1259, thus enabling us to identify the king with Jaṭavarman Sundara-Pāṇḍya I. Nos. 305 and 405 of 1921, are dated in the reign of another king of the same name and we may have to identify him with Sundara-Pāṇḍya II, who ascended the throne in A.D. 1277, from the astronomical details supplied by them. No. 80 of 1922, gives the name of a certain chief (*arāṣu*) Malaippērumāl Parākrama-Pāṇḍya Iruṅḡōlar, son of Tirunaṭṭa-Perumāl Iruṅḡōlar, which perhaps suggests that the king meant was the successor of Parākrama-Pāṇḍya; the details of date are fairly correct for the 16th year of Jaṭavarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303.

28. No. 416 of 1921, which is dated in the 13 + 3rd year of Jaṭavarman Sundara-Pāṇḍya is an interesting record which mentions some boundary disputes regarding the lands belonging to the temples of Nālmuganāyaṇār, Munaiyadiśvaram-udaiya-Nāyaṇār and Arhat-dēvar (Arhat-dēva) between the authorities of the Tiruvadi temple, the Māhēśvaras and the citizens. The boundaries had been settled on three occasions previously. The first settlement was made in the 10th year of Vira-Pāṇḍya (called Malaippināḱ-kariya-Perumāl) to which the villagers did not then agree, while the second and third revisions made later were not accepted by the Māhēśvaras and the temple authorities. The matter was lastly enquired into in the 13 + 3rd year and settled by Udaiyār Kāliṅgarāyar, Nāraṣiṅgadēvar, Tirumaṇḱanamalagiyār and Viśvanāthadēvar. The mention of Kāliṅgarāyar, as the officer of the king, makes us suspect that the inscription may be referred to Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 (vide page 156 of the *Annual Report* for 1918) and the Vira Pāṇḍya mentioned above would then be identical with Jaṭavarman Vira-Pāṇḍya III of date A.D. 1296-1342.

29. Of king Māṇavarman Śrīvallabha there are two inscriptions in the year's collection, both dated in his 33rd year. The astronomical details given in No. 414 of 1921 yield the date A.D. 1340, September 22. It mentions a certain chief Nāyaṇār Malaippperumāl Vikrama-Pāṇḍya Toṇḱaimāṇār, son of Tāyilumnalla-Perumāl Toṇḱaimāṇār. Reference is also made to the coin *Vīrachampaṇ-panam*.

30. There are two inscriptions of king Jaṭavarman Vira-Pāṇḍya, (Nos. 406 and 430 of 1921) the former to be assigned by the details of date given therein to the reign of king Jaṭavarman Vira-Pāṇḍya, the conqueror of Īlam, who ascended the throne in A.D. 1254, while the latter seems to belong to the next king of that name whose reign began in A.D. 1296.

31. Three records of Māṇavarman Vikrama-Pāṇḍya, beginning with the Sanskrit introduction "*Samastabhuvanaikavīra,*" etc., come from Tiruvenṇainallūr. He was hitherto supposed to have ascended the throne in A.D. 1283. About this king, who also bore the surname *Rājākkalṇāyaṇ* (*Annual Report* for 1918, paragraph 45), Dewan Bahadur L. D. Swamikannu Pillai writes to me thus: "You have in some recent reports referred to A.D. 1283 as the commencing date for one of the Māṇavarman Vikrama-Pāṇḍyas, but I now think that this date, which I originally adopted from a suggestion in one of Mr. Venkayya's reports, must be given up and most of the dates supposed to belong to Māṇavarman Vikrama-Pāṇḍya of A.D. 1283 can now be transferred to the one of A.D. 1269-70 who is distinguished by the epithet. *Rājākkalṇāyaṇ*."

From No. 462 of 1921 we learn that the king Vikrama-Pāṇḍya had an elder brother, by name, Kulasēkhara for whose merit an *agrahāra* was established. It may refer to king Māṇavarman Kulasēkhara I, who ruled between A.D. 1268 and

His elder brother Kulasēkhara. 1310 and who is represented this year by a single inscription (No. 539 of 1921) dated in his 37th year.

32. No. 564 of 1921, which belongs to king Jaṭavarman Parākrama contains details which suggest two dates, A.D. 1324, December 17, and A.D. 1368, December 11, for his 10th year. Hence the record may be assigned either to Jaṭavarman

Jaṭavarman Parākrama-Pāṇḍya. Parākrama-Pāṇḍya, whose initial date has been fixed by Mr. L. D. Swamikannu Pillai as A.D. 1315 or to the Parākrama-Pāṇḍya, whom Dr. Kielhorn assigns to A.D. 1357 (*Ep. Ind.*, Vol. IX, page 228).

33. No. 407 of 1921 is a document of the time of an unspecified Parākrama-Pāṇḍya, which records that the right of collecting taxes on certain items of produce was conferred by the king on a certain Vijayadēva as a remuneration for his duties of *pāḍikkāval* (village watch).

Remuneration of the village watchman (*pāḍikkāval*). It was collected at the rate of one *kalam* of paddy on every *mā* of wet land and one *paṇam* on the same area of dry land, 1/16th *paṇam* on every areca palm, 5 *paṇam* on every *mā* of land which produced sugarcane, *kolundu*, ginger, gingelly and plantain, and 2 *paṇam* a year for every house (*vāśal*).

34. No. 6 of 1922, belonging to the 15th year of Māṇavarman Vīra-Pāṇḍya, mentions the tax-free village of Uṇṇattūr alias Rājakkāṇāyanallūr. Rājakkāṇāyan is a well-known epithet of Māṇavarman Vikrama-Pāṇḍya of A.D. 1269 (see para. 31

above). The date can be verified almost correctly for A.D. 1348, which would then agree with the initial date of Māṇavarman Vīra-Pāṇḍya, A.D. 1334, while two other inscriptions of the same king (Nos. 494 and 495 of 1921) dated in his 18 + 1st year appear to fall in A.D. 1353 but certain details in them seem to require correction. None of these dates is quite satisfactory from the point of view of the initial date assigned to this king by Mr. L. D. Swamikannu Pillai, A.D. 1334, from other inscriptions, No. 481 of 1916, etc.—vide *Ephemeris*, Vol. I, Part II, Section (ii), page 110. A certain officer of the king or chief called Inakkunalla-perumāl alias Dēvēndravallabha Brahmādhiraṇḍa of Duviṣeyamaṅgalam in Śēravanmādevi-chaturvēdimāṅgalam who according to this inscription, buys some land from the assembly of the place, also figures in an inscription of the 18 + 9th year of Parākrama-Pāṇḍya, who can be none other than Jaṭavarman Parākrama who ascended the throne in A.D. 1314 (*Ep. Ind.*, Vol. XI, page 264) as evidenced by the characters of the present record which belong to the 14th century. There is also another inscription of the 10th year of Parākrama-Pāṇḍya in this year's collection (No. 564 of 1921) which can be clearly attributed to him, since the details given therein correctly work out for A.D. 1324.

35. Most of the inscriptions referring themselves to kings mentioned merely by the name (or title) Kōṇēriṇmaikōṇḍāṇ can be assigned to the particular kings, on the strength of the information recorded in them. Thus Nos. 489 and 501 of 1921 and No. 59 of 1922 can be safely supposed to have been issued in the reign of Māṇavarman Vikrama-Pāṇḍya of A.D. 1269, as mention is made in them of the

Kōṇēriṇmaikōṇḍāṇ. service called Rājakkāṇāyan-*sandi* instituted in the king's name in the several temples. For a similar reason can No. 57 of 1922 and No. 504 of 1921 be placed in Parākrama-Pāṇḍya's reign, the former mentioning Parākrama-Pāṇḍya-*sandi* after the king and the latter Āchārādhiraṇ-*sandi* after the surname of his officer Dēvēndravallabha Brahmādhiraṇḍa mentioned above.

36. No. 334 of 1921 records the institution of the Vikrama-Pāṇḍya-*sandi* in the king's name. It is not clear who this Vikrama-Pāṇḍya was. Similarly, about the king mentioned in No. 46 of 1922 from Tiruvāmāttūr, which registers the gift of

Village granted for maintenance of scholars. a village as *adhyayanāṅga* to 24 Brahmans who were wellversed in the Vēdas and the Śāstras and who were clever exponents of these, for service in the temple, after

renaming it as Viradarauditta-Pāṇḍya-chaturvēdimangalam after the surname of king Vikrama-Pāṇḍyadēva. The donor is a certain chief or officer named Vikrama-Pāṇḍya Mahā[bali] Vāparāya-Nāyanār, who, to judge from the close similarity of names, might be a relation of the king himself or of Parākrama-Pāṇḍya Māvalivāpādhirāya mentioned in the *Annual Report* for 1916, page 123, as the 'son' of Jaṭavarman Sundara-Pāṇḍya. It seems also probable that this chief was a late member of the Bāṇa family subordinate to the Pāṇḍya king and figuring as his officer. The term 'son' in the other case might have been used as a term of endearment.

37. Another inscription (No. 328 of 1921) mentions an image of Vishṇu called Ellantalaiyāṇaperumāl set up by king Sundara-Pāṇḍya in the name of his elder brother. In the *Annual Report* for 1913, page 114, it has been remarked that Ellantalaiyāṇaperumāl might be the surname of Jaṭavarman Sundara-Pāṇḍya I. But the present epigraph shows that the surname is not that of Sundara-Pāṇḍya, though it is not clear who his elder brother was that bore it. Vikrama-Pāṇḍyanallūr is mentioned as one of the boundaries of the village granted. We get however a new surname for Sundara-Pāṇḍya, viz, Ranaśīgarākshasa in No. 329 of 1921 which mentions an *agrahāra* called Ranaśīgarākshasa-chaturvēdimangalam as having been established in his name.

In the *Annual Report* for 1918, page 156, it has been shown that Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 had the surname 'Kōḍaṇḍarāma' associated with which surname we find services instituted in several temples and that his star of nativity was Pushya. No. 415 of 1921, which belongs to the 13+1st year of Kōṇēriṇmaikondān, refers to a similar service instituted for the merit of the king and a festival in the temple at Tiruvadi annually celebrated in Vaigāśi on the day of Pushya, which, the inscription says, was the king's star. This shows that the record belongs to this Jaṭavarman Sundara-Pāṇḍya. This inscription incidentally refers to some land that was assigned for the king's army.

THE PALLAVAS.

33. The year's collection does not contain any important records of the early Pallavas. A mutilated epigraph of the Gaṅga-Pallava king, Dantivikramavarman, has been copied at Vayalaikkāvūr (No. 256 of Appendix C) and two records belonging to Nṛpatuṅgavarman have been copied at Tiruvadi. In one of the latter two, (No. 361 of Appendix B), the donor named [Pāṇḍi] Varaguṇa-Mahārāja who is reported to have made a gift of gold to the *nagarattār* (merchants) of Adhirāja-māṅgalyapuram for a perpetual lamp to the god at Tiruvadi has to be identified with the Pāṇḍya king Varaguṇa-Mahārāja, who ascended the throne in A.D. 862 and who was a contemporary of the Gaṅga-Pallava king Nṛpatuṅgavarman (A.D. 854 to 880).

39. The later Pallava Kōpperuñjīgadēva figures both as a subordinate of the Chōlas in the records of Tribhuvanachakravartin Kulōttuṅga-Chōladēva III under the name of Kūdal Ālappiṇḍāṇ Araśanārāyaṇa *alias* Kāḍavarāyaṇ (No. 391 of 1921) and later on as an independent sovereign who issued grants in his own name. Of these No. 286 of Appendix B, which appears to have been issued in the 5th year of an unspecified king (probably Rārarāja III), gives a string of *birudas* in Sanskrit

describing some of the achievements, of
Kōpperuñjīga.

Kōpperuñjīgadēva among which occur his claims of supremacy over the Chōla, Kārṇāṭa, Pāṇḍya and Āndhra kings which are also made in his inscription at Tripurāntakam (Kurnool district). The extent of his southern dominions seems to be indicated by his titles *Kshīrāpagādakṣiṇa-nāyaka*, *Pennānadīnātha* and *Kāvērīkāṁuka*, while we know of his northern advance as far as Drākshārāma (*Ep. Ind.*, Vol. VII, page 167). His donations to and interest in the temple at Chidambaram, which are expressed in the title *Kanakasabhāpati-sabhā-sarvakārya-sarvakāla-nirvāhakah* are confirmed by the records found in that temple purporting to be his orders to his agent Śōlakkōṇ. His heroism is described in his surname *Khadgamalla* in this inscription, and *Vāḷbalapperumāl* in No. 480 of 1902, while *Bharatamalla* and *Sāhityaratnākara* connote, if they are not mere poetic fancy, his culture and refinement.

No. 463 of Appendix B which mentions a Kāḍavarāya named Araśanārāyaṇa Ālappiṇḍāṇ Vīrasēkharāṇ is an exact copy of inscription No. 74 of 1918 engraved in the *gōpura* of the Śiva temple at Vriddhāchalām and its contents have been reviewed in the *Annual Report* for 1917-18.

40. It has been suggested that there might have been two Kōpperuñjīngas related to one another as father and son, and that the younger has perhaps to be identified with Mahārājasimha of the Tripurāntakam inscriptions (See *Annual Report* for 1906, page 46). The Alagiyaśīyaṇ whose relationship to the ruling king is not mentioned in No. 285 of Appendix B, a record dated in the 5th year of Sakalabhuvanachakravartin Kōpperuñjīngadēva must have been a son of Mahārājasimha *alias* Kōpperuñjīngadēva. He made some munificent donations in Āttūr for building the southern *gōpura* of the Chidambaram temple, as a structure of seven storeys. No. 486 of 1902, a record of the same king copied at Tiruvannāmalai, also mentions a son of Kōpperuñjīngadēva called Kāḍavakumārāṇ and attributes to him certain buildings in, and other gifts to, the temple of that place; but it is difficult in the absence of definite evidence, to suggest whether the two individuals were identical or different. From the 8th year of the reign of Kulōttunga-Chōladēva III (A.D. 1185) wherein Avaniēlappiṇṇandāṇ Kāḍavarāyaṇ figures, to an independent Kōpperuñjīnga whose highest regnal year as hitherto discovered is 35, corresponding to A.D. 1277 on the calculation that he ascended the throne in A.D. 1243, there is an interval of over 90 years, which is an impossibly long reign for a single sovereign. The inscriptions which appear in the name of Kōpperuñjīnga have therefore to be assigned with some caution. No. 423 of Appendix B states that Ālappiṇṇandāṇ Araśanārāyaṇ *alias* Kāḍavarāyaṇ had an elder brother called Ālappiṇṇandāṇ Ēliśaimōgaṇ *alias* Kāḍavarāyaṇ, while No. 511 of the same Appendix mentions Araśālvār, as an elder sister of Ālappiṇṇandār Alagiyaśīyar of Perugai.

THE VIJAYANAGARA KINGS.

41. The earliest king of this dynasty with a definite date represented in the records of this year is Kampana-Uḍaiyar II, son of Bukkaṇa-Uḍaiyar. No. 203 of Appendix B, dated in Śaka 1283, refers to a gift of taxes made by his chief officer *Mahāpradhāni* Sōmappa-Uḍaiyar. This chief is very probably identical with Sōmappa-I'annāyaka who, in a record from Maḍam, in the Wandiwash taluk, North Arcot district (No. 267 of 1919) appears as the *Pradhāni* of Kampana and is eulogised in another record from the same place (No. 263 of 1919). The order of

Kampana II and his officer Sōmappa-Uḍaiyar.

the *Mahāpradhāni* to the village and the concerned temple was personally conveyed by a certain Adaippam Nāgappa who is said to have come as the *ānvālu* which in Telugu means 'evidence or credentials'. Evidently Nāgappa conveyed the royal order and had it engraved and enforced. The *ānvālu* seems to have corresponded to the *āṇṇapti* of the much earlier Eastern Gaṅga and Chālukya grants. The free colonisation of the *maḍaivilāgam* (temple precincts), said to have been authorized by this record was not absolutely free of taxes. It was subject to taxation but the taxes were not collected by the king. They were given over to the temple for its benefit. The record shows that temple precincts (*maḍaivilāgam*) were subject to the control of the king who had the power to dispose of the taxes payable by the settlers. Some of these were *pērkaḍamai*, *taṟikkaḍamai*, *āyam* (tax on or share of profit), tax of a *paṇam* on each house or house-site (*maṇai*), and portal entrance (*vāśal*), tax on sales, (*virpaṇam*), duties on oil-mills, and duties levied on the shepherds.

No. 204 of Appendix B, belonging to the same king, seems to suggest that the *maḍaivilāgam* mentioned above was named after the same officer Sōmappa-Uḍaiyar. His name was also perpetuated by the institution of a service (*sandi*) called after him (No. 45 of Appendix C). The trustees of the temple by this record leased or farmed out the various taxes to the local *kaikkōlas* (weavers) on the condition that they should pay them at the rate of six *paṇam* per loom per annum once for all. No. 40 of Appendix C, dated in the same year, registers the gift by an *Uḍaiyar* (probably Sōmappa-Uḍaiyar) to the trustees of the Alagiya-Nāyaṇār temple, a village as a tax-free *dēvadāna* for lamps, festivals, etc. The gifted village included land which was previously given for supplying husked rice to, and was therefore a *dēvadāna* in the enjoyment of, the temple of Vināyaka (Pillaiyār) at a place called Vayalaninallūr. Why this *dēvadāna* was transferred to the temple of Alagiya-Nāyaṇār is not stated or suggested. Whether the Pillaiyār temple became defunct now or whether the Pillaiyār's *dēvadāna* was to be hereafter administered by the trustees

of the Alagiya-Nāyanār temple is not clear. Most probably the latter was the case. Another instance of temple lands changing hands (by sale) is furnished by No. 45 of Appendix C.

42. No. 373 of 1921 dated in Śaka 1292 records the sale of a village for 250 *Virachampan-guḷigai*. The coin was evidently issued by the Chōla prince Virachampa, who reigned about Śaka 1236, i.e., within half a century before Kampaṇa's time. A village or town called Māmala-puram is mentioned with the surname Jananātha-nallūr, evidently named after the king after whom the Jananātha-nagarī of the Tēki plates of Rājarāja-Chōdagangadēva (*Ep. Ind.* Vol. VI, page 335 and *South Indian Inscriptions* Vol. II, part V, *Intrn.*, page 9) was also named.

Another officer of Kampaṇa named Duggana figures as a donor (in his official capacity) in No. 375 of Appendix B, dated in the same year. The village Sāttip-pattu was given as a *tirunāmakkāni* to the temple of Mudaliśvara. From No. 374 of the same appendix which is but a Kanarese rendering of this record *tirunāmakkāni* is found to correspond to the *sarvamānya* temple land.

43. The next king of this dynasty represented this year is Viruppaṇa-Udaiyar II or Virūpāksha I, who is known to have been in power from Śaka 1301 to 1322 or thereabout (*Annual Report* for 1907, page 72). No. 510 of 1921 dated in Śaka 1311, Śukla, wherein he is called Mahāmaṇḍalēśvara Vira-Viruppaṇa-Udaiyar records a tax-free gift of the tolls of the village Malaiyanpattu for the benefit of god Vaikuṇṭha-Perumāḷ of Tiruveṇṇainallūr. The record is useful in so far as it mentions the several taxes and duties previously realised from the village by the king but now made over to the temple, the chief of which were *araśupēru*, *talaiyārikkam* (dues paid to the village watchman) and *purambu*. The other taxes were the *danṇāyakar-magamai* (contribution to the military commander), *vettivari*, *iṇavari*, *tarippanam*, *tōṭṭap-puravu* (tax on garden lands), *āyam*, *sekkukaḷamai* (tax on oil mills) *ēriyin-avasaram* (tank dues), *nirupa-chchambai* (pay of the *nirupa*, i.e., royal order-carrier) *darśana-kānikkai*, *paṭṭayakānikkai*, *tōraṇakānikkai* and *kōṭṭaimagamai*. Most of these are not familiar to us. But their listing here is of use since it shows the several sources of the royal revenue at this period. The record is signed at the end by Gōpaṇṇa, who was evidently the conveyor and executor of the royal order.

The king's officer Nañjana is mentioned in Nos. 474 and 475 of Appendix B, dated in Śaka 1318 wherein his elder brother Viruppaṇa figures as the renovator of a tank near the Śiva temple at Tiruveṇṇainallūr (Nāvanītapura). This Nañjana is identical with Nañjanaṅgal, the prime-minister of the king mentioned on page 163 of the *Annual Report* for 1918. He was the minister of the king in Śaka 1321 when his order contained in No. 234 of 1921 was issued. From the records of this year, we get the additional information that Nañjana was the son of a certain Viṭṭhalārya and the younger brother of Viruppaṇa and that he belonged to the Kāśyapa-gōtra. Another officer of the king named Rāyasam Viṭṭaṇa is already known to us from No. 106 of 1921.

In paragraph 41 above we have noticed the compounding of some taxes due by the *maḷaivilāgam*. The nature of some of these taxes is explained by No. 284 of 1921, which regulates the taxes that had to be levied on the concerned *maḷaivilāgam*. On the looms of the residents who owned lands, a *kaḷamai* of four *paṇam* and an *āyam* of two *paṇam* were to be collected (per annum) while on the looms of new settlers three-fourths of these rates were enforced.

44. King Vira Bhūpati-Udaiyar, son of Bukka II by Tippāmbā (*Ep. Ind.* Vol. VI, page 330) who is known to have been in power in the Śaka years 1331, 1336 and 1343 (*Annual Report* for 1907, page 72) is represented this year in two records, namely, Nos. 335 and 452 of 1921 in the former of which appears his officer *Muhā-pradhāni* Annadāta Udaiyar. This officer is not known hitherto. He ordered the gift as a *tirunāmatukāni* (land) to the god Tiruvīdaikali-Nāyanār of Tirukōvalūr in

Śaka 1337 of the village Kiṅkiṇippādi. The several sources of revenue in the village were *mēlvāra* on wet lands, *kūṇṇikkai*, *sumai* on the dry lands (*puṇṇjai*), tax of a *paṇam* on each portal (*vāśai*), *nattavari*, *vāśavari*, *mīnvilai* (money realised from the sale of the tank fish), *māvaṭai*, *maravaṭai*, *kāśāyam*, *śekku* (-*kaṭlamai*) and other kinds of *kaṭlamai* and *kuṭimai*. The revenue realised under these many heads was granted to the temple wherewith its trustees had to conduct a service (*sandi*) called Uḍaiyarsandi probably named after the king for whose well-being the gift is said to have been made. No. 452 of 1921 which is dated in Śaka 1332 and so is earlier by five years than the above-noticed record registers the revival of a charity suspended for some time previously. Formerly the *nāṭṭār* people of the district) had given a deed authorising the collection of certain incomes in the Valudilampattū-chāvaḍi, to the treasurers of the temple of Ponnambalanātha. This income consisted of—

- (1) 1 *tūni* and 1 *paṭakku* of paddy on one *mū* of 500 *kuli* of wet land,
- (2) $\frac{1}{4}$ *paṇam* on one *mū* of dry land,
- (3) 1 *ulakku* of ghee per mensem on every herd of 20 cows owned by shepherds which was designated a *payir*.
- (4) 1 *ulakku* of gingelly oil (per mensem) on every oil-mill.

The above arrangement ceased to work after some time when the king Bhūpati-Uḍaiyar was pleased to revive the arrangement and restore this income to the temple for the future. The temple authorities in gratitude agreed to institute in the king's name an *avasaram* (offering) of curd rice to be conducted daily. This deed is signed at the end by three persons namely (1) Tirumuṇaiappādi-nāṭṭu-Vēḷāṇ, (2) Periyā-nāṭṭu-Vēḷāṇ of Magadaimaṇḍalam and (3) Periyānāṭṭu-Vēḷāṇ of Irungōlappādi-nāṭṭu. These people set their signatures to the deed probably in token of consent as the representatives of the *nāṭṭu* (district) people who had given the original deed to the temple trustees.

45. Dēvarāya II is the next king of this line represented in three records of this year namely No. 270 of Appendix B, dated Śaka 1349, No. 207 of Appendix B, dated Śaka 1352 and No. 32 of Appendix C, dated Śaka 1367. Of these the first refers to an edict issued on a previous occasion in common with others sent to the famous religious centres of the time namely Kāñchīpuram, Kāḷahasti, Tiruvorriyūr, etc., communicating that all the dues to be paid to the king by the temple of Tiruvūral-Nāyaṇār, except *viḥṭi-kūṇikkai*, were to be deposited in the temple treasury and utilised for the benefit of the temple itself. This is probably one of the instances of royal patronage directly extended for the maintenance of the temples. The said concession seems to have been recovered now by the temple on a representation made personally by the Māhāśvaras of the temple led by a certain Vayir, anāyaṇār, carrying with them as documents in evidence the *rāyasams* (royal orders) (formerly) issued by (1) Hariyappa Daṇḍanāyaka, and (2) Bhikṣāṇṇi-ti-Ayyagal and the *mrūpa* of Dēvarāya of Chandragiri. The king's younger brother Srīgiri-Uḍaiyar figures in No. 207 of Appendix C, dated Śaka 1352 issuing the order in the name of the king. No. 32 of Appendix C is an instance of a gift of a village as *kuṭinīṅgūdēvadīna* to a temple with the rights of proprietorship assured to it without the right to disturb the existing tenants (and their heirs). Like a few other records noticed incidentally above, it details the several taxes and contributions realised from the *dēvadīna* village but unlike them it is of additional value in furnishing us with the total annual value of these several taxes which was but 12 *pon*. This, if it could be taken as the average, suggests that the assessment of the several taxes in coin and contributions in kind must have adopted a very low rate.

46. King Vijayarāya-Mahārāya is represented but by a single record this year namely No. 476 of 1921, dated in Śaka 1368, Kṣhaya, Tulā, śu. Friday 10, Dhanishṭā (=A.D. 1446, October 28) which registers a settlement regarding the taxes to be paid by the Idangai and Valangai classes.

Vijayarāya. It says that the people were much oppressed and even forsook their original homes. This is therefore an order of the king issued on the same lines and with the same object as the inscription from Tirukoyilur reviewed in paragraph 55 of the *Annual Report on Epigraphy* for 1907. The same

two officers Nāgarasa and Annappa-Uḍaiyar mentioned in the said record occur in our record of this year also. The king has to be identified with either Mallikārjuna or another king of the name Vijaya who might have ruled for a short time between Dēvarāya II and Mallikārjuna whose earliest known year is Śaka 1369. From No. 32 of appendix C we see that Dēvarāya II was in power by A.D. 1446, March 18. The record under review gives the date October 28, A.D. 1446 for Vijayarāya. This suggests that Dēvarāya II must have died some time between these two dates if the conjecture made above could be substantiated.

47. Of Virūpāksha II we have but one record in this year, dated in Śaka 1397 (No. 461 of appendix B). The astronomical details given in this inscription which are a bit damaged seem to work out correctly for 27th August A.D. 1470. Sāluva Narasimha, who was powerful as minister at this time appears in this record as well as his officer or agent Annamarasayya. This latter chief appears also in two other inscriptions (viz., No. 405 of 1911, dated in Śaka 1399 and No. 374 of 1917) in which Sāluva Narasimha figures as an independent king without mentioning the ruling sovereign Virūpāksha. In the records of this period the reigning king is indifferently mentioned or omitted, probably because of the real power remaining in the hands of Narasimha who almost eclipsed the king. So it does not appear reasonable to infer that the latter assumed independence and usurped the crown at this period.

48. Kumāra Mallikārjuna is mentioned in the inscription No. 473 of appendix B, dated in Śaka 1407, Viśvāvasu. If the sovereign was the same as the one mentioned in No. 212 of 1920, dated Śaka 1381, it is very doubtful if this king is identical with Mallikārjuna whose earliest year is Śaka 1369 and who would then have a reign of nearly 40 years. Kumāra Mallikārjuna has probably to be distinguished from Mallikārjuna and to be considered a later member of the family named after him.

49. There are nine inscriptions belonging to Sāluva Narasimha ranging in date from Śaka 1391 to 1411. The officer (*avasaram*) Annamarasayya who appears in No. 461 of appendix B, as mentioned above, is mentioned in Nos. 371 and 372 of 1921 and 8 of 1922. In the last of these records, the officer Annamarasa is stated to have remitted the taxes hitherto paid to the palace, viz. *vibhūti-kāṇikkai, jōli, sūlavari*, etc., in favour of the temple of Alagiya-Nāyanār to help in the repair of the breached village tank, reconstruction of the temple, *maṇḍapas, gōpuras* and *prākūras*, the re-peopling of the village and the conduct of the worship of the god in the name of the king. In No. 408 of 1921, dated in Śaka 1400, appears the commander (*dalavāy*) Īśvara-Nāyaka who is evidently the Tuluva ancestor of Krishnarāya. This record mentions also a disciple (?) of Aghōrāśivāchārya, who was an *archaka* in the Ēkāmrānātha temple at Kāñchīpuram. A subordinate of Īśvara named Aramvalatta-Nāyanār restored the car festival which had been suspended for the previous 40 years, by building a new car and laying out the car-streets, for the god at Tiruvadi. An image of Aghōrāstra-Nāyanār of Tiruvennaiallūr is also said to have been set up here on this occasion. No. 370 of Appendix B dated in Śaka 1401, records a charity founded by the individual mentioned above as the subordinate of Narasā-Nāyaka. Though Sāluva Narasinga is not mentioned as the ruling sovereign, the record belongs to his reign. Narasā-Nāyaka's subordinate position at this time is evidenced by No. 450 of appendix B dated in Plava (= Śaka 1404). Probably Īśvara-Nāyaka passed away making room for his son to succeed him at some time between A. D. 1478, April and A. D. 1479. Two other records (Nos. 470 and 492 of 1921) dated in Śaka 1555. Vibhava refer themselves to the reign of Sāluva Vīra-Narasinga Mahārāya. The date is too late for the king mentioned. They must be taken to be copies made in the said year, of earlier grants made originally in the reign of Sāluva Narasimha.

50. No. 330 of appendix B dated in Śaka 1427 records the royal visit of king Immaḍi Narasā-Nāyaka to the Vishnu temple at Tirukkōyilūr and his remission of

certain taxes hitherto due from it. The king mentioned here is evidently Immadi Narasiṃha, the son of Sāluva Narasiṅga, who is also mentioned in the introduction. A certain Immadi Narasayyadēva appears as an officer along with Viramarasayya-Pallavaraiyan instructed by the king to have the order engraved and executed. Who this Narasayyadēva was, it is not possible to say definitely.

51. No. 13 of appendix C, dated in Śaka 1435, belongs to Krishnarāya. It records a gift made by his officer Karanika Maṅgarāsa. This is evidently the same as the officer mentioned in No. 426 of 1909 as the Viceroy of the king in the Tiruvaḍi-rājya. (*Annual Report* for 1914, page 99). From the mention of Sāluva Ariyava-Nāyaka made before his name in our record, we may perhaps infer that Ariyava (i.e., Hariyappa) was the father of Maṅgarāsa, who must have been a member of the Sāluva family. This same officer is mentioned also in Nos. 307 and 319 of appendix B and 184 of appendix C.

In No. 176 of appendix C, dated in Śaka, 1436 is mentioned a commander of the king named Mahāmaṇḍalēśvara Bhuvanaikavīra Timmarāya, son of Puṇḍūr Channarāja and brother of Vēdarāja of the Sōma-vamśa, Ātrēya-gōtra and Yajus-sākhā. The chief must have been a member of the Āravīti line. His wife Viruppāji-amman is said to be the daughter of Praudha-dēvarāya Mahārāya who is probably the same as the 'Padea Rao' of Nuniz.

No. 469 of 1921, dated in Śaka 1555, Vriṣha (wrong) ascribes itself to king Krishnarāya for whom the date is too late. This may also be a copy of a grant made in the time of Krishnarāya (in the Vriṣha year = Śaka 1444) renewed later in the Śaka year 1555, like the two inscriptions Nos. 470 and 492 of appendix B noticed above when speaking of Sāluva Narasiṃha.

52. Records of Achyuta copied during this year range in date from Śaka 1452 to 1467. No. 376 of appendix B, dated in Śaka 1458, records a gift of land by the temple authorities at Tiruvadi made to the poet called Uddaṇḍa-Vēlayudha Bhārati for composing a *kāṇḍabagam* (eulogy) upon the god of the place which was now celebrated in the temple for the first time (vide paragraph 9 above). In Śaka 1459, a subordinate of Achyuta, viz., Bhōgaiya-dēvachōla-Mahārāja is stated to have opened a new street called Bhōgarāja-*peruntiruvūdi* after him close to the *gōpura* of the temple at Tirukkōyilūr, with the sanction (*nirūpa*) of the king which was conveyed to him by Tirumalaidēva-Mahārāja (No. 356 of appendix B). No basis is available in the record to help us to identify this latter chief.

A private individual by name Peruṅṇondai Virappaṇa, son of Nandi Lakkuṣetti of Lēpākshi is stated in No. 166 of appendix C, dated in Śaka 1462, to have built for the god at Kālahasti a *maṇḍapa* on the hill called Nilagiri. He constructed a tank and founded an *agrahūra* also for the merit of his parents. His younger brother Chikka-Mallappa-Nāyaka made over part of his rights in the *dharmakartā-prasāda* at Virāpura, to a certain Saṅkayadēva-Uḍaiyar (No. 163 of 1922). The gift was made in the presence of god Virūpāksha on the banks of the Pampā.

53. In No. 41 of appendix C figures an agent (*kāryakartā*) of the king Sadāśiva, named Sūrappa-Nāyaka who appears to have held authority (*pāravartanam*) over the Tiruvaḍi-rājya. From No. 312 of appendix C it is seen that he was the son of Pottappa-Nāyaka of the Kāśyapa-gōtra. He is called the 'lord of Maṇināgapura'. We cannot be certain if he had any connexion with the Cheñji chiefs who claimed to have originally migrated from the said place. (*Annual Report* for 1918, para. 83).

No. 272 of 1921, dated in Śaka 1479, records a gift for the merit of Krishnarājayya, son of Mahāmaṇḍalēśvara Rāmarāja. The latter is evidently the famous Aliya-Rāmarāja. Sūrappa-Nāyaka noted above appears in a record of Tiruvadi (No. 411 of 1921) dated in Śaka 1484 as an officer of the king and also in No. 79 of

1922, dated in Śaka 1488. Another well-known officer of the king named Vēlūr Nalla-Bommu-Nāyaka is mentioned in No. 257 of Appendix C, dated in the cyclic year Akshaya which corresponds to Śaka 1488.

54. The Karnāta king Śrīraṅga II, the son and successor of Tirumala I, is represented by seven inscriptions ranging in date from Śaka 1494 to 1506. No. 65 of Appendix C, from Tiruvāmāttūr dated in Āṅgirasa (Śaka 1494) is an interesting

Śrīraṅga II.

document registering the undertaking given by the people of the *nāḍu* (*nāṭṭār*) to the official committee of management (*Rājakārya-bhaṇḍāra*) that they would thenceforth allow certain privileges to the three classes of artisans, viz., blacksmiths,

Rājakārya-bhaṇḍāra.

goldsmiths and carpenters of the locality in accordance with the practice obtaining in Padaividu, Śēṅgi, Tiruvannāmalai, and Kāñchīpuram, and that if they should ever violate this promise they would pay a fine of 12 *poṇ* and suffer the twelve 'disgraces' (*kuṟṟam*) in consequence. A similar undertaking in respect of Naduvilkarai-parṟu is recorded in No. 378 of appendix B which comes from Tiruvadi.

No. 185 of 1922 is dated in Śaka 1494. This record suggests that Tirumala I must have relinquished the burden of government within a year after the issue of his Pennugulūru grant (No. 1 of Appendix A, *Annual Report* for 1913). But from the reference made to Tirumala in this record with the royal titles it is perhaps to be understood that Tirumala was still alive and continued as emperor though only in name (*Annual Report* for 1899, para. 13). In this record Venkaṭayyadēva-Mahārāja, the younger brother and successor of the king Śrīraṅga, figures as a local officer enjoying the *amaranāyakam* of the Chandragiri-rājya.

No. 194 of Appendix C, dated in Śaka 1504, which comes from Śrīperumbūdūr mentions a commander (*dalavāyi*) Gōpāla Tirumalai-Nāyakkar, who was a subordinate of Rāmarāja Venkaṭayyadēva Mahārāja. This *dalavāyi* and his master have already been noted in No. 479 of 1919 dated in the same year. To the agreement given to the said *dalavāyi* by the temple managers (*śrīkāryam*). Śēnai-Mudaliyār and the *sthāna-samāya*, Ēttūr Tirumalai Kumāra-Tātāchārya was a party on behalf of the temple. Tātāchārya seems to have taken part in this transaction in his capacity of the *śrīkāryam* of the Bhāshyakāra shrine of the place as stated in No. 190 of Appendix C, dated in Śaka 1516.

55. Venkaṭa I is represented in eight records ranging in date from Śaka 1512 to 1533. No. 195 of Appendix C, dated in Śaka 1513, mentions his queen Kṛishnāji-

Venkaṭa I.

amman whose treasurer (bokkisham) Gōpu made provision for certain offerings that were to be made on the monthly *tirunakshatra* day of Tirumaliśai-Ālvār. From No. 198 of Appendix C, dated in Śaka 1518, which is a document given by the

Ratio of the *pu* to the *varāhaṇ*

temple people to the *nagarattār* of Śrīperumbūdūr, it is seen that 140 *poṇ* were equivalent to 100 *Ghatti Venkatarāya-varāhaṇ*.

56. In No. 201 of Appendix C, dated in Śaka 1556, in the reign of Venkaṭa II is mentioned Ēttūr Immaḍi Tirumalai Kumāra-Tātāchārya. This individual must have been a successor (and probably son) of Ēttūr Kumāra-Tātāchārya noted in para. 54 above. The epithet Immaḍi probably denotes that he was the 'second' Kumāra-Tātāchārya. This personage is credited with the construction of the tank called Tātasamudram at Teppēri in Nos. 221 and 222 of Appendix C which have to be assigned to the time of Venkaṭa I. The former of these records states that, with the grace of the goddess Alarmēlumaṅgai, Tātāchārya repaired the tank which had breached—a work that is said to have been impossible for others to accomplish. The latter record states that the sluice (near which it is engraved) was founded by Tātāchārya with his own hands as auspicious for the successful construction of the twenty-three sluices carried on by him. In his two records found this year Venkaṭa II is called Ānegondi Venkaṭapati-rāya-Mahārāya. Might it be possible that the king was now settled at Ānegondi and therefore the epithet was attached to his name? In that case this will mark the beginnings of the settlement of the present representatives of this family at this place.

MISCELLANEOUS.

57. No. 413 of 1921 from Tiruvadi registers an order issued by a certain Chinnappa Nāyakkar exempting the five classes of artisans from the payment of the taxes like

Remission of taxes.

kānikkai, kattāyam, pākku-kattāyam, talai-yārikkam, and tax on smithies which seem

to have pressed heavily upon them. These people were unable to pay them and almost decided to desert the village and migrate so as to escape the payment.

58. No. 234 of 1921 records that during a period of famine the worship in the temple at Tiruvallam was left solely to be managed by a Kōnappa-Nāyaka, son of Nandyālam Erama-Nāyaka, in return for which service he was granted certain privileges in the temple by the authorities. This Erama is most probably the chief or officer of the time of Immaḍi Narasimharāya, who had built a *mandapa* for the temple at Viriñchipuram (*South-Indian Inscriptions*, Vol. I. page 131).

59. Nos. 264 and 267 of 1921 from the temple at Takkōlam dated in the reign of Vijaya-Gaṇḍagōpālādēva record some festivals and services instituted for the welfare of a feudatory chief called Madhusūdanadēva, the son of Tripurāntakadēva who claims to belong to the Pallava family and calls himself a Mahāmaṇḍalēśvara. This

Vijaya-Gaṇḍagōpāla.

Tripurāntaka should be the same as the minister of Chōla-Tikka (No. 34 of 1892)

identified by Mr. Venkayya with Madhurāntaka-Pottappichchōlaṇ Manumasittaraśaṇ Tirukkālattidevar.

Another subordinate of Vijaya-Gaṇḍagōpāla named Śōlagangadēva is mentioned in No. 203 of Appendix C from Śriperumbūdūr. Nos. 227 and 234 of 1922 record an order giving effect to the king's grant of some lands registered in Nos. 226 and 233 by a certain Rāyapparaśar Tikkarāśaṇ with the prefix Tyāgasamudrappattai added to his name; and at the end the inscription is said to be the *lipi* of Tikkarāja in Sanskrit. This must be an officer of the king and the same as the Tikkarāśar Viśaiyadēvaṇ who makes a gift of land in the 29th year of Vijaya-Gaṇḍagōpālādēva (No. 464 of 1905) and who is also said to belong to Tyāgasamudrappattaiṇ. Hence it is not impossible that Madhurāntaka-Pottappichchōlaṇ who is said to have issued the orders recorded in the two latter inscriptions and the Gaṇḍagōpāla denoted by the sign-manual given at the end may refer to king Vijaya-Gaṇḍagōpāla. It is not clear what the term Tyāgasamudrappattai means. We find a few other chiefs of this period bearing this epithet. A record of the 13th year of Rājārāja III mentions Tyāgasamudrappattai-Vimaraśaṇ (Nl. 637 of Rangacharya's *Madras Inscriptions* Vol. II page 1137). Another (Nl. 219 *ibid.*) dated in the 9th year of Vira-Gaṇḍagōpāla gives the name Tyāgasamudrappattai Mallidēvaraśaṇ. Tyāgasamudrappattai was probably a village which gave the family name to these chiefs. No. 300 of 1921 is a record of the 3rd year of Tribhuvanaachakravartin Alluntiruk-kālatti Gaṇḍagōpālādēva. He is identical with Allun-Tikka-Mahārāja mentioned in page 116 of the *Annual Report* for 1920. The date of his accession was fixed alternatively at 1251 or 1224 A.D. of which the former seems to be the more probable one, since we find records of his dated in Śaka 1166 and 1163 while his regnal years nowhere go beyond the 7th year (No. 208 of 1894 and *Nellore Inscriptions*. N.L. 7).

60. Of the family of Śambuvarāya, there are a few inscriptions which belong to the reigns of Venru-mankōṇḍa Śambuvarāya (1323 A.D.) and Rājanārāyaṇa Śambuvarāya (A.D. 1337). A much earlier chief of this family named Ammaiappan Śambuvarājan is mentioned in a record of Vikrama-Chōla No. 232 of Appendix B). In No. 271 of 1921, dated in the 17th year of Rājanārāyaṇa Śambuvarāya we meet with a certain Pallava chief called Pullagandāsiddaraśar, son of Pillaiyār Podukkamūr Siddaraśar who bears numerous high-sounding titles such as Samastamahīmaṇḍalarājādhirāja, Rājaparamēśvara, Kāñchīpuravarādhīśvara, Paramamāhēśvara, Lalitārdhachandrakhaṭvāṅgadhvaṇ, Samaraprachanda, Rudrāvatāra, Mallāpurīvallabha, Basavaśaṅkararāya, in addition to those given to him on page 118 of the *Annual Report* for 1920. The Ūbalarāya mentioned therein as making a grant of land in Śaka 1325 in the reign of the Vijayanagara king Harihara II should have been an elder brother of Pullagandaraśar of the present record. In another inscription of Rājanārāyaṇa (No. 64 of 1922) mention is made of Viradamudittapāṇḍya-chaturvēdimāṅgalam. Viradamuditta-Pāṇḍya we have shown above (in para. 36) to be a surname of Vikrama-Pāṇḍya.

61. No. 361 of Appendix B copied at Tiruvadi is a record consisting of twenty-five verses in Tamil describing the donations made by a local chief, who is called Kāliṅgaṇ (verse 2), Kūṭṭaṇ (verse 3), Toṇḍaiyārkōṇ (verse 8), and Naralōkaviraṇ (verse 20), to the temple of Tiruvīrattānam of that village. It is noteworthy that another inscription from Chidambaram in Tamil verse (No. 120 of 1888) contains a catalogue of gifts made to the Natarāja temple by a chief having the same descriptive epithets and that in two other inscriptions of Parākrama-Pāṇḍya, Nos. 98 and 131 of 1908, copied in the Ramnad district, a certain chief called Ūyyavandāṇ

Naralōkaviraṇ at Tiruvadi.

Kaṇḍadēvaṇ *alias* Gāṅgeyaṇ is reported to have made some provision for a service

called Naralōkaviraṇ-*sandi* and for the construction of a hall called Naralōkaviraṇ, probably after one of his surnames (vide *Annual Report* for 1909, paragraph 24). But as the Naralōkaviraṇ of this year is called Toṇḍaiyārkōṇ and Maṇavilārēru (verse 11) (c.f. also Maṇavilkūṭṭaṇ and Maṇavil-Toṇḍaimāṇ of the Chidambaram inscription), he seems to be different from the Naralōkaviraṇ of the Ramnad record. The chief is stated in this record to have defeated the Pāṇḍya in Kuḍamalai-nāḍu (verse 6) and to have conquered Kolai-nāḍu and Karukarāmalai-nāḍu. That he was only a chief and not a sovereign has to be inferred from the expressions Vēlāṇ-kuḍimudalāṇ, Toṇḍaiyārkōṇ (verse 13) and Maṇṇaippodunikki-taṅgōnukkākkiṇāṇ (verse 12). Eyil in the South Arcot district which is the modern representative of Maṇavil must have been the headquarters of this chief.

62. The examination of this place was undertaken during the year under review in connexion with a report called for by the Archæological Superintendent, Mr.

Śrīperumbūdūr.

Longhurst, on the question of conserving the local Viṣṇu temple. All the inscriptions of the place have been studied, and hereunder is put down a short note on the history and growth of the place, since it must be of some interest as relating to one of the popular Vaiṣṇavite centres of the south. Unlike the other famous seats of Vaiṣṇava culture and devotion such as Tirumalai, Tirupati, Conjeeveram and Śrīraṅgam, noted for very ancient temples of Viṣṇu, it is important only as the birth-place of Rāmānuja, a teacher spiritually very great and highly learned. Epigraphically, the Śiva temple of the place seems to be more ancient than the Viṣṇu temple of Ādikēśavaperumāl which deity was the cherished god of Rāmānuja. Even this Śiva temple does not appear to be very ancient since its earliest inscriptions belong only to the beginning of the 13th century A.D. At this period and till the middle of the 15th century the Śiva temple of Tiruppūḍiśvaram-Uḍaiyār was the chief religious attraction of the place. It was then not so humble or so obscure a shrine as it now is, for No. 207 of Appendix C belonging to the reign of Dēvarāya II and dated in Śaka 1352 (= A.D. 1430) refers to a *tirumalaivilāgam* (temple square) attached to this temple. This is the latest record found in the Śiva temple the importance of which evidently dwindled subsequently. As for the beginnings of the Vaiṣṇavite influence of the place, we find no traces of it prior to A.D. 1565, since No. 187 of Appendix C dated in that year is the earliest inscription referring to the Viṣṇu temple. But traditionally speaking, this temple must have been in existence prior to the middle of the 11th century A.D. when Rāmānuja flourished.

63. The place is called in inscriptions Śrīperumbūdūr and in literature Bhūtapuri which is found in inscriptions in the name of the Śiva temple viz., Pūḍiśvaram.

Ancient Geography.

In the 13th century it was a village included in the Māgaṇūr or Māgaḷūr-nāḍu of the Śeṅgāttukōṭṭam in Jayaṅgaṇḍasōḷa-maṇḍalam. In later centuries the said kōṭṭam formed part of the Chandragiri-rājya. The village bore the surname Kaitava-kaitava-chaturvēdimaṅgalam which is given in the inscriptions ranging from the beginning of the 13th century to the middle of the 14th century A.D. And in a record of the 16th century it is mentioned merely as 'Chaturvēdimaṅgalam'. The place therefore appears to have been an *agrahāra* from early times. But to whom the title *Kaitava-kaitava* refers is not known and so we are not in a position to hint at the founder of the *agrahāra*.

64. The temple of Ādikēśava-Perumāl and the shrine of Bhāshyakāra seem to have come into importance and attained to much prosperity from the time of the later Vijayanagara king Sadāśivarāya. In A.D. 1565, a local chief makes provision for

offerings to the god and to 'Emberumāṇār' by paying money for the repairs and the improvements of the local irrigation tank. The temple was now under the management of a certain Parāṅkuṣa-Ayyaṅgār. On this occasion provision was also made for the feeding of *parādēśi* Vaishṇavas in a *Rāmānujakūṭa*. This suggests that the temple became by this time a popular place of pilgrimage for the Vaishṇavas. In A.D. 1567 again, a chief by name Adaippam Chinuappa-Nāyaka made a gift of certain villages for the offerings of the god and of the Bhāshyakāra (i.e. Rāmānuja). This is the earliest epigraphical reference to the Bhāshyakāra shrine. It was now under the management of Parāṅkuṣa-Ayyaṅgār. The donor made over his share in the offerings to his *āchārya* Uruppuṭṭūr Śēshādri-Ayyaṅgār, son of Nallān-Chakravarti Śīrāyyaṅgār.

65. In the reign of Śrīraṅga II in A.D. 1582, Gōpāla Tirumalai-Nāyaka, the *Daḷavūyi* of Mahāmaṇḍalēśvara Rāmarāja Venkaṭayyadēva-Mahārāja gave the revenue of 500 *rēkhai-poṇ* realized from the village Vēllakūṭṭaṇṇerunallūr for the annual garden festival of the god and of Bhāshyakāra whose shrine was now managed by Ēṭṭūr Tirumalai Kumāra-Tātāchārya. In the reign of Venkaṭapati-rāya (I) in A.D. 1590, the tenants of all the villages belonging to the Ādikēśava-perumāḷ temple and the Ēmberumāṇār (i.e. Bhāshyakāra) shrine responded to the request of a certain Rāghava-Nāyaka and agreed to contribute annually at the rate of one *kuṟṟuṇi* of paddy for every *kālam*, for the offerings of the god Ādikēśava, Chakravarti-tirumagaṇār (i.e. Śrī-Rāma) and Bhāshyakāra on the day of the *tiruppōrvēṭṭai* (hunting festival). The Bhāshyakāra shrine which in A.D. 1582 was under the management of Ēṭṭūr Tirumalai Kumāra-Tātāchārya was in A.D. 1591 managed by Ayyāvayyaṅgār. But again in A.D. 1594, this shrine was in the control of Ēṭṭūr Kumāra-Tātāchārya whose *kāryakartā* (agent) was Tiruvaraṅgam Appāvayyaṅgār. In 1595 A.D. the shrine continued to be in the management of Tātāchārya but the *kāryakartā* now was a certain Varadayyaṅgār. By this time special provisions for offerings to Tirumaṅgai-Ālvār and Tirumaliśai-Ālvār also came to be made. In A.D. 1591 a private individual made a donation for the expenses of the annual Mahānavamī festival. In 1596 A.D. (Manmatha) the Bhāshyakāra shrine is found to have been in the management of Tiruvaraṅgam Appāvayyaṅgār who was *kāryakartā* to Tātāchārya in A.D. 1594. The management was probably vested in him temporarily by Tātāchārya since we find the latter returning to the management in the very next year. In this year provision was also made for the offerings of (the saint) Tirukkachehi-Nambi. The affairs of the shrine of Bhāshyakāra appear to have been in the management of the said Tātāchārya even in the years A.D. 1609 and 1611 while a son or grandson of his named Immaḍi Kumāra-Tātāchārya appears as the manager in A.D. 1634. The association of Tātāchārya and his successor with the Bhāshyakāra shrine at Śrīperumbūdūr in the inscriptions of the place suggest that at this period there was not such keen difference between the Vaḍagalai and Teṅgalai sects that is seen at the present day.

GENERAL.

66. From the inscriptions of this year a few points which are of interest to the research scholar may be noted here. These do not relate very much to the particular kings or their dates but throw some light on the life of the period to which they individually refer.

One of the several subjects that usually draw our attention in the course of our study of inscriptions is the ancient South-Indian temple with its life and polity. It was a powerful social and economic entity besides being a source of religious inspiration for the people. At the present day what immediately interest us in this connexion are the principles and system of the temple-management as reflected by

The Temple as an institution. inscriptions. By its very origin and nature the temple was a corporation founded with the full co-operation of the local public and enjoying a very large and devoted patronage from the ruling king and his subordinates. It was the one institution common both to the ruler and the ruled enjoying the fullest advantages of their healthy co-operation. Royal patronage or co-operation took many forms, but the most common was the giving of villages or lands for the benefit of the temple. The other was making over to the temple taxes due to the State (No. 270

of Appendix B). Still another form was remitting taxes on lands gifted away to the temples. Thus did the chief or king at times co-operate with the donors to temples (No. 349 of Appendix B). A short note like this which has to go into an annual administration report cannot contain all that may be put down regarding this interesting medieval institution. Still a few outstanding points may be put down here.

67. Generally every temple with good status was in the management of a committee. In cases where there was no particular committee for this purpose, the village assembly acted as the trustee for the charities connected with the temple (Nos. 343 and 349 of Appendix B). Temple lands and charities were not all as a rule in the hands of some managers. There were cases in which money meant for certain services in the temple was left in the custody of the priests (*Vaikkūṇasa*) of the temple (No. 348 of Appendix B). There were instances where such recipients proved delinquent and compensation in land or money was recovered from them (*ibid*) by the king or his officers.

68. Just as the temple was in charge of its own committee or of the village assembly the central shrine of a temple was at times in the charge of a committee which would at times borrow money in advance and discharge certain obligations to the temple and make gifts to the temple on its own behalf collectively (vide Nos. 262 and 266 of Appendix B), and take up other similar responsibilities. Similar to the temple central shrine the temple treasury was at times in charge of a committee.

The committee was not a merely receiving and disbursing body. It possessed also administrative powers, like the selling of the temple land on suitable conditions (No. 321 of Appendix B). The surplus in the temple treasury was in some cases utilised for special purposes either with the consent or at the instance of the local village assembly (No. 208 of Appendix B.) The temple bought and sold lands as necessary like any property owner and kept strict accounts of its assets and liabilities. There were cases of embezzlement and enquiry by royal commission in Chōla times and even subsequently. But there were also instances of honest management and accountancy. An inscription from Tirukkōvilūr in the South Arcot district (No. 327 of Appendix B) relates that the temple committee recovered from a Śrī-vaishnava Brahman

ten cows on the evidence of an entry in the temple accounts that his grandfather had received ten cows from a chief named Piridigangan for the purpose of supplying curds for Brahmaus fed in a *muṭha*.

69. The temple, whenever necessary, farmed out or commuted its revenue (Nos. 204 of Appendix B) and leased out its lands perpetually to private individuals receiving reasonable advance payment and agreeing to receive a certain amount annually thereafter (Nos. 321 and 325 of Appendix B). It transferred at will, if necessary, the obligations previously set upon one class of people to another (No. 281 of Appendix B), while in a few other cases the communal maintenance of a charity was agreed upon in spite of odds (No. 263 of Appendix B). If necessary, again, the communal responsibility for the conduct of the charity could be discharged and the charity entrusted to an individual (No. 268 of Appendix B). The temple in the south, moreover, appears to have been treated in the past very much like a modern Registry office, but with greater chances of its records lasting for a longer time than at the present day. This must have been the spirit under which inscriptions previously engraved on temple walls were scrupulously re-engraved when the structure was rebuilt, under official supervision (Nos. 486 and 487 of Appendix B). It is to

this habit of registration which has behind it a true business-like nature and historic instinct that the modern Research student owes so much of his accurate knowledge of the past and for which he cannot feel too thankful.

70. We have no clear idea of the ancient methods of irrigation and its maintenance. But inscriptions give bits of information which are interesting and useful to us in building up a connected idea in this respect. An inscription of the time of the

Ancient irrigation.

early Chōla king Madiraikonda Parakēśvarivarman (No. 206 of Appendix B) records the gift of some land by way of provision for the maintenance of the irrigation tank. The land was specially denoted on this account as *ēripatti*. On a later occasion land

Ēripatti.

was given in recognition of services in connexion with the closing of breaches in

the tank in the time of the Chōla king Kulōttunga-Chōla (III) at Tennēri (No. 233 of Appendix C). No. 222 of Appendix C records that Ēṭṭūr Immaḷi Kumāra-Tātāchārya, a great religious scholar and philanthropist of the 17th century, personally laid the foundation stone for one of the twenty-three sluices of the tank in the same village which had breached on account of a cyclone and that these were built by him. The breaches were so serious that, the record says, the repairing work had baffled the attempts of all other people. It may be incidentally mentioned here that in a number of records copied in the Nellore district which belong to the later and post Vijayanagara periods, provision was made for the proper maintenance of irrigation tanks by levying contributions of grain at the rate of one *kuñcha* on every *putti* annually. The grain so collected was to be entirely and scrupulously spent upon the repairs and upkeep of the concerned tanks.

71. A few other minor points of interest culled incidentally from the records of this year are put down below. An inscription from Tiruvallam belonging to the reign of the Chōla king Rājarāja I states that the chief Mummaḍiśōḷa Pōṣaṇ (Bhōja) as supervisor of the temple at Tiruvallam gave 600 *kuli* of land for the continuance of a charity founded previously by payment of some money into the hands of one of the *ganattūr* (directors) of the village. The director's nephew or son-in-law who evidently succeeded him to his properties and rights did not continue to maintain

The *gana* of the village.

the charity. No action seems to have been taken against him either by the

supervisor or the other members of the *gana* to which his uncle or father-in-law belonged. The *gana* does not appear therefore to have had a joint existence or responsibility. What the relation of the *ganattūr* was to the village assembly is not known. That its functions were of an executive nature is clear from the expression *ālum ganattūr* employed in inscriptions. The assembly of Uttamaśōḷa-chaturvēdimāṅgalam, which was an *agrahāra*, appears to have been a very close body consisting only of Brahmans possessing a high order of scholarship, culture and character (Nos. 240 and 241 of Appendix C). The meeting place of this assembly was known as the

The *Brahmashāna*.

Brahmashāna. It is interesting to observe from No. 230 of Appendix C

that formerly there was a quarter in Kāñchīpuram called Vikramaśōḷapēṭṭai and from No. 403 of Appendix B that there was a street called Tirunāvukkaraśaṅtīruvīdi at Tiruvadi. So early as in the time of the Chōla king Uttama-Chōla dancing hall was in fashion in the temple and the structure built to serve the purpose of one such was called *nūtakaśālai-maṇḍapam*. The fashion to call the pearl canopy used for the god Vishnu in the temple at Tirukōyilūr (No. 350 of Appendix B) by the name Śaṭhagōpaṇi after the great Vaishṇava saint of that name is also noteworthy.

ANNUAL REPORT ON SOUTH-INDIAN ENDING 31ST MARCH

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1922-23.

PART I.

OFFICE ROUTINE.

During the year 1922-23 for which the subjoined report is submitted to Government, I had, on account of serious illness, to take leave on average pay for three months and twenty-six days with effect from 8th August 1922 (Notification No. 252, dated 10th July 1923 of the Government of India, Department of Education, Health and Lands, A and E). I returned to duty on 3rd November of the same year. During my absence M.R.Ry. K. V. Subrahmanya Ayyar Avargal, Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, Nilgiris, officiated for me. Consequent on the confirmation of Mr. K. V. Subrahmanya Ayyar as Assistant Superintendent for Epigraphy with effect from 22nd February 1922, Messrs. C. R. Krishnamacharlu and A. S. Ramanatha Ayyar, who were provisionally permanent Junior Assistant and Epigraphical Student respectively, have been confirmed in their appointments. At the request of the Travancore Durbar for a trained Epigraphist being deputed from this department for the post of the Superintendent of Archaeology in the State, Mr. A. S. Ramanatha Ayyar's services were transferred to the Durbar for a period of three years with effect from 14th September 1922. The Kanarese Epigraphical Student, Mr. N. Lakshminarayana Rao, was confirmed in his appointment with effect from 11th August 1922.

2. The Temporary Establishment for publication which was originally expected to cease on 30th June 1922 as stated in my last report continued to exist till the 28th February 1923 on which date it was disbanded under orders of the Government of India communicated with their letter No. 249 A. & E., dated the 8th August 1922.

3. Mr. C. R. Krishnamacharlu, the Senior Assistant, was granted leave on average pay for one month and twenty-five days from 7th September 1922. The Junior Assistant, Mr. G. V. Srinivasa Rao, was also granted similar leave for one month and seven days from 8th May 1922. Mr. V. Venkatasubba Ayyar, the Tamil Epigraphical Student, had leave for one month and fifteen days with effect from 1st March 1923. The Typist, Mr. K. Somasundaram Pillai, had privilege leave for three months from 15th June 1922. Mr. P. V. Jagadisa Ayyar of the Temporary Establishment had leave on average pay for three months and fifteen days at the first instance from 31st July 1922 and for 27 days from 10th February 1923 to 8th March 1923 on which latter date his appointment in this office ceased.

THE ASSISTANT SUPERINTENDENT'S TOUR.

4. After my return from the Jeypore Agency on 1st May 1922, I did not undertake any tour during the year under report, partly on account of my indifferent health and partly on account of instructions of the Government to minimise expenditure under travelling allowances. Mr. K. V. Subrahmanya Ayyar, during his officiating period, left Madras on 29th August 1922 accompanied by Mr. G. V. Srinivasa Rao to examine certain Pallava and other early inscriptions at Mahābalipuram in the Chingleput district where he discovered and copied some fresh inscriptions of the Pallava times. Photographs of relief sculptures of the Pallava kings Simhavishnu I and his son Mahēndravarmān I found in the Ādivarāha cave-temple at the place have been secured by him on this occasion and forwarded to the Government Epigraphist for India. The existence of these royal sculptures here was already noticed by Rao Bahadur H. Krishna Sastri in 1912 and noted in the Epigraphical report for 1913 (Nos. 205 and 206 of Appendix D). A ground plan of this rock-cut temple was also prepared under Mr. Ayyar's instructions. The inscriptions reported by him here number six and are registered as Nos. 66 to 71 of Appendix B. Mr. Subrahmanya Ayyar returned to Madras on 2nd September 1922 and proceeded on 15th September 1922 to Conjeveram and Māmandūr to examine *in situ* certain inscriptions, accompanied by Mr. G. V. Srinivasa Rao. They returned to Madras on 19th September 1922. On

21st September 1922 Mr. K. V. Subramanya Ayyar left Madras for Coimbatore where he stopped till 26th September 1922. He then proceeded to the Coimbatore district and copied 56 inscriptions at Aiyur and 23 at Kōyilpālayam and returned to Madras on 6th October 1922. From this date till 3rd November 1922, when I took charge from him he remained at head-quarters. Subsequent to my resumption of office I undertook no tours during the year for the reasons already mentioned.

TOURS OF THE ESTABLISHMENT.

5. After his return along with me from Jeypore in May 1922, Mr. C. R. Krishnamacharlu, the Senior Assistant, did not go on tour for some months. On 13th February 1923 he left Madras for Bezwada to meet the Government Epigraphist for India with whom he examined certain inscriptions, under publication in *South-Indian Inscriptions (Texts)*, at Bezwada and Gudivāda in the Kistna district and at Palivela, Drākshārāmam and Bhīmavaram in the Godavari district. Thence he accompanied the Government Epigraphist to the Udayagiri and Khandagiri hills near Bhuvaneswar in Orissa where they stopped from 24th February 1923 to 6th March 1923 for examining *in situ* the Prākṛit inscription of the Kāliṅga king Khāravēla of about B. C. 160 engraved in the Hathigumpha cavern and other inscriptions of the same and later periods engraved in the adjoining cave-temples. They left the Khandagiri hills on the 7th March, and on their return journey they examined the natural caverns on the hillock called Pāṇḍavulamittā near Gōpālapatnam which is situated at a distance of seven miles from the Tuni Railway station on the sea-side and which belongs to the Sarvasiddhi taluk of the Vizagapatam district. One of these is of pretty large size measuring roughly 40 feet by 20 feet. It faces the south east and commands a distant view of the sea. The cavern is a little over a man's height. All the three caverns here bear clear marks of ancient occupation, probably by monks, but none of these has any inscriptions in it. The Śiva temple on the top of the hill contains a worn-out Telugu inscription of about the 11th century A.D. The village and the hill with caves are noticed by Mr. Sewell on page 17 of the *Lists of Antiquities*, Vol. I. This hill is, in all probability, identical with the one of the same name mentioned on the same page under Maṅgavaram which is not far from Gōpālapatnam. They also examined *in situ* the Āndhra inscription at Kodavali, near Pithapuram in the Godavari district belonging to king Vāsishṭhiputra Chāḍasāta and took fresh copies of the record for the use of the Government Epigraphist. On a thorough examination of the hill on which this inscription is engraved in a well the Government Epigraphist has come to the conclusion that there are ruins of a *stūpa* here, which have not hitherto been noticed. The spot appears worthy of excavation and investigation. Mr. Krishnamacharlu returned to headquarters from this tour on 21st March 1923.

6. Mr. G. V. Srinivasa Rao, the Junior Assistant, in addition to the tour with the officiating Assistant Superintendent in September 1922 as detailed in paragraph 4 above, left Madras for Fernhill on 30th October 1922 where he worked till 9th November 1922 in the Office of the Government Epigraphist for India at checking the Ceylon Tamil inscriptions under publication. Leaving Fernhill on the 10th November he visited a few villages in the Tanjore, Ramnad, Madura and Coimbatore districts. He returned to Madras on 3rd February 1923 and proceeded to Conjeeveram on 6th February 1923 to conduct a portion of the village survey of the taluk. He carried on this work from 7th February to 7th March 1923 when he returned to Madras. He visited 70 villages in the taluk and copied 106 inscriptions in them. His collection from the stray places amounts to 227 inscriptions, thus bringing up his entire collection to 333 inscriptions.

7. At Āymūr in the Tirutturaipundi taluk, Tanjore district, Mr. Srinivasa Rao has noticed a mound about a mile in circumference. Near this are seen old burnt bricks and pieces of pottery which suggest the existence of an ancient village here, remains of which may be laid bare by excavation. The mound has not been noticed by Mr. Sewell. Mr. Srinivasa Rao reports also the existence of a cave temple of god Rāṅganātha on the hill at Tiruttangal in the Sattur taluk of the Ramnad district which from his description appears to resemble a Pallava cave temple. The temple is unicellular in design with a front verandah borne on two pillars in the middle and two pilasters one at each end of the verandah. The cave is unfortunately void of any

inscription. But the antiquity of the monastic occupation of the hill is confirmed by the existence also of a natural cavern on it within a few yards from this temple on the other side of the rock. The cavern is peculiar in being semi-circular in design. The hill is noticed by Mr. Sewell on page 305 of *Lists of Antiquities*, Vol. I.

8. Remains of pre-historic monuments like cairns, dolmens etc., are also reported by Mr. Rao to exist in the Perumāl hills about seven or eight miles from Kodaikanal on the ghat-road. Mr. Sewell in his *Lists of Antiquities*, Volume I, and Mr. Francis in the *Madura District Gazetteer*, Volume I, also refer to these. They do not appear to have been examined by the Archaeological Superintendent. He has been addressed in the matter.

Among the villages of the Conjeeveram taluk examined during the year, there are strong reasons to suppose that Śīrūvākkam was formerly a Jaina centre; for we are informed in an old inscription from the place (No. 64 of Appendix C) of a gift made to a Jaina temple called Śrīkaraṇapperumballī at Śīrūvākkam. At Uttiramērūr in the same taluk is also noticed a stone image of a Jaina teacher represented with an umbrella over his head (probably Ādinātha) in the Vishṇu temple of Sundaravarada-Perumāl.

9. At the request of the Government Epigraphist for India Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, was deputed to work in his office in connexion with the inscriptions under publication, from 22nd May to 2nd August 1922. He returned to Madras on 3rd August 1922. Subsequently he went on tour on 9th November 1922 and copied 93 inscriptions in some villages of Trichinopoly, Chingleput, North Arcot and South Arcot districts. The work in these places occupied him till 30th December 1922. He then commenced the villagewar survey of the Conjeeveram taluk which kept him engaged till the 21st February 1923, when he suddenly fell ill while working at Uttiramērūr and was permitted to return to headquarters at his request. He visited in all 122 villages of the taluk and copied 72 inscriptions. The joint epigraphical survey of the Conjeeveram taluk conducted by Messrs. G. V. Srinivasa Rao and V. Venkatasubba Ayyar has resulted in the examination of 192 villages and a collection of 178 inscriptions in addition to the 57 records collected in the eight villages of the taluk visited last year and noticed in the epigraphical report for the same. Mr. Venkatasubba Ayyar's entire collection amounts to 165 inscriptions.

10. In the Kōḍaṇḍarāma-Perumāl temple at Madhurāntakam which was visited by Mr. Venkatasubba Ayyar is pointed out a particular tree as the one under which Udaiyavar, i.e., the great Vaiṣṇava reformer Rāmānuja, met his *guru*. The new Tāyār (goddess) shrine of this temple has an interesting tradition attached to it. Lionel Place who was the Collector of the district (A.D. 1795—98) and who had made several unsuccessful attempts to embank the local tank lastly took a vow to repair the goddess' shrine if his exertions were crowned with success. The last attempt was successful and he accordingly built the shrine in which is now seen a beam bearing the inscription (No. 392 of Appendix B) stating that the shrine is the gift of Lionel Place.

11. At Ānandamaṅgalam Mr. Venkatasubba Ayyar noticed sculptures of Jaina Tīrthaṅkaras on a rock in the neighbouring hillock. Among these is one which occupies the central place and which is said to be the figure of Ananta-Tīrthaṅkara. It is very likely that the village has been named after this Tīrthaṅkara. The village itself has no Jaina inhabitants now. But the Jains of the neighbouring villages assemble here and offer worship to the images once in a year in the Tamil month of Tai. Near Anakkāvēr is a village called Pūnāvati and which is said to have been a Jaina centre. From this village are seen traces of an old village which was destroyed by a flood. It is traditionally believed that in this city the Jains were persecuted by the Śaivites. Mr. Sewell refers to this place in his *Lists of Antiquities*, Vol. I, p. 167) and states that the village of Pūnāvati, on the opposite side of the river Cheyyār, was one of the principal towns of the Jains. Its temple probably belonged to the Jainas who were subjected to dreadful persecutions as referred to in the local tradition. He remarks further that "at Pūnāvati are the foundations of a temple of which, it is said, the

walls were pulled down to raise those of the temple at Tiruvattūr. Two large Jaina idols lie prostrate on the ground at Pūnāvati and not far from them is a pool, in which the (brazen) doors and treasure of the Jaina temple are supposed to be buried." The Jinas were persecuted by being hanged, cut to pieces and crushed in oil-mills. These methods of persecution are represented by sculptures upon the walls of the Tiruvattūr temple. A close study of these sculptures should give us a picture of the intense cruelty of the medieval Śaivites and make us pause to think of the grim side of their religious fanaticism. The remarkable piece of sculpture in the temple at Tiruvattūr, which Mr. Sewell refers to, as consisting of a palmyra tree cut in a single stone and as supposed to typify the Ardhanārīśa form of Śiva, must originally have been worshipped by the Jinas as the *Kalpa-vriksha* which has a revered place in Jaina creed and ritual, or of the 'Kōra' tree which is the sacred tree worshipped in the other Jaina centre, Tirupparuttikkunru, near Conjeeveram. At the latter place are shrines for Vardhamāna and Vṛṣabhanātha the foundation of which local tradition ascribes to a Pallava king who built them at the instance of the teachers Vāmana and Mallishēna. Jaina monuments are also noticed in the villages of Āryaperumbākkam and Ārpākkam of this taluk in the latter of which is a Jaina temple dedicated to Ādi-Bhaṭṭāraka (i.e., Ādinātha) not noticed by Mr. Sewell. The village Māgaral which has the ancient temple of Tirumālīśvara sung by the early Śaiva saint Tirujñānasambandha possesses also the Jaina temple of Ādi-Bhaṭṭāraka which has not been noticed hitherto.

12. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical Student, was on tour from 11th September 1922 to 5th December 1922, during which period he finished the balance, left over last year, of the villagewar survey of the Bapatla taluk and copied inscriptions at a few places in the Kistna, Guntur and Nellore districts detailed in the list given at the end of this section of the report. During the year he has visited 74 villages of the Bapatla taluk collecting 55 inscriptions and 5 stray villages which have given 9 inscriptions. His entire collection for the year amounts to 64 inscriptions. Mr. Sarasvati has secured a set of copper-plates from Mr. Uruma Sivasankara Rao of Upputūr in the Bapatla taluk which is noticed as No. 8 in Appendix A below. This is a spurious record and is identical with the one noticed by Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 85) under Vupputūru. Among the villages of this taluk only two or three seem deserving of mention here. Pērali, six miles from Bapatla, is believed by the local people to have been a big city in former times and known by the name 'Peravalipaṭṇam.' This may not be mere fancy or tradition born of vanity, for we have mention of a place of this name made in a copper plate inscription of the early Eastern Chālukya king Vishnuvardhana III (A.D. 709 to 746; Copper-plate No. 3 of 1914-15). Excavations here might reveal the existence of ancient buildings, probably, of Buddhist association on account of the proximity of the place to Buddhām (Buddhāni, Buddhavāni), a village with ancient Buddhist ruins near by (Sewell's *Lists of Antiquities*, Vol. I, page 78). At Gaṇapavaram again, about five miles from Pērali, there are remains of an old village-site. According to the local report the ruins seem to lie within a depth of 4 or 5 feet underground. Large-sized bricks and sculptured stones are reported to have been unearthed here on many occasions by the local people. Portions of fortifications are also reported to be visible in a few places. Archæological excavations only must disclose the nature of the hidden buildings and monuments.

13. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, left Madras on tour on the 9th September 1922 and after visiting a few villages in the Anantapur, Bellary and Kurnool districts mentioned in the list below he took up the villagewar survey of the Hospet taluk. This he finished by 24th December 1922 and returned to headquarters on 29th December 1922. He visited 125 villages of the Hospet taluk out of which only 37 villages have given 71 inscriptions. The 6 stray places visited by him have given 21 inscriptions. His entire collection comes to 92 inscriptions.

14. Among the places visited by him, Kottapalli in the Nandikotkur taluk, Kurnool district, the monuments and inscriptions of which place were brought to the notice of the department by M.R. Ry. K. S. Rangaswamy Ayyangar, Supervisor of Elementary Schools, Kurnool, has temples of the Chālukyan type and inscriptions of the later Chālukyan times. The place is referred to as the 'western entrance' to

the Śrīśaila just as Tripurāntakam in the same district (which was also called Kumāragiri) is referred to as the 'eastern entrance' to it.

At Kudatani Mr. Rao copied 5 fresh records in addition to those secured by the department in 1904. At Hampi, the place of Archæological pilgrimages, an inscription of Vyāsātīrtha, the famous Mādhva teacher and founder of a *mutha*, has been copied for the first time now by Mr. Lakshminarayana Rao in the Viṭhalarāyasvāmin temple (No. 710 of Appendix B). The record says that this personage set up an image of the god Yōga-Vārada Narasimhasvāmin in the courtyard of the Vithaladēva temple in Śaka 1454 (= A.D. 1532). On the hill called Śaṅkaradēvaragudda near Tōraṇagallu, Jaina monuments have been noticed and a *nisidhi* inscription of about the 14th century A.D. has been copied. Mr. Rao reports the existence of two sets of copper-plates in the office of the Sandur State which the Dewan of the State has promised to lend to this department for examination. The matter is under correspondence with the Collector of Bellary and I expect the records will be available for review in my next report.

THE - - - WORK,

The work done during the year under review shows progress of fresh publication work was made available on account of the establishment of the Temporary Establishment on 1st April 1921 at Teluguchan Press Reader Mr. Vattelluttu copper-plates were sent by him May 1921 to J. S. from Madras dated 6th August 1921. The Government Epigraphist for India in connection with the fine passing by him for South-Indian Inscriptions and proof blocks of inscriptions forwarded to the Government ready for issue. During his onward journey revised for publication the transcripts of 37 pages of 567 of 1921 and ten copper-plate inscriptions ready for the press faircopied and compared with the original plates. In 1920 1921 out of the entire collection for the year 1921-22 issued as a vernacular appendix to my last Annual Report. The printing of this appendix is in abeyance for the present as the matter is under correspondence with Government; but it is expected to be issued in the near future. He made two copies of seven Vatteluttu copper-plates of Tirunelli and sent them to the Government Epigraphist. Four of these have been registered in Appendix A. Besides 12 pages of manuscript for South-Indian Inscriptions, Volume VI (Texts) and 1,503 pages of manuscript for South-Indian Inscriptions, Volume VII (Texts), were sent to the press during the year. Galley proofs of 37 pages out of the 90 page copy sent to Mr. Srirahmanya Ayyar for South-Indian Inscriptions, Volume V (Text) were sent to the press during the period. 254 pages of manuscript have been made ready for Volume VIII (Texts), but these have not been sent to the press pending instructions from the Government Epigraphist.

16. Arrangements have been made during the year for the publication of certain selected records in the *Epigraphia Indica*. Besides the Kaṅgūra grant of Dāmōdara-varman (copper-plate No. 2 of 1919-1920) which had been sent in 1921 to Professor Hultsch for editing, the Gūlam plates of the early Eastern Gaṅga king Hastivarman (copper-plate No. 3 of 1919-1920) and the Nondanāgūru grant of the Eastern Chālukya king Indravarman (copper-plate No. 1 of 1921-1922) are also under publication by the same society. Copper-plates Nos. 12 and 13 of 1917-1918 have been forwarded to Mr. G. Das Gupta, Secy. of the Society at his request for the same purpose. Copper-plate No. 1 of 1921 and the stone inscription No. 283 of 1922 have been given to Mr. C. B. Kulkarni for publication in the same journal. Messrs. G. V. Shivarama Murthy and N. Lakshminarayana Rao will jointly publish the copper-plate records Nos. 8 and 9 of 1920-21; and Mr. A. Rangaswami Sarasvati will publish Nos. 10 and 11 and 12 of 1919-20. Mr. A. S. Ramanatha Ayyar has undertaken to publish No. 267 of 1921 in the same journal.

17. Papers on the Nidūr inscriptions of Kulōttunga-Chōla II (Nos. 534 and 535 of 1921) and the Sōmalāpura grant of Virūpāksha (copper-plate No. 2 of 1913-14) of this office have been sent up for the *Epigraphia Indica* by Mr. K. V. Subrahmanya Ayyar. Mr. C. R. Krishnamacharlu has contributed to this journal a paper on the Garavapādu grant of Kākati Gaṇapati (No. 4 of 1916-17).

Collection.

18. The preparation of the Epigraphical Report for the year 1921-22 occupied my staff and myself from the beginning of May till the 15th of July 1922 on which date the advance copies of the same were sent to the Government of Madras through the Government Epigraphist for India. The advance copy to the Director-General of Archæology was sent on 17th July 1922. The issue of this report has been delayed for want of specific orders from the Government of India for printing the same in the Government Press, Madras. The year's tour of the establishment which began about the middle of September 1922 and ended about the beginning of March 1923 has resulted in the total collection of 683 inscriptions. Mr. Hirananda Sastri, M.A., Superintendent for Epigraphy, sent me a copy of a Telugu inscription which was discovered newly by him at Ellore in the ruins of a temple. This has also been included in this report with his permission. As desired by him, a fragmentary inscription on a stone unearthed in the excavations conducted by him about the basement of the cathedral at San Thomé, Mylapore, Madras, was also copied (No. 215 of Appendix C). A fragmentary inscription of Rājarāja I found on a broken pillar placed in the veranda of the Bishop's quarters in the same place was also copied (No. 216 of Appendix C). The transcripts and translations of the Persian inscriptions included in the Appendices to this report have been kindly furnished to me by Mr. Syed Ali Ashgar Bilgrami, B.A., the Nazim of the Archæological Department of His Exalted Highness the Nizam's Government.

19. The tour programme for the year 1922-23 has been finished mostly excepting the following places :—

- | | | |
|-----------------------|-------|---|
| (1) Pallāvaram | .. .. | The question of the removal of the walls that block the inscriptions is under correspondence with the trustees. |
| (2) Śingaperumālkōyil | .. .. | Do. do. |

The other places, Koḍuṅgalūr, two firkas of the Conjeeveram taluk, Tirupunitura, Mollēru, Saṅgamēśvaram and Pūdaṅguḍi which have not been examined for want of time, will be taken up during the current year.

20. The copper-plate collection of the year has unfortunately no interesting feature about it. It consists of the 15 records given in Appendix A below. Of these, Nos. 1 to 4 received from the Government Epigraphist for India are in Vatteluttu and contain no valuable historical information. No. 5 secured by Mr. P. V. Jagadisa Ayyar, formerly a Reader in this office, is of some importance since it gives the late date, 61st year, for the reign of the later Pallava king Nandivarman III found in copper-plate records and confirms the correctness of the dates, 62nd regnal year, given for him in the Tiruvallam rock inscription (*South-Indian Inscriptions*, Volume III, page 91) and the 65th year given in the stone inscription found at Mahābalipuram (No. 666 of 1922). Nos. 6 and 7 are later Vijayanagara records of Śaka 1513 and 1534 respectively. Among the rest only two are worth mentioning. No. 9 belongs to the Reddi king Anna-Vēma *alias* Viranārāyaṇa and No. 14 purports to belong to the Western Chālukya king Pulakēśin II Satyāśraya. The late Mr. K. V. Lakshmana Rao, M. A., has already published the record in the journal of the Bhandarkar Institute. This, by its wording and palæography, does not seem to warrant the antiquity to which it lays claim. No. 15 of Appendix A is a grant of the Reddi king Anna-Vēma dated in Śaka 1293. This was sent by the Collector of the Kistna district for my examination at the instance of the Government Epigraphist for India.

21. Appendices B and C contain the 683 stone inscriptions, collected during the year 1922-23, in addition to the 80 inscriptions, collected in the Bapatla taluk, Guntur district and the Madanapalle taluk, Chittoor district, during the previous year but not included in the report for that year (see *ibid.*, Part I, paragraph 16). The 12 photographs prepared during the year are listed in Appendix D; and

Appendix E contains as usual the calculations of important dates made by Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, and kindly revised by Mr. Swamikannu Pillai, for this report.

Conservation.

22. Under the head of Conservation it may be noted that the following copper-plates which are of an early period have been purchased during the year for the Madras Museum on my recommendation :—

(1) Copper-plate grant issued by the 'Lord of Chikkūra'—published by the late Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Volume XIII, No. 6.

(2) The Rāgōlu plates of Śaktivarman—published by Dr. Hultzsch, *ibid.*, Volume XII, No. 1.

(3) The Brihatprōshtha plates of Umavarman—*ibid.*, No. 2.

(4) The Kōṇḍanāgūru grant of the Eastern Chola (No. 2 of 1921-22).

(5) The grant of the Eastern Chālukya king Rājā.

Besides these, a collection of manuscripts and other documents prepared by the late Mr. T. A. Gopinatha Rao, and purchased for the Museum of India for a sum of Rs 2,500, was also acquired.

23. Subjoined is the statement of the Assistant Archaeological Superintendent for the year ending 31st March 1923.

—Nil.

	RS.	A.	P.
Assistant Superintendent Epigraphy	6,217	11	0
Permanent	11,631	6	0
Temporary	5,976	9	0
Assistant Superintendent	1,617	10	0
.. .. .	3,685	1	0
.. .. .	5,696	6	0
Total	34,824	11	6

Return of stores of the Epigraphical Branch of the Archaeological Department, Madras, for the year ending 31st March 1923.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 ..	..	..	..	..	..	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

24. Stone inscriptions copied at the following places are registered in Appendices B and C :—

- I. **Anantapur district.**—Patnam (Nos. 667-671 of Appendix B) (*Kadiri*).
- II. **North Arcot district.**—Bādūr (Nos. 410-417 of Appendix B) (*Wandiwash*); Vāyalūr (Nos. 418-425 of Appendix B) (*Wandiwash*); Anakkāvūr (Nos. 431-437 of Appendix B); Kōvalūr (Nos. 438 and 439 of Appendix B) and Ākkūr (*Cheyyar*).
- III. **South Arcot district.**—Agaram (Nos. 368-388 of Appendix B) and Anami (Nos. 389 and 390 of Appendix B) (*Pillupuram*).
- IV. **Bellary district.**—Siruguppa (Nos. 672-676 of Appendix B) (*Siruguppa*); 57 villages of the Hospet taluk¹ (Nos. 679-738 and Nos. 743-753 of Appendix B); Kumārasvāmi hills (Sandur State) (Nos. 739-742 of Appendix B).
- V. **Chingleput district.**—47 villages of the Cōnjeeveram taluk² (Nos. 37-214 of Appendix C); Madhurāntakam (Nos. 391-409 of Appendix B) and Anandamaṅgalam (Nos. 426-430 of Appendix B); Karuṅguli² (*Madhurantakam*); Kāyār (Nos. 440-445 of Appendix B) and Mahābalipuram (Nos. 661-666 of Appendix B) (*Chingleput*).
- VI. **Chittoor district.**—46 villages of the Madanapalle taluk⁴ (Nos. 295-351 of Appendix B).
- VII. **Coimbatore district.**—Idigarai (Nos. 5-36 of Appendix C) (*Coimbatore*); Annūr (Nos. 581-636 of Appendix B) (*Acanasi*); Kōyilpālayam (Nos. 637-659 of Appendix B) (*Erode*).
- VIII. **Guntur district.**—29 villages of the Bapatla taluk⁵ (Nos. 754-831 of Appendix B); Mulukuduru (No. 832 of Appendix B) (*Repalle*); Addaṅki (No. 838 of Appendix B) and Dharmavaram (Nos. 839-841 of Appendix B) (*Ongole*).
- IX. **Kistna district.**—Pāmaru (No. 833 of Appendix B) and Mallavōlu (No. 834 of Appendix B) (*Bandar*); Ākiripalle (Nos. 835-837 of Appendix B) (*Gannavaram*); Ellore (No. 842 of Appendix B) (*Ellore*).
- X. **Kurnool district.**—Kottapalli (Nos. 677 and 678 of Appendix B) (*Nandikotkur*).
- XI. **Madras district.**—Santhome (Nos. 215 and 216 of Appendix C) (*Madras*).
- XII. **Madura district.**—Pūmbārai (Nos. 3 and 4 of Appendix C) (*Kodaikanal*), Puttūr (*Dindigul*).
- XIII. **Ramnad district.**—Kondagai (Nos. 1 and 2 of Appendix C) (*Ramnad*); Tiruttaṅgal (Nos. 540-580 of Appendix B) (*Sattur*).
- XIV. **Tanjore district.**—Pāpanāsam (Nos. 446-477 of Appendix B) and Arayapuram (Nos. 478-481 of Appendix B) (*Papanasam*); Āvarāni (Nos. 482-493 of Appendix B) (*Negapatam*); Tirukkannapuram (Nos. 494-537 of Appendix B) and Kūṇḍalūr (Nos. 538 and 539 of Appendix B) (*Nannilam*); Āymūr¹ and Vellāla-Korukkai¹ (*Tirutturaippundi*).
- XV. **Trichinopoly district.**—Vēmbaṇūr (Nos. 352-367 of Appendix B) (*Kulittalai*); Pillāṅkulam (No. 660 of Appendix B) (*Perambalur*).

(1) In all 125 villages were visited.
(2) Did not contain inscriptions.
(3) In all 192 villages were visited.

(4) In all 197 villages were visited in the year 1921-22.
(5) Do. 74 do. do. in addition to 47 villages visited last year.

G. VENKOBΑ RAO,
Assistant Archæological Superintendent
for Epigraphy, Southern Circle.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1923-24.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Alagapuri	Sivaganga—Ramnad ..	Reported to contain inscriptions.
2	Avanigadda	Divi—Kistna	Inscription on a beam in the gopura of the temple.
3	Bollavaram	Nandikotkur—Kurnool ..	Inscriptions in the deserted temple.
4	Brahmanakōṭakūru	Do.	Do. Bhōgēśvara temple.
5	Cuddalore	Cuddalore—South Arcot ..	To copy inscriptions in the temples.
6	Duddanāla	Markapur—Kurnool ..	Do.
7	Dūṣi-Mamandūr	Cheyyar—North Arcot ..	Inscriptions on a slab near the tank.
8	Eriyūr	Sivaganga—Ramnad ..	Reported to contain inscriptions.
9	Gudur	Bandar—Kistna	To copy inscriptions in the recently discovered ruins of a mosque.
10	Kaḷahasti	Chittoor—Chittoor	To copy the inscriptions left uncopied in previous years.
11	Kallāṅgudi	Tiruppattur—Ramnad ..	Reported to contain inscriptions.
12	Karuvili	Nannilam—Tanjore ..	Do.
13	Koḍuṅgaḷūr	Wandiwash—North Arcot ..	Do.
14	Kōyil Tēvarayanpēṭṭai	Papanasam—Tanjore ..	Siva temple with inscriptions.
15	Kuvattūr	Madurantakam—Chingleput ..	Reported to contain inscriptions.
16	Maḍaviḷāgam	Tirukkoyilur—South Arcot ..	Do.
17	Manamadura	Sivaganga—Ramnad ..	Siva temple with inscriptions.
18	Moḷḷeru	Polavaram—Godavari ..	A small inscribed slab on the Talapukonda hillock.
19	Nedunḡunam	Wandiwash—North Arcot ..	To copy the uncopied inscriptions of the temple.
20	Paḍmanābham	Bimhpatam—Vizagapatam ..	Reported to contain inscriptions.
21	Pallavaram	Saidapet—Chingleput ..	To copy the beginning of the Pallava inscriptions in the cave temple.
22	Peddapuliṭṭakka	Bezvada—Kistna	Reported to contain inscriptions.
23	Pēchchikōyil	Sivaganga—Ramnad ..	Do.
24	Pirāṇmalai	Tiruppattur—Ramnad ..	To copy the uncopied inscriptions of the temple.
25	Pūdaṅḡudi	Manantoddy—Malabar ..	Two inscriptions in the Vishnu temple.
26	Pūtūr	Tirumangalam—Madura ..	Siva temple with inscriptions.
27	Saṅgamaśvaram	Nandikotkur—Kurnool ..	Two old inscriptions in the Saṅgamaśvara temple.
28	Śiṅgaṇerumāḷkōyil	Chingleput—Chingleput ..	To examine the interior of the cave temple.
29	Śiruguppa	Śiruguppa—Bellary	Inscribed slab on the Deśanūr anicut.
30	Śiruvāḷūr	Tindivanam—South Arcot ..	Temple with inscriptions.
31	Śiruvāyal	Ramnad—Ramnad	Reported to contain inscriptions.
32	Tirukkōshṭiyūr	Tirupattur—Ramnad ..	Do.
33	Tirumalai	Do.	Do.
34	Triṇṇitūra	Cochin State	Two Vaṭṭeluttu inscriptions in a church.
35	Vaḍavanpaṭṭi	Sivaganga—Ramnad ..	Reported to contain inscriptions.
36	Veṅkaṭadripāḷayam	Markapur—Kurnool ..	Inscriptions in the Vishnu temple.
37	Viraḷagar	Sivaganga—Ramnad ..	Reported to contain inscriptions.
38	Virūr	Atmakur—Nellore	An inscribed slab in the Mallikarjunaśvamin temple.

B. Detailed survey of inscriptions—talukwar.

1. Conjeeveram (two remaining firkas)—Chingleput district.
2. Mayavaram—Tanjore—~~district~~
3. Nandigama—Kistna ..
4. Rayadrug—Bellary ..

I have the honour to be,

Sir,

most obedient servant,

VENKOB RAO,
ogical Superintendent
graphy, Southern Circle.

APPENDIX.

A.—List of copper-plates examined during the year 1922-23.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Where and by whom to be published.	Remarks.
1	Government Epigraphist for India.	(Kūṭṭalai);	....	Mēṣa of the year with Rāṣabha.	Tamil in Vēṣṭi script.	....	Damaged and sense obscure. Seems to record a gift of land and money by one Vada Nayar of Pūḍavādi for worship and offerings in the temple of Tirunelli-Alvaṇ. The land and money were left in charge of different individuals for the supply of the necessary rice, oil, fruits, etc.
2	Do.	....	....	Makara of the year with Jupiter in Kāṭṭaṭaka.	Do.	Do.	Records a gift of 35 kaṣṭṭu of gold for burning a perpetual lamp in the temple of Devadevāṇ Tiruvādi at Tirunelli by a certain Kodai Yāmanaya of Valluva-naḍu. The devakarmis of Nelkkuṇṇam, including the Pūḍavāriyār, received the gold and undertook to provide for the burning of the lamp by commuting its interest in paddy into that of oil from the residents of Ilam-bilaccheṇ.
3	Do.	....	....	....	Do.	....	Registers a gift of land at Aṇaccheṇpaṭṭu Taṇṇi (?) by a certain Sēri Sennaṇ Sīrūḍaṇ for providing offerings for the festival on the two dvādasi days in the month of Mīṇa in the temple of Devadevōḍaṇ Tiruvādi at Tirunelli.
4	Do.	....	....	Kumbha of the year with Jupiter in Makara.	Do.	....	Records a grant of land by a certain Śāṭṭaṇ Setti of Kumbaśēri for a lamp in the temple of Tiru[ne]llyā[rdevaṇ].
5	Mr. Rm. St. Sivanandam Pillai, Kumbhakonam, through Mr. P. V. Jagadisa Ayyar.	Pallava	Ko-Vijaya-Nandivikrama-varman.	61st year	Gantha and Tamil.	....	Gift of 16 vēli of land free of taxes in Nalgar newly constituted into a brahmadēya village called Paṭṭattalmanḡalam to a number of Brahmanas at the request of Maṇḡala-naḍalvāḍu. This included the 12 vēli of land already granted as brahmadēya in the 59th year of the king. The aṇṇaṭi was Vijaya-nalluṇ of Alappaṭṭam. The engraver of these plates was Sēri Dandi, son of Viḍelvi-dugu Pallavappērundachchāṇ of Aimbaniach-cheri of Kaachhippēḍu.

No.	From whom received.	Dynasty.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
							Records the gift by the king, of the village Kayaru with its hamlet (upagrāma) called Vajakkupattin, situated in Randayirampalipattu in Kumuli-nadu a sub-division of Amūru-kottam in Padavidu-maharāja and in Chāṅgaḷanripattu-sima, as sarvamānya to learned Brahmanas, divided into 84 shares and surnamed Chāṅgaḷasamudra. The grant was made at the request (vijīṇṇa) of the son of the chief (bhūpala) Ahobalēsa and the Governor of Chandragiri and other forts. Among the donees were many scholars learned in grammar (śabda-śāstra) and astronomy (jyotiṣha).
10	The Reddi of Antāpura, Hospet taluk, Bollyary district, through Mr. N. Lakshminarayana Rao, M.A. of this office.	....	Saka 1513, Khara, Aśvadhā, śu., paurnimā, Lunar eclipse.	Sanskrit (Nandinagari).	Under correspondence.	....	Records the gift of the village Murugamaṅḡalam surnamed Gopāḥśrīsamudra situated in the Padavidu-maharāja, Tondra-maṇḍala, Chēṅḡalippattu-sima, Randayirampattin, Kumuli-nadu and Amūri-kōṭṭa as sarvamānya to the scholar, Rama-kṛishṇa-jōyā of the Harita-gōtra, Apas-tamba-sūtra, and Yajñasākhya who was well versed in the Vedas, Vēdaṅgas, Tarka (logio), Smṛiti and Sūryasiddhānta, and who was the son of Mallikarjunarādhyā and Gaṅgambika and the grandson of Lingamarādhyā of the Svaramaṇḍala family. The grant was made in the presence of the god Venkateśa.
11	The village Munsiff of Lakshale, halji same taluk, and district, through Mr. N. Lakshminarayana Rao.	....	Saka 1634, Paridhavi, Magha, śu. septami.	Do.	Returned to the owner.	....	Records the grant by Irinayana-Pallava of the village Iyavanapura (Upputurn) to several Brahmanas of the Yajñavalkya sect whose names and respective shares are enumerated. This grant seems to have been engraved during the time of the Vijayanagara king Vijaya-Bhūpati.
12	Do.	....	....	Sanskrit (Nagari).	Do.	....	States that the king succeeded his brother An-na-Pōta to his ancestral throne. Records the re-grant to several brahmanas of the village Uppugallu which had been resumed some time previously. The names and gōtras of the donees with their respective shares are enumerated. The inscription was composed by Balasarasvatī.
13	The Tahsildar of Dharapuram, Coimbatore district.	Vijayanagara	....	....	....	....	....
14	The late Mr. K. V. Lakshmana Rao, M.A., Secretary, Telugu Academy, Madras.	Western Chalukya.	Saka 1298, Radha (i.e., Vaisakha), Lunar eclipse.	Sanskrit (in Telugu) and Telugu.	Do.	....	....

enkaṭapatiraya-Maharāja ..

Venkaṭapatiraya;

Anna-Vema (entitled) Vira-Saka 1298, Radha (i.e., Vaisakha), Lunar eclipse.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHITTOOR DISTRICT.						
	Maddurpalle Taluk.					
295	On a slab lying to the east of Munagamakulapalle , hamlet of Vempalle.	[Chola]	Rajad...	31st year ..	Kannada ..	Incomplete. States that Rajaraja-Brahmaditya was ruling over the Maharajavadi 7,000 country and refers to the death of Madabbe , the wife of Sovayya alias Rajendra-Chola Desa-Ratagudi , son of Kommayya-Ratagudi . Fragment. Refers to the death of certain hero.
296	On a broken slab in a field near the Nagavathkalva to the west of Chippili.	..	..	....	Telugu (archaic)	
297	On a slab lying in a field to the south of Ramireddigari-palle.	..	..	Saka 1552, Prano-dha, Nija-Ahah-dha, su. 11.	Telugu ..	Damaged. Mentions Mahavavankacharya Yalagiri Nagappa-Nayaka , son of Yalagiri Kumara Bali-Nayaka .
298	On a rock underneath a tree to the west of Silamvaripalle.	..	..	Saka 1772, Sannaya, Chaitra, su. 7, Monday.	Do. ..	Records a gift of land made by Mahanayankacharya Venkatakrishna Subbalalapati-Nayaka , son of Yalagiri Nagappa-Nayaka , in memory of a hero who died in his service.
299	On a rock to the north of the Sanicheruvu at Kondamarripalle.	..	..	Saka 1613, Prajot-patti, Margasira, su. 15.	Do. ..	Registers the gift of certain lands under the Sanicheruvu (tank) made on dasavanda lease to the Brahmapur , Merchants and Kapus (cultivators) by the Pbajudar Mirja Ajam Najar Begu and the Havaldar Raja Sri Narasa Chandarsu Pantulu , on behalf of Khane Dayavanda Khane Ajam , for repairing the breaches in the tank-bund. Mutated and damaged. Mentions Sunkali, Sola and Solulu .
300	On a broken slab lying in a field to the south of Kurubalakota.	..	..	....	Telugu (archaic)	Records the death of the brother-in-law of Sri Ganda-Sankali in a fight with the Solas at Bueyavalle (-palle).
301	On another slab in the same place	..	..	....	Do. ..	Registers the grant of certain contributions to be made for the watchmen (kavali) of the village Katpakallu .
302	On a slab lying under a pipal tree at Jangavarapalle , a hamlet of the same village.	..	..	Virudhikrit, Asvija, su. 12.	Telugu ..	
303	On a huge rock to the east of the tank at Isakanutipalle.	..	..	Saka 1614, Prajot-patti, Bhadrapada, ba. 3.	Do. ..	Grant of the lands under the tank at Basvinakonda on dasavanda lease to certain boys-nayakas of Isakanutipalle by the Havaldar Raja Sri Narasa-Chandarsu Pantulu , the agent of Darubandagi Hajarat Sahabu for repairing the breaches in the tank-bund.
304	On a rock near the tank at Chinnatippasamudram.	..	..	Visavasu, Jyeshtha, su. 7, Thursday.	Do. ..	Lays down the standard of measurement for dry lands.
305	On a slab in a field to the south-west of Tummanangutta.	..	..	....	Do. ..	Much damaged.
306	On a slab in a field to the east of Gollapalle.	..	..	....	Urdu ..	Transcribed and translated for this office by the Nazim Archaeological Department, Hyderabad States that 'this grave (tomb?) (is of) the deceased soldier Ahmad Beg of the 17th Regiment, who died of cholera in his 30th year. The grave was erected by the Officer Commanding the regiment in A.D. 1833.
307	On a slab in a field near Tupakugollapalle , hamlet of the same village.	..	..	....	Telugu (archaic)	Damaged. Refers to the reign of Poriraju and to a certain Layullemaradu . A certain Pichikaraju is also mentioned.
308	On a slab in a field at Mudivedu .	Vaidumba ..	Chandra Ganda ...	....	Do. ..	Records the death of (the hero) Vinri-Nayaka in the fight at Srinetti-Soramadi with Gagudla Katamma , the ruler of Kurra-maduvu .

B.—The inscriptions copied in 1922—cont.

	Place of inscription.	Dynasty.	K.	Date.	Language and alphabet.	Remarks.
309	On another slab in the same place	..	....	....	Telugu (archaio)	Records that Gandara Matrāju, the son of Śrī-Sajala, who was the son of Kalivadejama (i.e., Kalivadhayama), was crowned by the Vaidumbas and that he fell in an attack by the Lonkujas in the battle at Tiruvula (i.e., Tiruvallam?).
310	On a third slab in the same place	....	....	....	Do. ..	States that Śrī Eṇṇula Kalavilmeṇi, who was the son (magaru) of Śrī Vāṇkabhara, the son of Kalivadejama, who had been crowned (king), fell in the battle at Sūramadi.
311	On a rock at Vyspulapalle, a hamlet of the same village.	Vijayanagara	Vīrapratapa Śaḍaśivārāya-Mahārāja ..	Śaka 1481, Śiddharthi, Śrāvāṇa, ba. 12, Friday.	Telugu	Registers a gift of wet and dry lands at Vempalapalle in the village Muduvāḍu of the Vavilipati-śima by Jillela Veṅgalayyadeva-Mahārāja of the Kāśyapa-gōtra, the Apasamā-sūtra and the Yajus-śakha to the god Lakṣmī-Narasimha of Rāmadurgam.
312	On a rock near a tank in the same village.	Do.	Mahamaṇḍalēśvar Vīra Hariharārāya ..	Śaka .. 16-vara, Aśvādha śu. 18, Sunday.	Do.	Records a gift of lands made to the gods Tiruvēṅgalanātha and Mallikarjunaśiva and to the brahmins by Tippi-setti and Tiṇṇāya, the son and daughter-in-law respectively of Kaḍḍi Tippi-setti to whom the Mahanayakaśabharaya Mottā Dorapa-Nayaka had given certain lands under the tank at Balligānāchepuruvu in Yēnūngumalli-śthala situated in Penugōḍa-Maruḷavāḍa.
313	On a slab set up in a field to the east of Tamballapalle.	Do.	Mahamaṇḍalēśvara Vīra Mahārāja.	Śaka 1397, Pārthiva, Śrāvāṇa, śu. 10, Friday.	Telugu and Kannada.	Registers the confirmation by the king of the grant of the village Iṇṇamādiyarahalli and of the gift (śakite) money realized on the days of Śivarātri, to the temple of Mallikarjuna at Chandragiri, previously made by Kampapa-Oḍaya and Chikita-Oḍaya. Regulates the shares to be enjoyed by the several priests of the temple. The king is stated to have been ruling at Penugōḍa-pattana.
314	On a slab set up in a field at Veligallu.	Vaidumba ..	Gaṇḍa-Tripetha Śrī Baydamba-Mahārāja	....	Do. (archaio)	Refers to the killing of Mahārāja Chantamaṇḍaḍi by the king who was ruling over the Rēṇaṇḍu 7,000 country in the battle with Nōḷambi at Mudunaduṇu and to the killing of certain commanders by Kōḷṇa Desinga. Mentions the taxes viśaya-sūṇika and brāḍaya and the village Veluṅṅugunṇa (modern Veligallu).
315	On a slab set up in a field to the south of Sivapuram.	Vijayanagara	Hariharārāya, son of Vīra Vīraparāya, ruling at Bayava[ra]ṇṇu, p	Śaka 1325, Vri. . . . Pū (śhya) ba. Saṅkramaṇa. Bahudhārāya, Kārtika, ba. 14.	Telugu	Records gift of the village Sivapuram to the god Mallikarjuna of Chandragiri by a private individual.
316	On two slabs standing side by side in Śrī-Sankarāchārāya's inam land at Kottala.	....	....	....	T'o.	Grant of land to a certain Yaṅgalayya by the Mahanayakaśahārāya Kōkaṭṭi Narasimha-Nayaka.
317	On a slab lying in a field at Zurupente.	....	....	....	Do. (archaio)	Damaged. Seems to record the death at the gate-way (śimhadvara) at Rāṅga-Mummuru, of the Baḷabratu (Baḷala-chief ?) Lemmaṇḍi. Mentions a certain Piṭṭamānakari.
318	On a slab lying near the Kalavapalle-amma temple at Kalavapalle.	Vijayanagara	Vīra Śaḍaśivadeva-Mahārāja	Śaka 1480, Kālayukti, aṅgha, ba. 14, Śivarātri.	Telugu	Records the grant of royalty realized from certain villages to the temple of Kalavapalle-amma by the Mahamaṇḍalēśvara Jillela Veṅgalārāja, son of Kriṣṇamarāja. The territorial divisions Penugōḍa, Udayagiri and Marjāvāḍa are mentioned.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
319	On a slab set up in front of the Mallikarjuna temple on the Malaya Pada hill to the east of Tamiraparalle .	Vijaynagara	Vijaya	Saka 1318, Vayasa, Vaidakha, su. 1, Monday.	Telugu	Records the gift of three flower-gardens, some cows, one lamp and a disc-bell to the temple of Mallikarjuna at Chandragiri by the sons of Mahanayankacharya Kanu Dorapa-Nayaka.
320	On another slab set up in the same place.	Do.	Do.	Saka 1327, Parthivava, Ashadha, su. 1, Friday.	Telugu and Kannada.	States that the annual income of 25 pon enjoyed by the temple of Mallikarjuna at Chandragiri in Marjavadina and the Sivastri-kapike (gift) which the priests were enjoying from the times of Kampanna-Odaya Bukanna-Odaya and Chikkodaya would be continued for ever. See No. 313 above.
321	On the back of the same slab	Do.	Do.	Saka 1328, Vyaya, Vaidakha, su. 1, Monday.	Telugu	Registers the construction of the temples of Mallikarjuna and Virabhadra at Chandragiri by the Mahanayankacharya Dorappa-Nayani Singari-Nayaka and provisions made for offerings, flower-gardens and cows for the deities by the same chief who is said to be the subordinate of the king's chief ministers Antappa-Dannayaka and Narasimhadava-Odaya.
322	to the south of lakota	Mughul	Pachha Jahapanaha Avarangzeb Alangiru (Aurangzeb Alangiri).	Saka 1618, Isvara, Margasira, su. 7, 'Sna' (i.e., Fasil) 1106.	Do.	Settles the standard of measurement for land fixed for the village of Burakayalakota lying in the Peddapalyam-stma by Inayat Khan, the nab of Amrat Ayalat Panaha Mokarahu Hazrat.... who was ruling over the entire Karnataka from his capital at Haidarabad, and who was the Faujdar and Governor of Gurnankonda.
323	in stream eruvu.	....	....	Saka 1580, Ananda, Jyeshtha. ba. 10.	Do.	Records the settlement of the standard for land measurement made by a certain Navayanappa who was governing the village of Devulacheruvu with the sanction of Lingoji-Pantulu, who held the parapatyam (governorship) of Peddapalyam under orders of (?) Hazrat Anaru Sahib of Uolakonda, who was governing the Gutti, Gurnankonda, Chandragiri, Ghundikota and other provinces 'after the reign of Virapratapa Vira Ramadevarya of Anegondi had ended.'
324	standing in the tank near the village.	....	....	Kaliyuga 4393 expired, Saka 1214 expired, Nandana, Chittirai 1.	Tamil	Gift of land to the mahajanas of Devulapatti alias Rajdhi-deva-chaturvedumagalay by Mananagay alias Deva-farher Naganay.
325	On a slab set up in a field to the east of Peddapalem.	....	....	Raudri, Sravana, ba. 10.	Telugu	Damaged. Seems to record a gift of land made to a fakir (pakiri) by Danera Mudu-Venkatachalapati-Nayaka.
326	On a slab lying in a field to the north of Ramanayanikota.	....	....	....	Do. (archaic)	Damaged. Records the death in fight of a hero called Aribhata-Mentha. Mentions Savunduru.
327	On two pieces of a broken slab lying in the same place.	Vaidumba	[Baidumba-Mal Raja	....	Do.	Damaged. Records the death of a hero named Ereyamma in the battle at Koturu (i.e., Kotturuf).
328	On a slab lying in a field to the north-west of the same village.	Do.	Manuja-Trinetra Sri Baidumba-Maharaja Palava-Mr. Raja.	....	Do.	Records the death of a hero named Raja-Remma of [Sul]kuru in the battle with Vanaraja (i.e., Banaraja).
329	On a slab lying in front of the Siva temple to the east of Maddinayanipalle.	....	....	....	Do.	Records the death of some heroes (names doubtful) in the chase (veta) at Gunturu. Mentions the wife of Porrajula Erenna, Pratirana-Kosariti and Pinnasadi.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	K'ig.	Date.	Language and alphabet.	Remarks.
330	On a slab lying in the old chavadi at Kosuvāripalli.	....	...	....	Persian	Damaged. Praises Muhammad the Prophet and gives the year 3251 from his birth. The inscription was read by the Nazim, Archaeological Department, Hyderabad—Deccan.
331	On the south wall of the mandapa in the Venkatarāmanasvāmin temple at the same village.	Vijayanagara	Virapratāpa Vira Sadāsivadeva-Maharāja.	Śaka 1465, Śobhākrit, Māgha, ba. 12.	Telugu	Records the grant of a village made to the temple of Tiruvēngalanātha of Kōsavāripalle by the Mahārāyanāchārya Venkātappu-Nāyaka, son of Kāmbham Timmanāyāni-Vēṅkaṭādrī-Nāyaka. Mentions Penugōṇḍa-Mārjāvada and Vavilipadu.
332	In the same place	Do.	Virapratāpa Ahyantadevarāja-Maharāja	Śaka 1464, Vikarī, Aśadhā, śu. 12.	Do.	Registers the grant of the village called Gōḍugubba in the Kōsavāripalle-sthāna attached to the Vavilipati-chavadi in the Penugōṇḍa-Mārjāvada-sthāna to the same temple by the Mahārāyanāchārya Kāmbham Timmanāyāni Vēṅkaṭādrī-Nāyaka.
333	On the east prakāra of the same temple.	Do.	Virapratāpa Sadāsivadeva-Maharāja	Śaka 1479, Pingalā, Nijē-Jyēsthā, śu. 12.	Do.	Damaged. Records the provision made for offerings in the temple of Mallikārjuna at Kōsavāripalle by the agent of the Mahārāyanāchārya Mārītrāja Viṭṭhaladeva-Maharāja.
334	On the south wall of the Kōṭa Chaudēsvārī temple at Sompalem.	Do.	Do.	Śaka 1480, Kālāyukti, Māgha, ba. 14, Śivarātri.	Do.	Damaged. Records the grant of money for the worship of the goddess Kōṭa-Chaudēsvaramma of Sompalle by the Mahārāyanāchārya Jijṇṇa Krishnamarāja Vēṅkaṭarāja. The money consisted of the royalty (mahārāṣate) realised in the said village Sompalle which was an agrahāra attached to Rāmāgiriḍurā.
335	On a rock in a field to the east of Sompalle.	Do.	Do.	Śaka 1480, Kālāyukti, Śrāvāṇa, ba. 1.	Do.	Damaged. Records the grant of some saivamāya land at Sompalle by the nirūpa (order) of the king and under the direction of [Kāma]rāja. Mentions [Pe]nugōṇḍa-sīma.
336	On a slab in a field near Chinnabīsinavāripalle, a hamlet of the same village.	....	....	Śaka 1415, Khara (wrong), Tai, Solar eclipse.	Tamil	Gift of land by Somanāthadeva the māṇḍalika (chief) of Viranārāyaṇakkoṭṭaikkūrā-naḍu to Aḷaṭṭiyar of Aṇṇil.
337	On a broken slab near Gōddololapalle, another hamlet of the same village.	....	....	....	Telugu (arohaic)	Damaged. Refers to the death of some chief (name lost) in the battle (arṇi) at Dōnīpalli.
338	On a slab in a field near Galivandīlapalle, hamlet of Gudupalle.	Vaidumba	Gaṇḍa-Tripetrā Śrī Baidumba-Maharāja	....	Do.	Records the gift of pannasa (tax) made by the king to Kachchavapāra of the village (ūru) Sabbatavva.
339	On the slab set up in front of the Kanagondaravayāmi temple near Mulakalcheruvu.	Vijayanagara	Virapratāpa Sadāsiva-Maharāja	Śaka 1468, Parābhava, Nijā-Aśadhā, śu. 11.	Telugu	Records the grant of some wet lands near the village Mulakalcheruvu to the temple of Tiruvēngalanātha of Kanugōṇḍa by Kṛṇa-ṭāṅṭireddi of the agrahāra village Sompāya for offerings to the god.
340	On a slab set up in a field to the south-west of the same village.	....	....	Śaka 1355, Saunnya (wrong), Aśadhā, ba. 5, Thursday.	Do.	Seems to record a gift of land made by a certain [Gō]raṭṭa Krishnarāja to Naraharirāja Chennamarāja.
341	On a slab in front of the Maddemma temple to the south of Gangireddipalle.	....	Śrī Vira Maharāja	....	Telugu (arohaic)	Records the death of Kuḷḷamma, the son of Śrī Jayamāyikāśarēlukumba at Aṇṇaramangalam, after pleading a certain Torrakouna.
342	On a slab set up to the north of Chennarayanipalle.	Vaidumba	Manujā-Tripetrā Śrī Baidumba-Maharāja	....	Do.	States that, while the king was ruling over the Renāḍu 7,000 country, a certain Kaminibōjaṅga Marṭṭāṇḍa fought with the king's forces and died and that a certain Kalleganṭa Rama gave two kaṇḍu of land (in memory of the deceased).

	of inscription.	Dynasty.	King.	6th year ..	Language and alphabet.	Remarks.
343	On a broken slab lying on the bank of the Pappan river at same village.	Chola	Rajakesaravarman alias Udaya	6th year ..	Tamil	Seems to record the construction of a tank with a water-channel and the building of a temple by <i>Palaṅga</i> alias <i>Nittavindasōla-Gamuppan</i> . Much damaged. Seems to register a gift of land to god <i>Somanatha</i> . Mutilated. Records the death of the son (name lost) of <i>Churari</i> in the battle at <i>Maṭṭamburu</i> .
344	On a broken slab set up in the Śiva temple at <i>Moraṅṅalle</i> , a hamlet of <i>Pattinam</i> and <i>lapalle</i> . On a slab lying in a field to the west of <i>Raṅgasamudra</i>.	...	...	...	Do.	Mutilated. Seems to record a gift of 40 <i>khaṇḍu</i> of land. Mentions the village (<i>aru</i>) <i>ṭṭikulu</i> , (the town) <i>Vaidumbayolu</i> and <i>Pittannāra</i> . Damaged. Seems to record a grant of land made to a certain brahman (<i>paraju</i> of <i>Kan.pāra</i>) <i>Oṇḍayya</i> by <i>Udayabudi</i> , the son of <i>Vaidumba Mutturāja</i> . Damaged. Seems to record the grant of certain remissions (?) in the agraḥāra village <i>Raṅgasamudra</i> with the permission of the king's minister <i>Sajūva-Timmaruṣayyi</i> . Gift of land.
345	On a rock in a field to the south of the same village.	Vijayanagara	Virapratapa Krishnarāya-Maharāya	Śaka 1492 .. 12. Kartika, śu. 12.	Telugu	
346	On a slab lying in a field near <i>Totavandlapalle</i> . On a slab lying in a field to the south of <i>Kambalapalle</i> .	Chola	Kulottunga-Choladēva	[16]th year ..	Tamil	
347	On a slab set up in a field to the north-west of <i>Birangi</i> . On the north wall of the <i>Tirumaliśvara</i> temple at <i>Vembanur</i> , <i>Kulitalai taluk</i> , <i>Trichinopoly</i> district.	...	...	Śaka 1492, Pramōdita, Āṇi, 1.	Do.	Damaged and incomplete. Seems to register a skirmish between <i>Maṇṇuma-Siddharṣa</i> helped by <i>Ja[nayadeva]</i> and <i>Vijayadeva</i> and the victory of the latter, and the construction of a temple for <i>Nārāyaṇa-Perumal</i> . Much damaged and worn out.
348	On the same wall .. ..	...	...	....	Telugu (archaic)	
349	Do.	Pāṇḍya	Māraṇman alias <i>Tribhuvanaśakavartin</i> <i>Kulaśekhara</i> <i>dēva</i> .	14th year, Rishabhā, śu. deśam, Monday, Rohiṇi.	Tamil	Sale of a tank and land to <i>Śirankappan</i> alias <i>Vaiṇṭya-mindappariyān</i> of <i>Eppanḍāndān</i> for 36 <i>varaḥaṇ</i> by the servants of the temple of <i>Tirumaliśvara</i> <i>uḍaiya-Nayanar</i> at <i>Vembanur</i> in <i>Urattur-kurram</i> , a subdivision of <i>Kōṇḍu</i> alias <i>Kēḷadāyad-Ilaṅgaikōṇḍa-Sōla-vaṇaṇḍu</i> as a <i>devādāna</i> on perpetual lease on condition of measuring certain grains in the temple, in varying proportions according to the yield.
350	On the same wall .. ..	...	...	....	Do.	Registers a gift of a tank and land as <i>devādāna</i> to the god <i>Tirumaliśvara</i> <i>uḍaiya-Tambiraṇar</i> by <i>Taliyaṇḍa</i> [a]n, a <i>Vellāla</i> of <i>Vembanur</i> . Records the royal order issued to the residents of <i>Vadakonḍu</i> sanctioning the grant of the village of <i>Maruḍar</i> to two individuals named <i>Nārāyaṇa-Bhaṭṭa</i> alias <i>Madhurātaka-Brahmarāya</i> and <i>Tiruvartigaṇaḷi-Bhaṭṭa</i> alias <i>Kulaśekhara-Brahmarāya</i> , making it again a <i>devādāna</i> of the temple of <i>Tirumaliśvara</i> <i>uḍaiya-Nayanar</i> at <i>Vembanur</i> after renaming the village as <i>Sundara-Pāṇḍya-chaturvēdimaṅgalaṁ</i> . The taxes on the different kinds of produce in the village payable by the donees were to be utilised for conducting the service " <i>Sundara-Pāṇḍya-sandi</i> " instituted in the temple by the king.
351	Do. .. ..	...	...	7th year ..	Do.	A duplicate of the same order communicated to the two donees mentioned above.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
356	On the west and south walls of the same temple.	..	....	..	Tamil	Registers the sale of Kudikladu Kumarakudi alias Set-Mayasamallur by the residents of Vembaiyar to Pichan Soudan alias Vikramapadiya (ponmañ), a weaver of Koṭumbaiyar, with the stipulation that a specified quantity of paddy should be measured out to the god Tirumalāvaram-Udayar.
357	On the same walls	Pandya	.....varman alias Tribhuvanachakravartin Kulasekharadeva.	Date lost, Mesha, chaturthi, Monday, Rohini.	Do.	Registers gift of land in Marudun in Urttar-kurram to two individuals (mentioned in No. 361, above) of Vikramasōla-chaturvedinagalam in Eruye-nadu, a subdivision of Pandikalapati-vaṇadu, for offerings to the god Tirumalāvaram-uḍaiya-Nāyaṇar at Vembaiyar for the prosperity of the country. Probably heavy taxation was imposed by Maheli-Vaṇarayar who was in charge of all the villages and cities comprised in the territorial division of Kaduḍaiyad-Iṅgaikonda-Sōla-vaṇadu and the people deserted the village. Maheli-Vaṇarayar is herein called the 'son' (pillai) of the king.
358	On the south wall of the same temple.	Do.	Tribhuvanachakravartin V[ra]ṇa-Pandya-deva.	[1] 4th year, Purattasi, 15.	Do.	Registers a tax-free gift of land to Solva-Jānaśambandar in accordance with the order of Nāyaṇar Sēnapp-Pillaiyar, for the maintenance of the Anesagaṇḍa[r]jamaṇi-maṭha in the temple of Tirumaligai. [1] Jauram-uḍaiya-Nāyaṇar.
359	On the east wall of the same temple.	..	....	..	Do.	Registers that the (image of) Kṣetrapāla and its shrine in the temple of Nāyaṇar Tirumalāvaram-Udayar were the gifts of Mahaiyar Maṇikka-Nāyaṇar alias Sēmbiyaṇ Kōṇṇiṭṭu-Vēlar of Vembaiyar.
360	On the left door-jamb of the same temple.	..	....	..	Do.	Registers that the two stone pillars were the gift of Avudaiyāṇ Alavanda-Pillai.
361	On a pillar in the same temple ..	..	....	..	Do.	Registers that this pillar and the stone on which it rests were the gifts of Taṭṭhiya-trundar.
362	On another pillar in the same temple.	..	....	..	Do.	Registers that this pillar was the gift of Vembaiyarar.
363	On a third pillar in the same temple.	..	....	..	Do.	Registers that this pillar was the gift of Vembaiyarar.
364	On the north wall of the Varada-Perumal temple in the village.	..	....	..	Do.	Registers that the gift of Soudan Ariyan alias Tirumalāvaram-Udayar, one of the village Vachmen.
365	On the same wall ..	..	....	Savari (Savari), ..	Do.	Registers the will of Iṅga-Viṇṇapadāyaṇ that his land near Vembaiyar was to be given to the god Tirumalāvaram-Udayar.
366	On the west wall of the same temple.	..	Perumal Kulasekharadeva.	..	Tamil verse	Registers the order of the king, making a tax-free gift of a village to the Perumal called Anṇa-Nāyaṇar. It is to be noted that the village was also the grant of land to the god Tirumalāvaram-Udayar at Vembaiyar.

b.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the south wall of the same temple.	..	....	....	Tamil	Registers that the images of <i>Ayya-Senavinnavar-Emberman</i> and his consort, and the structure above the <i>Kalkaram</i> are the gifts of <i>Mali</i> , or <i>Manikka-Nayinar</i> alias <i>Sambiyar</i> , <i>Kopattai-Vettar</i> of <i>Voonbanur</i> .
368	On a beam in the <i>Abhiramēśvara</i> temple at <i>Agraram</i> , <i>Villupuram</i> taluk, South Arcot district.	Chola	<i>Parakēśavarman</i> alias <i>Rajendra-Chola-deva</i> .	11th year, <i>Dhanu</i> , <i>Śravana</i> .	Do.	<i>Stones missing</i> and misplaced. Begins with the introduction "Sēśēśēśē" etc. Seeks to register a grant of land for offerings and a perpetual lamp to the god <i>Mahā-Sasta Kayirur-Ayyan</i> by the great men of the big assembly of <i>Nripatoṅga-ṇentāṅgi-chaṭurvedinā-galam</i> alias <i>Janaṇaṭha-chaṭurvedinā-galam</i> , a brahmadeya of <i>Jayūṅḡa-śēṭha-maṇḍalam</i> , who met in the <i>Ayyanar</i> temple.
369	On the north wall of the same temple.	Do.	<i>Rajaraja-Rajakesarivarman</i>	15th "	Do.	Begins with the introduction "Sēśēśēśē", etc. Registers a sale of land to the god <i>Kayirur-Ayyan</i> alias <i>Mahā-Sasta</i> by <i>Narāyaṇa Kali-Kramavittan</i> , son of <i>Kṛishṇa-Kraṭṇavittan</i> of <i>Vēṇṇu</i> [?], one of the managing members of the assembly of <i>Nripatoṅga-chaṭurvedinā-galam</i> , a brahmadeya on the north bank (of the <i>Kaveri</i>).
370	On the east, north and west walls of the same temple.	Do.	Do.	Do.	Do.	Begins with the same introduction. Registers a sale of land by the same person to a certain <i>Kaliyiragan</i> for burning a perpetual lamp in the temple of <i>Kayirur-Ayyanar</i> alias <i>Mahā-Sasta</i> .
371	On the north wall of the same temple.	Do.	<i>Rajaraja-Rajakesarivarman</i> alias <i>Rajarajadeva</i> .	24th year ..	Do.	Begins with the same introduction. Registers a sale of land to the temple of <i>Kayirur-Ayyan Mahā-Sasta</i> alias <i>Parameśvaram</i> by <i>Nimbal Nārāyaṇa-Bhaktan</i> , one of the managing members of the assembly and his brother <i>Damodara-Kramavittan</i> .
372	On the same wall	Do.	Do.	Do.	Do.	Engraved in continuation of the previous inscription. Begins with the same introduction. Registers a similar sale of land to the same temple by another managing member of the same assembly.
373	Do.	Do.	Do.	11th year ..	Do.	Engraved in continuation of the above inscription and has the same introduction. Registers the gift of 58 sheep to the god <i>Mahā-Sasta</i> alias <i>Kayirur-Ayyan</i> of <i>Nripatoṅgi-chaṭurvedinā-galam</i> alias <i>Janaṇaṭha-chaṭurvedinā-galam</i> by an individual of <i>Salṭṭaijūr</i> , a southern hamlet of <i>Kayirur-chaṭurvedinā-galam</i> .
374	On the south and east walls of the same temple.	Do.	<i>Rajaraja-Rajakesarivarman</i>	15th "	Do.	Stone containing the commencement of lines lost. Begins with the introduction "Sēśēśēśē", etc. Registers the sale of 30½ kuli of land to <i>Mahā-Sasta-Kayirur-Ayyan</i> by a certain <i>Naduvil Madhava-Kramavittan</i> , a managing member of the assembly of <i>Nripatoṅga-Sayanāṅgi-chaṭurvedinā-galam</i> , a brahmadeya on the northern bank.
375	On the same walls	Do.	Do.	[16th] "	Do.	Engraved in continuation of the above inscription. Ends of lines 3 and 4 are built in. Begins with the same introduction. Registers another sale of land by the same individual.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
376	On the east wall of the same temple	Chola	Rajaraja-Rajakēśarivarman	14th year	Tamil	Fragment. Seems to register a sale of land.
377	On the right door-jamb of the same temple.	Do.	Rajaraja-Rajakēśarivarman alias Rajarajadeva.	20th "	Do.	Begins with the introduction, "Sesadēśura", etc. Registers a gift of 96 sheep for a lamp to the temple of Maha-Sasta Kayirur-Ayyappar for a perpetual lamp, by a shepherd of Sembaru in Kinnapōrūr-nādu of Tirumunaiappadi, a subdivision of Vaḍakurai Rajendrasimha-valanadu.
378	On the left door-jamb of the same temple.	Do.	Do.	....	Do.	Registers the provision made for feeding in the temple five brahmins versed in the Vedas.
379	On the north wall of the same temple.	Do.	Rajaraja-Rajakēśarivarman alias Rajarajadeva.	21st year	Do.	Begins with the introduction "Sesadēśura", etc. Records a sale of land to the god Maha-Sasta Kayirur-Ayyan by the assembly of Tirunārayanachcheri under orders of the great assembly of Nripatunga-Sayanantangi-ohaturvedimangalam. Mentions the officer Parakrama-Sōla Muvēndavolar.
380	On the south wall of the same temple.	Do.	Do.	20th "	Do.	Commencement of the inscription and ends of lines built in. Begins with the same introduction. Registers a gift of land by purchase for offerings to the god by Soman-Naṅgal-Sāni, wife of Vajña-Kraun-[vittai] of Etṭak-kur.
381	On the same wall	Do.	[Name built in]	22nd "	Do.	Engraved in continuation of the previous inscription. Ends of lines built in. Begins with the same introduction. Registers a sale of land to Parasaavamigal Kayirur-Ayyan by a managing member of the assembly of Nripatunga-Chayanantangi-ohaturvedimangalam, a brahmadeya of Vaḍakurai Rajendrasimha-valanadu.
382	Do.	Do.	Do.	Built in	Do.	Engraved in continuation of the previous inscription. Ends of lines built in. Begins with the same introduction. Registers another sale of land and the provision made to keep watch over the temple by Kañchi Narayanamurti-Kramavittan, a managing member of the same assembly. Nripatunga-Chayanantangi-ohaturvedimangalam is here stated to be a brahmadeya of Rajaraja-valanadu.
383	Do.	Do.	..... kēśarivarman alias Rajarajadeva.	19th year	Do.	Begins with the introduction, "Sesadēśura", etc. Ends of lines built in. Registers a similar sale of land to the temple by another member of the same assembly.
384	Do.	Do.	Rajaraja-Rajakēśarivarman	15th "	Do.	Built in. Begins with the same introduction.
385	On the south wall of the same temple.	Do.	Rajendra-Chōladeva	[5]th "	Do.	Registers the gift of a lamp to the temple of Kayirur-Ayyan by a certain individual on the death of his wife. Records also the provision made for another lamp in the same temple by a private individual.
386	On the north and west walls of the same temple.	Do.	Parakēśarivarman alias Chōladeva.	9th year, Karkkai, Friday, Pūṣam.	Do.	Begins with the introduction "Sesadēśura", etc. Stones seem to have been lost. Registers the deliberations of the members of the great assembly of Nripatunga-Sayanantangi-ohaturvedimangalam alias Jananatha-ohaturvedimangalam, a brahmadeya of Jayāṅgondasōlam-mangalam, regarding the occupation of the land belonging to the temple of Maha-Sasta by artisans and other people, assigning in return several kinds of services to them, such as conducting worship, supplying oil for lamps, keeping watch over the temple, etc.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the west wall of the same temple.	Chōla	Rajaraja-Rajakesarivarman alias Rajarajadeva.	22nd year, 11th day, Mithuna, Monday, Sodi (Svati).	Tamil ..	Incomplete. Begins with the introduction "இருமகன் (Irumakan)" etc. Registers the resolution passed by the big assembly that met in the courtyard of Achehuttappiriyadevar setting apart a portion of the land belonging to the god. Maha-Sasta for burning one perpetual lamp in the temple.
388	On a stone in a field to the south of the same temple.	Vijayanagara	Bhupati-Udayar ..	Vikriti, Karttugai [20], Uthana-dvadasi.	Do. ..	Registers a tax-free gift of land to Vishnubhatya-Upadhyaya, son of [Virtipatsha-Bhatya of the Apastamba-sutra and the Bharadvaja-gotra. Mentions Virupakshapuram, a village belonging to the Aiyar temple.
389	On the north wall of the Isvara temple at Chintamani, a hamlet of Agaram.	Chōla	Parakesarivarman alias Vikrama-Choladeva.	[Not engraved] ..	Do. ..	A few letters missing at the end. Begins with the introduction "குலஞ்செல்லன்" etc. Records that the body (regiment) of 4000 called Minavapai-Venkandan Vikramasolanda-Velakkarar of Dinachintamani in Papanayana, a subdivision of Rajaraja-valanadu agreed among themselves to set apart the taxes kalala-u-korkuli and angadipattam levied from their village for conducting festivals of the god Cholaisvaram-udaiya-Mahadeva.
390	On the same wall ..	Do.	Do.	8th year ..	Do. ..	Unfinished. Begins with the same introduction. Seems to register some gift made by an individual of Okurpalli in Tirumunaiappadi-nadu, a subdivision of Rajarajavalanadu to the god Kulottunga-Cholisvaram-udaiya-Mahadeva of Sri Kailasa at Dinachintamani.
391	On the south wall of the Kodandarama-Perumal temple at Madurantakam, Madurantakam taluk, Chingleput district.	Do.	Vikrama-Choladeva	7th " ..	Do. ..	Records that 4 padagam of temple land had been brought under cultivation by a certain lady for providing offerings to god Tiruv-Ayoddipperumal of Madurantakachaturvedimangalam, an independent village of Kajatur-kottam in Jayangondasola-mangalam.
392	On a beam of the mandapa in front of the Tayar shrine in the same temple.	....	....	....	Telugu and Tamil.	States that this (shrine) is the gift of Lionel Place, the Jaghir Collector of the (East India) Company.
393	On the north, west and south walls of the central shrine in the Svetaranyesvara temple in the same village.	Chōla	Tribhuvanaachakravartin Rajarajadeva ..	16th year, Rishabha, su. purnima, Saturday, Anisha.	Tamil ..	Registers a gift of 91 sheep for a perpetual lamp to the god Adudaiyar Tiruvengkudaiya-Nayanar at Madurantakachaturvedimangalam, an independent village of Jayangondasola-mangalam by Alagiya-Siya alias Alagiya-solach-Chambuvarayan, son of Pallavaṇḍar Edirilsolach-Chambuvarayar, one of the Sengeni chiefs.
394	On the south wall of the same shrine.	Do.	Kulottungadeva ..	8th year ..	Do. ..	Registers that two individuals, who had received 20 kasu from the temple of Tiruvengkudaiya-Mahadeva, being unable to repay the amount, borrowed the same from Adavalar Poivannan alias Madurantaka-Muvendavelan and paid it into the treasury and for the interest due, agreed to grant their tax-free land for the maintenance of a garden presented to the temple by their creditor.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
395	On the north wall of the same shrine.	Chōla	Rajakesarivarman, 'who destroyed the ships at Kanda[ur-Salai].'	4th year, 24th day	Tamil ..	Registers the agreement of the big assembly of Madurantaka-chaturvedimangalam for conducting the festival of the god Tiruvengkattu-Paramésvara in the month of Vaigasi with the 25 pon collected from a merchant of Virasolaiperañadi and also the assignment of the tax kalavatu-kollanli. The arbitrator (madhyastha) Sirañan Karunakarañ aliaa Tillai-Muvayirava Mangalótaman figures as the signatory.
396	On the north, west and south walls of the same shrine.	Do.	Rajakesarivarman, 'who took Madura'	12th year, 130th day	Do. ..	Incomplete. Registers gift, by purchase, of common and unapportioned land, made tax-free to the temple of Tiruvengkattu-Paramésvara of the same village for the long life and victory of the king by [Tiruvengkattu] aliaa Sembayan Valivalanattu-Mavendavólár, s u of Anikilāñ Paramésvarañ Parópakari aliaa Pañdikulantaka-Muvondavelar of Igalambakkam, in Kaññur-nadu, a subdivision of Manayir-kōttam.
397	On the same walls	Do.	Rajakesarivarman, 'who destroyed the ships at Kandalor-Salai.'	4th year, 164th day	Do. ..	Registers the assignment of land by the big assembly of Madurantaka-chaturvedimangalam for opening a street round the temple, which was named "Tiruvengkattup-perunteruvu," and the restrictions placed upon and privileges granted to the Śiva-Brahmapas, avachohara, tapasvins and devaṇḍiyars who were allowed to settle in it.
398	On the south wall of the verandah round the same shrine.	....	Tribhuvanachakravartin Kōneriñmal-konḍaṇ.	37th year, 60th day	Do. ..	Incomplete. Registers an order of the king remitting the taxes on the temple lands to meet the expenses of offerings at the service instituted by Vikramaśola-devar aliaa Kanmayadevañ and for repairs to the temple of Tiruvengkattu-udaiya-Nayanar.
399	On the north wall of the same verandah.	Chōla	Parakesarivarman aliaa Tribhuvanachakravartin Rājaraḍadeva.	9th year	Do. ..	Incomplete. Beginnings of lines built in. Begins with the introduction "உருவியுந் துறஞ் சூழ" etc. Registers a sale of land to the temple of Tiruvengkattam-Uḍaiyar by certain members of the managing committee of Madurantaka-chaturvedimangalam, an independent village in Kaññur-kōttam.
400	On the south wall of the same verandah.	Do.	Parakesarivarman aliaa Tribhuvanachakravartin Vikrama-Chōladeva.	16th "	Do. ..	Begins with the introduction "பெருமை" etc. Registers the agreement of the shepherds residing at Madurantaka-chaturvedimangalam to burn a perpetual lamp in the temple of Tiruvengkattu-Uḍaiyar, for the 96 sheep received from Pukkataraivalavan aliaa Akalutka-Sambuvarayar, the follower (tupaivan) of Sengenti Nalayiravan Amudai-yappañ.
401	On the same wall	Do.	Do. do.	Do.	Do. ..	Begins with the same introduction. Registers the agreement of the merchants settled in "Buvampaludai-perunteruvu" to burn a perpetual lamp for the interest on 12 kaṣu received by them from the same individual.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the south wall of the central shrine.	Chola	[Tribhuvanachakravartin] Chōlādēva.	15th year	Tamil ..	Intercepted by a wall in the middle. Begins with the introduction "Uṣṣa Uṣṣa," etc. Registers the agreement of the Śiva-Brāhmanas of the temple of Tiruvēṇkaḍaiyār to supply rice daily in lieu of the interest on 16 kaṣu received by them, for offerings (mantrapōṇagam).
403	On the same wall	Do	Rajakesarivarman alias Kulottuṅga-Chōlādēva.	[built in]	Do. ..	Do. Begins with the introduction "Uṣṣa Uṣṣa," etc. Registers a gift of 5½ padagam of land, by purchase, for the procession of the god on the day of Pūshya.
404	On the east wall of the same shrine	Do.	Do.	33rd year	Do. ..	Begins with the same introduction. Registers a gift of 20 padagam of waste land for the maintenance of that Tillaivalandanam-matha in the temple of Tiruvēṇkaḍaiyār-Mahādēva and for feeding the Śiva-yogins and tāpāsvins, by the assembly of Madurantakam-chaturvedināṅgalam, an independent village of Kalatūr-kōṭṭam in Jyāṅgonḍaśōla-mandalam. States at the end that this gift was made at the instance of Tillaivaḷi alias Viraṇāyana-Muvēndavōḷai.
405	On the north wall of the same shrine.	Do.	Do.	47th "	Do. ..	Registers a gift of 95 sheep for a perpetual lamp to the god Tiruvēṇkaḍaiyār by Pāṇi Kuyilayan alias Rajōṇḍaśōla Palandyarayan of Puduva, a resident of Talanai in the Chōla country. The Śiva-Brāhmanas of the temple took charge of the sheep and undertook to maintain the lamp.
406	On the north wall of the verandah round the same shrine.	Do.	[Tri]bhuvana[nacha]kravartin Rajaraja[dēva].	14th year, Tai	Do. ..	Registers a gift of 15 vāḷ of land, free of taxes, in Vittamaṇiyānpaṭṭi for celebrating the Paṭṭuṇi festival in the temple, by Tribhuvana-virach-Chambuvāyār.
407	On the south wall of the same verandah.	...	....	....	Tamil verse ..	Records that a certain Malayan constructed a surrounding verandah in the temple of Madurai—Vēṇkaḍar.
408	On the east wall of the second prakara of the same temple (right of entrance).	....	....	Śōbhakṛit, Appasi 15.	Tamil	Registers the agreement between Kōṇēṭi-Ayyan, the agent of Ubhayaṇḍantachārya Eṭṭūr ni Kuraṇa-Tatachārya, the great men of Ma. takam and the temple treasurers, that the devādāna lands which had recently been released from mortgage during the regime of Kōṇēṭi-Ayngar, should not be mortgaged again under any circumstances.
409	On the same wall (left of entrance)	Chola	Parakesarivarman alias chakravartin Raja[rāja]dēva.	15th year	Do.	Beginning and end built in. Begins with the introduction "Uṣṣa Uṣṣa," etc. Seems to register a gift of land to the goddess Aludaiyā-Pirāṭṭiyār for procession, sacred bath, offerings and other expenses connected with the worship of the goddess on Sundays.
410	On the north wall of the Tiruvannantivara temple at Badur, Wardiwaash taluk, North Arcot district.	Do.	Rajakesarivarman	9th "	Do.	Registers a tax-free gift of land to the temple of Tiruvannantivaram-Uṣaiyār by the residents of Vadavur in Vadavurnadu, a subdivision of Vēṅkuṇṇak-kōṭṭam.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
411	On the same wall	Chola ..	Virarājendra-Chōlādēva	7th year ..	Tamil ..	Registers a gift of gold for burning a twilight lamp in the temple of Aṇḍaiyar. Tiruvantāṭṭam-Uḍaiyar by two goldsmiths of Vāḍuvūr.
412	Do.	Do. ..	Rajakesarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	2nd "	Do. ..	Incomplete. Seems to register the setting up of the image of Uḍaiya Pilleiyar in the temple and the provision made by a certain lady for burning a twilight lamp.
413	On the north, west and south walls of the same temple.	Do. ..	Parakesarivarman, alias Chakravartin Vikrama-Chōlādēva.	11th "	Do. ..	Begins with the introduction "Veraṇṇar", etc. Registers a gift of 2,000 kuḷi of land for offerings to the god Tiruvantāṭṭam-Uḍaiya-Nahadēva at Vāḍuvūr in Vāḍavār-nāḍu, a subdivision of Venkura-kōṭam by Uyyavandan Aḷagiyadavan of Arasūr in Nittavinōḍa-vaḷanāḍu, a subdivision of Sōja-maṇḍalam.
414	On the west and south walls of the same temple.	Do. ..	Kulōttunga-Chōlādēva	27th "	Do. ..	Registers a gift of gold for two twilight lamps in the temple by two ladies of the village.
415	On the west wall of the same temple.	Do. ..	Rajakesarivarman	9th "	Do. ..	Registers the provision made by the residents (of Vāḍavūr) for burning a perpetual lamp in the temple.
416	On the south wall of the same temple.	Do. ..	Do. ..	8th "	Do. ..	Registers a gift of 90 sheep by a shepherd for a perpetual lamp to the god Tiruvantāṭṭam-Uḍaiyar at Vāḍavūr.
417	On the east and south walls of the same temple.	Do. ..	Rajadhirajādēva	5th "	Do. ..	Stones misplaced and the stone containing the ends of lines missing. Seems to register a gift of gold for burning a twilight lamp in the temple.
418	On a rock above a natural reservoir of water (jupai) to the south of Vayalur, Wandiwash taluk, North Arcot district.	....	....	....	Tamil prose and poetry.	Contains a eulogy of Sakalabhuvanachakravartin Kōpperuṇ-jingādēva, who took Sōṇādū after defeating and imprisoning the Chōla king at Tellārū.
419	On the north wall of the Subramanya temple on the hill in the same village.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Sundara-Paṇḍyādēva.	1[9]th year	Tamil ..	States that, as worship to the god Ammai-Vinnagur-Emberuman who was pleased to reside on the "Tirvedimalai" in Vayalur, in Appamangalapparru, was neglected for a long time, the residents made a tax-free gift of land as tiruvāḍaiyaṭṭam for worship, repairs, and lamps, and for the celebration of certain festivals.
420	On the same wall	Saluva ..	Kamadēva-Maharaja	Bahudhanya, Kart-tigai.	Do. ..	Registers a sarvaṁāya gift of land by the Saluva chief Kamadēva-Maharaja to Viśvapati-Bhaṭṭa of Prandār on the day of solar eclipses.
421	On the south wall of the same temple.	Chola ..	Tribhuvanachakravartin Rajarajādēva ..	15th year ..	Grantha and Tamil.	Registers the gift of certain taxes in Paṇḍohar-Tirunallār alias Chittirameḷḷinallār by Minḍan Siyaṇ Ammaiyappaṇ alias Ediriḷḷōjach-Chambavarayan for special offerings and festivals of the god Ammaivīnggar-Aḷvar and his consort set up on the Tiruvēḍimalai in Vayalur alias Kulōttungaśōja-nallūr, in Uttamaśōja-vaḷanāḍu, a district of Jayāṅḡḇaśōja-maṇḍalam, by the grandfather of the donor.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
422	On the south and east walls of the same temple.	Chōla ..	Parakēśarivarma alias Chakravartin Vikrama-Chōlādēva	11th year ..	Tamil ..	Begins with the introduction "Veraṁ uṇar" etc. Registers the gift, as dēvadāna, of Paḥohai-Tirunallūr alias Chitiramēlinallūr to the god Amma-Vinnagar Tiruvirund-Ālvār and his consort, by the residents of Uttama-sōla-valanadu in appreciation of the several meritorious acts done, such as founding villages, constructing tanks and temples setting up images etc., by Settegi Sambugurājū Nalayaravan Ammai-Appai alias Rajendrasōlach-chambangurājū of Muñturupalli in Oyna-nadu alias Vira-Rajendra-valanadu, who set up these images on the Trivedimalai at Vavalūr. Registers a gift of 116 kuli of land for a twilight lamp to the god Kulandai-Ārjār (Subrahmanya) by Sāvana-Dennayaka-Udaiyār.
423	On a rock in a field to the east of the same village.	....	....	" "	Do. ..	States that Appār-Udaiyār and Nagai-Nayaka, the generals of the king at Taimayakkapadi, and the latter's agent Ganga-Nayaka gave away the money realised by the sale of fish in the tank at Pukkunnam for deepening the tank.
424	On a rock near the lake at Pungunam, a hamlet of Vavalar.	Vijayanagara	Devārāja-Maharaja	Fundubbi, Panguini 10.	Do. ..	Fragment. Records the gift of a well and a trough at Vavalar.
425	On a foot-step of the same lake ..	Chōla ..	Vikrama-Chōlādēva	11th year ..	Do. ..	Some of the inscribed stones lie scattered round the temple.
426	On the south wall of the dilapidated Iśvara temple at Anandaman-galam, Madurantalam taluk, Chingleput district.	Do. ..	Parakēśarivarma alias Vikrama-Chōlādēva.	5th " "	Do. ..	Registers a gift of land free of taxes, by the residents of Aranganangalam in Thunalur-nadu, a subdivision of Oyna-nadu for daily offerings in the temple of Tiruvagattisvaranandunya-Mahadeva.
427	On the same wall ..	Do ..	Kulottunga Cōlādēva	27th "	Do. ..	Registers a gift of lamp to the god Aludaiyār Tiruvagattisvaranandunya-Nayanar by a private individual.
428	Do ..	Do. ..	Tribhuvanachakravartin Rajarajadēva	5th "	Do. ..	States that [Siyana]-[allavan] alias Rajanarayana-Sambava- rajan remitted the tax called padikaval on the devadana lands, for repairs to the temple of Udaiyār Tiruvagattisvaran-Udaiyār at Aranganangalam alias Adira-jendranallūr.
429	On the east wall of the same temple.	....	....	....	Tamil verse ..	Records that the temple and the maṇḍapa were built of stone by Kodaich-Chattan Konkijarkon, son of Araṅgaip-padi-Piohoban.
430	On a rock near the Jain images about a mile from the same village.	Chōla ..	Madiraikonda Parakēśarivarma ..	38th year ..	Tamil	Registers a gift of five kaṭāṇju of gold for feeding one devotee in Jinagrippalli by Vardhamanap-Periyadigal, a disciple of Viṣṇuyabhasu [ra]-Kuravadigal.
431	On the west wall of the Viraraghava-Perumal temple at Anakavur, Cheyyar taluk, North Arcot district.	....	....	....	Do. ..	Records that the money obtained from certain taxes in the village was to be utilised for providing night offerings and for (burning) two lamps in the temple.
432	On the north and south walls of the same temple.	Vijayanagara	Mallikarjunadeva-Maharaja, son of Viharataya Devārāja-Maharaj, who instituted the elephant hunt.	Saka 1369, Vibhava, Karttigai 20, [Hasta], Monday, dasami.	Do. ..	Incomplete. : Seems to register the grant of certain taxes for night offerings and for two twilight lamps to the god Kannarinda-Perumal at Raja[-]chirajanallūr alias Anukkavūr in Anukkavūr-nadu, a subdivision of Attipattuṇ Venkunra-kōttam, a district of Jaya[n*-]gondasōla-mandalam, for the merit of Mahamaṇḍala-lēśvara Gurunāthadeva Sojamaharaja.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
433	On the same wall .. ..	....	Vijaya-Gandagopaladeva	20th year	Tamil ..	Ends of lines built in. Seems to register the gift of 2 Gandagopalai Palavanpanadai by a certain Sorappillai for burning 4 twilight lamps in the temple.
434	On the east wall of the Hanu-mistrara temple in the same village.	....	Do.	Do.	Do. ..	Incomplete. Registers the agreement made by a Sivabrahmana of the temple to burn 4 twilight lamps daily during his term of worship for fifteen days to the god Hanumistrara-ndaiya-Nayaiar for money and paddy received from the same person.
435	On the same wall	Vijayanagara	Mallikarjunadeva-Maharaya, son of Virapratapa Deva-ndaiya-Maharaya, 'who instituted the elephant hunt'.	Saka 1368, Prabhasa, Vaigasi 5.	Do. ..	Registers the grant of certain tax on devadana lands for burning two perpetual lamps to the god Rajarajavaram-ndaiya-Nayaiar. Anumisvaram-ndaiya-Nayaiar at Rajarajavallur alias Anukkavur, for the merit of Mahamandalavara, Timmayadeva-Solamaharaja.
436	On the west and south walls of the same temple.	Pandya ..	Vira-Pandya-deva	26th year	Do. ..	Registers the agreement to burn two twilight lamps before the same god, made by Nallai-Bhatjan Perumal Vedatya-Bhatia for the 28 naman received by him from a certain individual.
437	On a rock at Punadagai , about a mile from Anukkavur.	....	....	Parthiva, Tai, 11 ..	Do. ..	Refers to two oil-mills and a measuring rod of Punadagai.
438	On a stone opposite to the Chandésvara shrine in the Kallasanathasvamin temple at Kovalur , same taluk and district.	Chola ..	Rajarajakesarivarman	Lost	Do. ..	Fragment. Seems to register a sale of land effected by the assembly of Kovalur in [Vep]kunjra-kottam.
439	On a rock in a field near the Madi-Pillaiyar temple at Sengadu , same taluk and district.	....	....	...	Do. ..	Registers a gift of 100 kuli of land to Ayyanar.
440	On a pillar in the Adenisvara temple at Kayar , Chingleput taluk, Chingleput district.	Chola ..	Rajaraja-Rajakesarivarman	16th year ..	Do. ..	Begins with the introduction " Devat Gara " etc. Registers a sale of land by the assembly of Kayar, in Kumoli-nadu, a subdivision of Amur-kottam to Sanni-lattaijan Maran Singan who set apart the land for burning a perpetual lamp to the god Adorideva.
441	On another pillar in the same temple.	Do.	R[^a]akesarivarman	3rd "	Do. ..	Letters worn out in the middle. Seems to register a gift of land as bhatta-vritti.
442	On a third pillar in the same place	Do.	Do.	23rd "	Do. ..	Registers a gift of land, by purchase, for offerings and for burning a lamp day and night, to Kottapperumadical in the Adenipadar temple by a resident of Vardajheri in Tenkarai Naraiyur-nadu, a subdivision of Sola-nadu.
443	On a fourth pillar in the same place.	Do.	Rajakesarivarman alias Udayar Sri Rajadhirajadevi.	31st "	Do. ..	Begins with the introduction " Devat Gara ", etc. Registers a sale of land by the assembly of Kayar in Kumoli-nadu, a subdivision of Amur-kottam in Jayangondalolu-mandalam.
444	On a stone near the Kamalunaryana-Perumal image in the same village.	Do.	Rajakesarivarman	4th "	Do. ..	Fragment. Seems to register a gift of land for a perpetual lamp to the god Uruaipperumal Tirumetradeva.
445	On another stone in the same place	Do.	Do.	Do.	Do. ..	Incomplete. Registers a gift of land for the Sri-bali offerings in the temple of Uruaipperumal Tirumetradeva by Anathelair Kijavan Aninbanan of a village (name lost) in Tirunarayur-nadu, a subdivision of Sola-nadu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the central shrine in the Śrinivasa-Perumal temple at Papanāṣam; Papanāṣam taluk, Tanjore district.	....	...	Śaka 1379, Bahudhanya.	Tamil ..	Built in. Registers a gift of land in Periya-Alattar in Geyamanikka-valanādu by a certain Maḷavarāyar to the temple of Papanāṣap-Perumal.
447	On the same wall .. ..	....	....	Śaka 1382, Vilrama	Do. ..	Gift of ten veli of land at Tattannar as tiruvaiyattam by the individual mentioned above. Refers to the gift of land mentioned in the previous inscription.
448	On the base of the same wall ..	Vijayanagara	Malikarjunadeva-Maharāya, son of Pratapa Devarāya-Maharāya, who instituted the elephant hunt.	Śaka 1370 (wrong), Prajapati (expired), Aṅgiraśa, Kṛṣṇabha, su. dvādaśi, Sunday, Hasia, Vaigāsi 4.	Do. ..	Registers gift of the village Rajake-aripparru alias Papanāṣam with all the taxes levied on the village, for offerings, worship, twilight lamps etc., and for conducting the festivals instituted in the temple of Papanāṣap-Perumal by Saluva Tirumalaideva-Maharāja on the occasion of the reconsecration of the temple. The chief bears a number of bridas such as "gaṇḍaregūji," "the establisher of Sambhoraya," etc.
449	On the west wall of the same shrine.	..	..	Śaka 1380, Bahudhanya.	Do. ..	Gift of 7½ (veli?) of land as tiruvaiyattam in Tiruvapaikkuḍi in Nēmmali-nadu to the temple of Papanāṣap-Perumal by a certain Chikka-Bokkapa-Nayaka.
450	On the same wall .. ..	..	..	Śaka 138[0], Bahudhanya.	Do. ..	Gift of two villages by purchase, to the temple, by a certain Kanakaraḷayar, a native of Pudukcheṇi.
451	Do. .. ..	..	..	Śaka 1381, Prama[di].	Do. ..	Gift of three veli of land at Kilbiyanallor in Tiruvaḷundar-nadu to the temple of Papanāṣap-Perumal by one Mallarasa Nayakkar.
452	On the base of the same wall ..	Vijayanagara	Vira. Prandhadevarāya-Maharāya, son of Vrapratāpa Devarāya-Maharāya, who instituted the elephant hunt.	Śaka 1379, Iṣvara, Makara, ba. Amāvāsyā, ardhauḍaya, Sunday, Śravana, Tai 19.	Do. ..	Gift of the village of Vasudevavallor, bordering on Rajake-aripparru in Nittavinōḍa-valanādu in Tiruchirāppalli-ṇaṇḍi on the southern bank of the river Kaveri, in the Chola country, to the temple of Papanāṣap-Perumal for worship and offerings and for repairs, by Saluva Tirumalaideva-Maharāja.
453	On the west and south walls of the same shrine.	..	....	Śaka 1379, Iṣvara, Tai 19.	Do. ..	Gift for offerings to the god Papanāṣap-Perumal, of a veli of land out of his jivita at Tirukkarugāvurparru in Nittavinōḍa-valanādu by Mahamāṇḍaśvara [Vachchekarāṣar Timmarāṣar, who calls himself a Chola and "Uraiyurpavarādhisvara," and has beside a few other bridas, such as "Chola-Narayana," "Narasimhasripadaśekhara," etc.
454	On the south wall of the same shrine.	..	....	Śaka 1377, Yuva ..	Do. ..	Gift of two veli of land to the same temple by a certain Ilaiya Madhava-Bhaṭṭa. Mentions the river Parantakap-aru.
455	On the same wall .. ..	..	....	Śaka 1384, Chitrahānu.	Do. ..	Gift of ½ veli of land, at Tiruchokevalur alias Devarāyap-pettaḷ in Rajake-aripparru, to the same temple by a certain Aḷagiyamaṇavala-Nambi.
456	Do. .. ..	..	....	Śaka 1380, Pramadi	Do. ..	Gift of 5 veli of land at Puṅgunram Tiruppalatturai in Tirukkarugāvurparru by Saluva Tirumalaideva-Maharāja.
457	Do. .. ..	..	....	Śaka 1377, Yuva ..	Do. ..	Gift of one veli of land to the same temple by a certain private individual.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the base of the same wall ..	..	....	Śaka 1369, Prajapati (wrong), Margaḷi 24.	Tamil	Gift of three villages, Śembiyaipattu, Nerkunram and Naṭṭikkarambai for worship in and repairs to the same temple by the village assembly and naṭṭar of Śōla-maṇḍalam, the tax due from the villages being paid by the donors themselves.
459	On the same base .. ..	..	....	Śaka 1375, Śrīmukha Āḍi 5.	Do.	Gift of lands in Mattar, hamlet of Tiruchohorutturaiappu, by the assembly of several villagers of Kaṇḍiḷi-ur-naḍa.
460	On the north wall of the maṇḍapa in front of the same shrine.	Tanjore Nayaka.	.. ..	Virōdhikrit, Puruṭṭaṣi 12.	Do.	Gift of three paṇam which was the annual grazing fee due from a certain Nallaṅkon of Iapaṇḍam for burning a lamp in the temple as per orders of Iṅkaḥitaraṅṅaṇ. Mortions Vengatṭi-Nayakkar.
461	On the north and west walls of the same maṇḍapa.	Do.	Achryuta Vijayaraghava Nayaka	Vyaya, Tai 15 ..	Do.	Gift of an annual contribution of 15 paṇam to the temple, by order of Timaohchayyan, by a certain Virapperumal. Sūṭṭi during the management of Tyagappa-Mudaliyar.
462	On the south wall of the same maṇḍapa.	....	....	Śaka 1406	Do.	Fragmentary. Seems to make some provision for the maintenance of the temple priests.
463	On the same wall .. ..	..	....	Śaka 1384, Chitrabhanu.	Do.	Incomplete. Gift of ten veli of land in Pattarai in Eṭṭigaḷur-pattu to the temple by the parivaram (servants) of Tiruvārūr-usaṇḍi.
464	Do.	....	....	Śaka 1381, Pramadī	Do	Gift of a veli of land in Paṭṭamaṇḍi [g*]alechoheri, south of Geyamaṇḍika-vaṇaḍu, to the temple, by a certain Tippi-Reddi.
465	Do.	....	....	Śaka 138[4], Chitrabhanu.	Do.	Gift of 2 veli of land to the north of Geyamaṇḍika-vaṇaḍu at Pūḍaṇḍi by a certain Chandrasēkhura, the karapikkam of Tiruvārūr.
466	Do.	....	....	Śaka 1384, Chitrabhanu.	Do.	Gift of 2 veli of land at Tattamaṇḍalam in Uyyakkopḍa-śōla-vaṇaḍu by Ilakkarasar, the karapikkam of Tiruvārūr.
467	On the north and south walls of the same maṇḍapa.	Chōla	Tribhuvanaachakravartin Chōladeva, 'who was pleased to take Madura, and the crowned head of the Paṇḍya.'	19th year, Dhanus, dvadasi, Wednesday, Krittika.	Do.	Stones out of order and lost in some places. Gift of two veli of land as tiruṇamattukkani at Kandavamallur, a hamlet of Rajakūṭṭi-chaṭurvedinaṇḍalam in Nallarnaḍu, a subdivision of Nittavinōḍa-vaṇaḍu, by a certain Āra-anuḍu Madavaṇ alias Vikramaśōla-Brahmaṇḍāyan to the temple of Viśvadevaṇaḍu built by himself at Paṇḍavaṇḍi-chaṭurvedinaṇḍalam.
468	On the same walls	Do.	Tribhuvanaachakravartin Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Paṇḍya.'	21st year Vriśohika, ba. daśami, Wednesday, Hasta.	Do.	Do. Many pieces are fragmentary and cannot be read together. Seems to record another gift of land by the person mentioned above to the same temple. The donor was a native of Rajaraju-chaṭurvedinaṇḍalam.
469	On a pillar in the north verandah of the first prakāra of the same temple.	....	....	....	Do.	Records that the maṇḍapa (was built by) Vijayapalaṇ.
470	On a pillar in the mukha-maṇḍapa in front of the same temple.	....	....	...	Sanskrit and Grantha.	Verso in praise of god Viṣṇu in his Narasiṅhavatāra.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
471	On another pillar in the same mandapa.	....	....	....	Tamil verse ..	Records the construction of the mandapa by a certain Chēdipāṇi, a resident of Pūduvai.
472	On the lintel above the doorway of the Viśhvaksēna shrine in the same mandapa.	....	....	....	Tamil ..	Records the renovation of this doorway (tiruvāśa) by a certain Gaṅgēyanayār of Maṇappakkam. Mentions a certain Vēlakkāraṇ Tiruṇṇūṣōla-Nambi.
473	On a slab built into the south wall of the first prakāra of the same temple.	Chōla ..	Parakēsarivar[man]	....	Do. ..	Fragmentary. Seems to register a gift of land. Mentions a certain Maṇurātaka-Mu[ven]ta[?].
474	On another slab built into the same wall.	Do. ..	....[ke]sarivarman	9th year ..	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Mahadēva.
475	At the entrance to the second gopura of the same temple (right side).	....	....	....	Tamil verse ..	Damaged. Records the construction of the several shrines including the Paṅkayavalli-mandapa, Śūttikkoduttal shrine, Kaveri-mandapa, Kattamayil-mandapa, and the central gopura by a certain Ayya-Nayaka.
476	On the east wall of the vahana-mandapa in the same temple.	Chōla ..	Tribhuvanaśaśravarthin Chōladēva, 'who was pleased to take Madura, Ilam (Ceylon), Karuvār and the crowned head of the Paṇḍya.'	24th year, Rishabhā, śu. tritīya, Friday.	Tamil ..	Built in at the right end. Seems to register a gift of land to the temple.
477	At the entrance to the outermost gopura in the same temple (left side).	....	..	Sarvajit, Vṛiṣha (Rishabhā), Ama (Amavāsya).	Sanskrit verse in Grantha.	Records the completion of a sacrifice in the temple by a certain Rāmaṇujārya.
478	On the left side of the entrance into the central shrine of the Rāma-līṅgavāmin temple at Araya-puram (hamlet of Papanasam).	Chōla ..	Parakēsarivarman ..	[3]rd year ..	Tamil ..	Incomplete. The inscription is engraved in quaint and obscure characters. Seems to provide a thousand kalam (of paddy) for offerings in the temple.
479	On the left side of the entrance into the artha-mandapa of the same temple.	Do. ..	Rajakēsarivarman ..	13th " ..	Do. ..	Records a gift of gold for a lamp to the temple of Periyatai-Mahadēva at Tiruvrapuram.
480	On slabs built into the west and south walls of the central shrine in the Kṛishṇa temple in the same village.	Do. ..	Tribhuvanaśaśravarthin Tribhuvanaśadēva, 'who took Madura, Ilam (Ceylon), Karuvār and the crowned head of the Paṇḍya.'	....Aniṣham ..	Do. ..	Fragmentary. Seems to register a gift of land for offerings and worship in the temple of Sōmanathadēva at Vikramaśōlaṅ-Fejralattar
481	On the south and east walls of the entrance into the same temple.	Do. ..	Tribhuvanaśaśravarthin Rajarajadēva (III).	22nd year, [Maka]-re, ba. .. Sunday, [Avi]tṭam.	Do. ..	Sale of land at Irumbudal alias Śōlarachohiyatiadaoh-chaturvēdimāṅgalum to the temple of Vikramaśōlaṅ-Fejralattar in Avur-kūram, in Nit[avi]ṇḍa-valanadu for 7000 kaṣu, by a native of Karundittakudi in Tanjāvūr-kūram, a subdivision of Paṇḍikūṣāni-valanadu.
482	On the north, west and south walls of the central shrine, in the Anantanāryana-Perumal temple at Avarani , Nēgaṇṇam taluk, same district.	Saluva ..	Tippayadēva-Maharaja ..	Śaka 1396, Jaya, Makārā, śu. Purnai (Purnam), Monday, Pushya.	Do. ..	Gift of the village Abharanadhari alias Uttaranandapuram which was a hamlet of Sikke) in Geyamāṇikka-valanadu, as tiruvidayattam, free of all taxes, for daily worship and offerings at the service called Tippiarajan-śandi and for festivals and repairs in the temple of Paṇḍikōṇḍa Perumal. Refers to a previous gift by Annappa-Udayar.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
493	On stones built into the walls of the same temple.	Chola	Tribhuvanaachakravartin 'who having taken Madura, [was pleased to cut off the crowned head] of the Pandyas.'	..	Tamil	Fragmentary. Mentions Kalyanasundaranar alias Rajanarayana-Pallava [rayer of Palakkurichohi] and the village of Alimulal.
494	On a pillar of the north verandah in the first prakara of the Sauriraja-Perumal temple at Tirukkannapuram, Nanniam taluk, Tanjore district.	Do.	Rajakesariva [rman]	2 + 1st year	Do.	Bottom built in. Gift of land for burning a lamp in the temple of Emberrunai at Tirukkannapuram, a devadana and brahmadeya in Marugar-nadu.
495	On the north wall of the same prakara.	Pandya	Perumal Sundara-Pandya-deva	17th "	Do.	Built in at the left side. Mentions a certain Vikrama-Pandya-A [rayer].
496	On the same wall	Do.	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	2nd year, Tai	Do.	Registers a gift of land by purchase to the same temple by three private individuals of Bhulokamapikka-chaturvedi-mangalam.
497	Do.	....	Tribhuvanaachakravartin Konerinnai-kondan.	33rd "	Do.	Records a tax-free gift of land to the temple of Baratavar Narayanap-Perumal at Kalikarsichcheri alias Vira-Pandya-pattinam and the Brahmanas of Monnai-manaruda-chaturvedimangalam, by a native of Kodip-pattural alias Kulottungaola-pattinam. Mentions Annan Narasingadevar of Mulaiyur-nadu, a subdivision of Geyamanikka-vulanadu.
498	Do.	....	Do.	....	Do.	Incomplete. Secus to register a gift by a certain Somidevar for providing offerings and worship, during the service Vira-Pandya-sandi called after the king, in the temple of Savurip-Perumal at Tirukkannapuram.
499	Do.	....	....	12th year	Do.	Gift of 400 kasu for burning a lamp in the temple, by a certain Nallur Arulaja-Bhattan of Akalanika-chaturvedi-mangalam.
500	Do.	Chola	Rajarajadeva	5 + 1st "	Do.	Gift of 1,000 kasu for a lamp by a certain lady of Idaiyar-rukkudi.
501	Do.	Do.	Rajakesarivarman alias Tribhuvanaachakravartin Kulottunga-Choladeva.	46th "	Do.	Begins with the introduction 'புதுமாதா லெளங்க', etc. Registers a gift of land lying uncultivated since the 20th year of the king's reign, at Kakkeimangalam, at the instance of a certain Rajaraja-Brahmadhiraja Govinda-Pillai for worship and offerings to the god of Tirukkannapuram in Geyamanikka-valanadu, during the four ayanas of the year and during the three festival occasions in the months of Aippasi, Sittirai and Masi.
502	Do.	Do.	Parakesarivarman alias Tribhuvanaachakravartin Vikrama-Choladeva.	11th year, Kanpi, ba. . . , Sunday, Param.	Do.	Beginning built in. Begins with the introduction 'புதுமாதா லெளங்க', etc. Registers a sale of land by the temple trustees to a certain Kannalan Satturugandan alias Avaiipala-Vilupparaiyan of Kurichohi in Mornaiyur-nadu, a subdivision of Rajadhiraja-valanadu, on condition that he should bring it under cultivation and should utilize the produce for providing certain offerings in the temple after paying the dues on the land.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
503	On the west wall of the same prakara.	Chōla ..	Rajarājadeva (III)	14th year, 187th day.	Tamil ..	Registers the lease of land in the street called 'Savurip-Perumal-perunderuvu' for building shops and houses thereon, to certain merchants with the stipulation that they should pay certain taxes on their goods to the temple. The order was issued while the god was seated with his consort on the seat called 'Nambikaliyan' under the canopy of pearls called 'Ravanantakan' in the Niravi-mandapa, on the 5th day of the marriage (festival) in the month of Chaitra, hearing the hymns of Sāṭṭagōpa.
504	On the same wall .. ..	....	....	2nd year	Do. ..	Gift of 70 velli of land in four villages, free of all taxes, for worship and repairs in the temple of Savurip-Perumal at Tirukkannapuram in Geyamanikkavalanadu, by order of the king. A certain Sōliyadaraiyap figures as the signatory of the document.
505	Do.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladeva, 'who was pleased to take Madura and Iḷam (Ceylon).'	11th "	Do. ..	Registers an agreement made among the 'Valatijiyar' (community) of Southern Ceylon that they would collect 2 kaṣu from each individual living at Tirunirruchoḷapuram and other places, for maintaining a person to look after the affairs of a maṭha called Suchakar Karupākara-virar-madam, where Śrī-Vaiṣṇavas were to be fed on all festival occasions. The present record is stated to have been engraved in place of an old one which had disappeared.
506	Do. .. ..	....	....	....	Do. ..	Gift of 500 kaṣu each by two ladies for burning two lamps during the night services in the temple.
507	Do.	Chōla ..	Vikrama-Chōla[deva]	10th year	Do. ..	(Gift of tax-free land at Paḷḷi, a brahmadeya in Tiruvardikongun by a certain Kakkunayakan of Veḷur for growing red lotuses for the temple of Tirukkannapuratt Aḷvaṇ.
508	Do.	Do ..	Parakeśarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva.	Do.	Do. ..	Begins with the introduction "ஹ்ரணம் ஸ்ரீ ஸ்ரீ" etc. Seems to record the migration to Tirukkannapuram, a brahmadeya in Marugal-naḍu, a subdivision of Geyamanikkavalanadu, of twenty families of weavers (ayogavas) at four families from each of five specified villages, who were to do service in the temple in return for certain privileges granted to them.
509	Do.	Do. ..	Do. ..	11th year, Simha, ba. trayōḍaśi, Saturday.	Do. ..	Begins with the same introduction. Registers a gift of 20 kaḷaiju of gold of 9½ fineness (maṇi) for burning daily a twilight lamp with ghee and camphor both morning and evening, in the temple, by a brahman of Tirumargal who also presented for the purpose a bronze lamp-stand made after his own image. The gift was accepted by the Śrī-Vaiṣṇavas of the village and those versed in the sacred lore (kalai ilangumoliyaḷar), assembled in the Tiruniravi of this temple which was sung by Tirumangai Aḷvaṇ.

B.—Stone inscriptions copied in 1922—*cont.*

33

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
510	On the south wall of the same prakāra.	....	Tribhuvanaachakravartin Kōṇṛipmaikōṇḍaṇ.	11th year, 356th day.	Tamil ..	Registers a gift of land as arohanabhōga to the shrine of Īrumanigai-Aiyar, set up in the western street by a certain Nārāyaṇa-Tadar.
511	On the same wall .. ..	....	....	Do.	Do.	Gives effect to the transaction mentioned above. Refers to the 4th year of [Uḍai]yar Rājārājadevar and the 11th year of Uḍaiyar Kulottunga-Chōladevar, 'who was pleased to remit the tolls.'
512	Do.	Chōla	Tribhuvanaachakravartin Rājārājadeva ..	18th year, 11th day	Do.	Records the lease of house-sites given to certain individuals, in the streets around the temple of Uḷagu[y*]ya-nūra. ruliṇa-Nāyanaṛ Savuṇip-Perumal at Tirukkuṇḍapuram, in return for which they had to plant coconut palms in an allotted portion of land, from the yield of which coconut oil had to be extracted after the 6th year of their being planted and supplied for lamps to the temple. Stones lost. Seems to register a gift of land for maintaining a feeding matha in the street [west] of the same temple. States that the prakāra was called after Ambarūṇaiyaṇ Vapadārayaṇ.
513	Do. .. ..	....	Tribhuvanaachakravartin Kōṇṛimaimōṇḍaṇ.	8+1st year, 210th day.	Do. ..	Stones lost. Records a gift of land for maintaining a flower-garden, by a resident of Kuṇṇimūr in [Idai]jaṇa-nadu. Refers to a gift to the same temple by 'Periya-Nāyanaṛ.'
514	Do.	Chōla	Tribhuvanaachakravartin Rāja ..	10th year ..	Do. ..	Stones lost. Seems to provide for a service called Araḍa-gaṇḍarāṇaṇ-saṇḍi after the prince Śeṇap-Piḷḷai, in the temple of Aiyar Savuṇip-Perumal.
515	Do.	Do.	Tribhuvanaachakravartin Parakōṣṛivarman Rājendra-Chōl[ādēva] (III), who took the crowned head of the Paṇḍya.	....	Sanskrit Grantha and Tamil ..	Stones lost. Seems to record a gift of land for offerings in the temple during certain festivals of the year. Mentions the matha of 'Tirukkōvalar Embarmāṇar-Jiyar.'
516	Do. .. ..	....	....	..... Paṇḍuṇi ..	Tamil ..	Sale of land by the same temple to a certain Aruḷaḷapperumal-pakkam in Naḍuvil-nadu alias Rājaraḷa-vaṇaṇadu, who presented it back to the temple for converting it into a flower-garden.
517	Do.	Paṇḍya	Maṇavarman Tribhuvanaachakravartin Kulasekharadeva.	2nd year, Dhanu, śu. dvādasi, Monday, Krittika.	Do. ..	Much damaged. Seems to record a gift of money by two ladies for burning a lamp in the temple.
518	Do.	Chōla	Tribhuvanaachakravartin. . . .	..... Mithuna 16, Sunday, Ardra.	Do. ..	Begins with the introduction "Uḷaiḷō (உலையிலை)" etc. Registers a gift of money and land for burning lamps thrice daily in the temple, by the chief Keralakōṣari Adirāḍirājadevar and his minister Bharadvāja Maranarayaṇ alias Vira-santōṣa Brāhmaachakravarti of Tirupputtūr. Refers to a previous gift of land for burning lamps made in the 34th year of the king. Mentions the liquid measure 'Kulottungaḷōḷaṇ-naḷi.'
519	Do.	Do.	Rājasearivarman alias Kulottunga-Chōladeva.	38th year ..	Do. ..	Gift of money for burning a twilight lamp in the temple by a lady of Tiruvḷḷimī[la*]ḷai.
520	Do.	Do.	Tribhuvanaachakravartin Rājārājadeva	5th year, Makara, śu. chatuṛdasi, Sunday, Pūnarvasu.	Do. ..	

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the same wall	Chola ..	Rajakesarivarman alias Kulottunga-Choladeva.	34th year, Karkkai, ha. ekadasi, Wednesday, Maigayuram (Mrigasiraha?).	Tamil ..	Built in. Begins with the introduction, "1922 0000", etc. Registers a gift of lamps, silver utensils and land for a twilight lamp, by Virakotalan Adhirajadevavar of Kottu mentioned in No. 519 above.
522	Do.	Do.	Tribhuvannohakravartin Rajendra-Choladeva.	20th year, Mithuna, ha. dasami, Wednesday, Sravana.	Do. ..	Sale of land for 5,350 kasu to the temple by a certain Sattivana-Nayakan alias Kadavarayan of Palaiyanur in Mohanpur-Palaiyanur-nadu, a subdivision of Jayantigondasola-mangalam. Mentions a jewel called 'Virarajendrasola-pudakkam' worn by the deity at Periyakoyil, which was melted and converted into 13 kalai of gold and paid towards the 5,350 kasu.
523	On the north wall of the Kappur-Nayaki shrine in the same temple.	....	....	Siddharthin, Avani, 10.	Do. ..	Records a settlement among the Nattar of Tiruvayppadu that they would collect every year from the tenants, ghee at the rate of a nali per cow and supply it to the same temple and that they would contribute a portion of the expenses of the Srijayanti (festival).
524	On the same wall .. ..	....	....	Saka 1400, Vilambi, Dhanu, su. paurnai, Wednesday, Mrigasiraha.	Grantha and Tamil.	Sale of temple land to a certain Srinagarajar Achchid-Ayyangar, son of Vargiputattu Achchi-Ayyangar, whose ancestors were the hereditary purohitas of the same temple from the time of Udayavar (Ramanuja). The land was presented back to the temple for certain offerings in the mornings.
525	On the west wall of the inner gopura of the same temple.	Vijayanagara	Vicpratapa Mailikarjunadeva, Virarasinga Krishnappadeva ..	Saka 1471, Samvatsara, Mithuna, su. .. Friday, Pa-rattadi.	Tamil ..	Seriously damaged and worn out. Seems to record a gift of money and land by Kandajai-Ayyangar to the same temple for meeting certain expenses connected with the car festival.
526	On the right side of the entrance to the same gopura.	....	Tribhuvannohakravartin Konerimel-koppan.	21st year, Appasi, 11.	Do. ..	Gift of 30 veli of land in Kurugayali in Tirappavalur-pattu, forming part of Kij-kuru (eastern subdivision) of Kulottungasola-valaradu and 5 veli of land in Bavalokam, free of all taxes, for the maintenance of the Bhaktas of Karavavira-chaturvodi-mangalam, and for (worship in the shrines of) Karudjirukka-Nayagar and Bhaskhakaran, by Narasingadeva who is styled the 'Tiruvaymoli-parikkhai'.
527	In the same place .. ..	....	Do.	21st year, Tai, 27..	Do ..	Damaged. Gift of land for building a mandapa in the river Mudigondai-aru for the sacred bath of the god. Mentions the channel 'Bhuvankavirai[a]-ruvi' named after the king.
528	On the left side of the same entrance.	....	Do	19th year	Do. ..	Gift of land for worship and repairs to the temple. A certain Virar-Pandya Pallavarayar figures as the king's officer.
529	On the east wall of the second prakara of the same temple.	....	Tribhuvannohakravartin Konerimel-koppan.	8 + 1st ..	Do. ..	Built in in the middle and in portions of the last two lines. Records a tax-free gift of land for a service in the temple called Kollandara[mai]-sandi after the king, and for offerings and worship to the image of [Ellanda]jai-Perumal set up by Sundara-Pandya Kalingarayar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the same wall	Pallava ..	Peruntjagadeva ..	5th year, Makara, śa. division, Monday, Ambal.	Tamil ..	Bulk in. Seems to record a sale of land to a certain Rajadivakara Muvēndiravēlan of Vijayur in Aṅgikāram, a subdivision of Nīlavinōda-vaṇaṇadu by Araiyan Purūṇḍaṅḍan Devapperrumal, the headman of Kurudaiyādi in Tañjāvur-kūṇṇam, a subdivision of Paṇḍikulaśāṇi-vaṇaṇadu. The land was situated in Sembiyāṇ-Kurudaiyādi in Paṇaiyār-naḍu, a subdivision of Kulottuṅgōḷa-vaṇaṇadu.
531	On the west wall of the same prakara.	Pandya ..	Jatavarman Tribhuvanaachakrava ..	2nd year ..	Do. ..	Gives an elaborate description of lands in several specified villages which were presented to the temple and to brahmins.
532	On the same wall .. ..	....	.. .. 'who took all countries'.	....	Tamil verse ..	Stones lost and damaged. Seems to refer to the setting up of the image of Rāmanujamuni.
533	On the east wall of the maṇḍapa in front of the central shrine in the Ramanandiśvara temple in the same village.	Chōla ..	Tribhuvanaachakravartin Koṇērimol-konḍaṇ Kulottuṅga-Chōḷadeva.	10th year ..	Tamil ..	Records a gift of land for worship and offerings to the image of Uḍaiyār Ramanai diśvaran-Uḍaiyār, which was re-consecrated in its old temple. The land was named Sivapadaśekaramaṅgalam after the donor, the king.
534	On the same wall	Saḷuva ..	Tirumalaiyadeva-Maharaja ..	Śaka 1397, Marmatha, Kārttīgai, 16.	Do	Remission of certain taxes accruing from Kallanai naḍu belonging to the temple, for the repairs of the temple including the gōpura and for conducting worship and offerings in the temple. Mentions a certain (officer) called Vikramadittar.
535	Do.	Pandya ..	Śrīvallabhadēva ..	32nd year ..	Do.	States that the central shrine (tirumalai) of Tiruviramiśvaran-Uḍaiyār was the gift of Devyanavakan.
536	Do. .. ..	....	Tribhuvanaachakravartin Koṇērimol-konḍaṇ.	32nd year, 308th day	Do.	Registers the communication of the royal sanction for conferring the right of worship in the temple of Ramanandiśvaran-Uḍaiyār set up at Tirukkannapuram upon a certain Tirumanjūḷa-Brahmarayan and his descendants at the instance of Majavarayan.
537	On the west and south walls of the same maṇḍapa.	Chōla ..	Tribhuvanaachakravartin Rajarajadeva ..	15 + 1st year, Mithuna, Sunday, Uttirattadi.	Do	Gift of an annual payment of money and paddy collected from the various specified temple servants in Solāmaṇḍalam, Rajaraja-Paṇḍimaṇḍalam, Virasōḷa-maṇḍalam, Nāduvil-naḍu and Jāyāṅḍōḷa-maṇḍalam, by the influence of the Mahēśvaras of Perumbarappuliṇṇi (Chidambaram) who were approached by the temple officials of Ramanandiśvaran-Uḍaiyār to supplement the temple lands which were inadequate to meet the expenses of festivals and worship.
538	On the west and south walls of the Jambukaranyasvara temple at Kundalur, same taluk, Tanjore district.	Vijayanagara	Vīrapratāpa Kṛṣṇarāyadeva-Maharaya]	Śaka 1441, Pramadi, Makara, śa. Uthana-dvadaśi, [Monday], Reṇva]ti.	Tamil and Grantha.	Gift of land of taxes free in Kūṇḍalur, the eastern division of Tirunayaiyur in Kulottuṅgōḷa-vaṇaṇadu, by the king, excluding the five veli of land already belonging to the temple of Tambiraiyār Tirukkaiyāraivar at Kūṇḍalur, for conducting the Makha festival in the temple, at the request of a certain Tiruppaṇḍohavaṇi Ambalattaiyār.
539	On a slab set up in front of the same temple.	....	....	Hevilambi, Tai, 5	Tamil ..	Modern. States that the lands in the four streets were the gift of a certain Vinaittē-Mudaliyār, which was made at the request of one Isura-Ayyanavargal for daily worship and repairs in the Isvara temple at Kūṇḍalur.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the north wall of the central shrine in the Niṁṇa-Naṁṇa-Perumal temple on the rock at Tiruttangal, Sattur taluk, Ramnad district.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva	6th year, Vriśohika, 13, be. trayōdasi, Thursday. Svāt.	Tamil ..	Registers a gift of land by Tiruvāraṅgaḍevan Uyyakko[...]-van and Kuṇṇedattan Tiruvāraṅgaḍevan of the Kuṇṇidina-gōtra for offerings and worship to Siṅgaṇ-Perumal whose shrine together with a maṇḍapa called "Tiruvāraṅgaḍevan tirumandapam" had been constructed by them on the western and northern circuits of the temple of Parmaśva-min who was pleased to remain on the sacred hill at Tiruttangal which was a dōvādāna-brahmadēya in Karunilakkudi-naḍu. Mentions a tank called Dēvendra-vallabhap-ṇēri and a measuring rod named "Kuṇṇirak-kal-paṇaikōl."
541	On the same wall	Do. ..	Kulasekharadeva	9th year, Sittirai, 5	Do. ..	Gives the boundaries of the tank mentioned above and the lands belonging to the village of Tiruttangal, and states that these were settled after measuring them with the rod "Kuṇṇappāraimōlkōl."
542	On the south wall of the same shrine.	....	Tribhuvanachakravartin Kōṇēriṇmai-kon-ḍaṇ.	11th year, 841st day.	Do. ..	Registers an order (of the king) to the Mūlaparushaiyar of Tiruttangal, grouping with their village as a tax-free dōvādāna, Aṇaiyūr alias Tēṇṇavāṇṇiṇṇur excludng from it other old dōvādāna and paṇṇichōḍam lands and collecting from Aṇaiyūr only the kaḍamai tax according to the old stone record.
543	On the north wall of the maṇḍapa in front of the same shrine.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9th year, 216th day.	Do. ..	Begins with the introduction "உதர உலகம்" etc. Registers a royal order creating a brahmadēya village called Kulasekharachaturvedimaṅgalam clubbing together four dōvādāna villages about Tiruttangal, with lands and house-sites allotted to 54 Brāhmaṇas well versed in the Vedas and the Sastras, on the representation of Kāliṅgarayar. The village-site where the Brāhmaṇas were to reside was renamed Puḷalokagandanaḷḷur. The order was issued while the king was occupying the seat called Kāliṅgarāyaṇ in his palace (kōyil) at Madura to the east of Maḍakkulaṁ in Madurōḍaya-vaṇaṇaḍu.
544	On the same wall .. ..	....	Tribhuvanachakravartin Kōṇēriṇmai-konḍaṇ.	....	Do. ..	Records a royal order issued to the assembly of Kulasekharachaturvedimaṅgalam regarding the transaction mentioned above and the ulvari for having formed the brahmadēya referred to.
545	Do	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13 + 5th year, Kāṇṇi 9, su. chaturdasi, Thursday, Śata-bhāṣaḷ.	Do. ..	Begins with the same introduction. Gift of land, free of taxes, by the big assembly of Para[n*]aka-chaturvedimaṅgalam, a brahmadēya in Ari-naḍu, to the temple of Parmaśva-min at Tiruttangal in Karunilakkudi-naḍu, at the request made by a certain Śrīkriṣṇaṇ Śrīkriṣṇaṇ alias 'Tirumaḷisāidasear of Tiruvēḷḷai for behalf of the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
546	On the same wall	Pandya ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva.	4 + 1st year ..	Tamil ..	Records a gift of land by Tiruvanaigadevan Kappaduttan and Tiruvanaigadevan Uyyakkolayan mentioned in No. 540 above to provide for the reading of the Mahabharata, the Ramayana and the Puranas in a matha built by them.
547	On the south wall of the same mandapa.	Do ..	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva, 'who having taken the Chola country, was pleased to perform the anointment of heroes at Mudigondaśolapuram'.	17th year, Avai ..	Do.	Gift of land by a brahman for maintaining a matha to feed the people doing service in the temple at Tirutinaikal. Mentions the standard measuring rod "Kunṭakkarpaṭṭakol" and the tank "Devendravalabhapperreri".
548	On the same wall	Do.	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	2nd year ..	Do.	Gift of land, by purchase, by a certain Soman Uyyaniradavan alias Gurukulattarayan of Sirur for a service in the temple instituted in his name. The land was situated at Apaiyur alias Teppavay-Sirur, the assessment from which had already been granted to the temple for maintaining a service called "Sundara-Pandyaṇṭandi".
549	Do.	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chola country'.	7th year, 98th day.	Do.	Begins with the introduction "yogadū śrīraṭṭeṇṇaṭṭa", etc. Records the gift of lands, by purchase from the residents of Apaiyur, by the individual mentioned above for conducting the same service in the temple. These lands were formed into a village called Teppavay-Sirur. The king ordered the gift while he was occupying the seat called "Maṭṭavarayan" in the temple.
550	Do.	....	Tribhuvanaachakravartin Kōṇērinmai-konḍan.	Do.	Do.	Records the grant of the documents ulvari and kelvi by the king for the lands mentioned above on the representation of Maṭṭavarayan.
551	Do.	....	....	....	Do.	Registers the final execution of the above order.
552	Do.	....	Tribhuvanaachakravartin Kōṇērinmai-konḍan.	20th year, 600th day.	Do.	Records an order issued to the Mūlaparushaiyar of Tirut-taṅgal, that the taxes on certain lands in the village belonging to the god (Paramasvami), which had been sold to certain individuals who paid no taxes hitherto, should now be paid to the temple by the purchasers.
553	Do.	....	....	....	Do.	Records that certain privileges in the temple were conferred upon Tadaṅganai Sīrūruḍaiyan Soman Uyyaniradavan alias Gurukulattarayan of Tirumali-naḍu for renovating the temple, constructing the mandapa of stone and for assigning certain taxes to the temple.
554	On the east wall of the same mandapa.	Pandya ..	Sundara-Pandyaadeva	12th year and Saka 1149.	Tamil verse and Sanskrit.	Mentions that the garbhagrha, artha-mandapa and the maha-mandapa of the temple were built of stone by Gurukulattarayan of Tadaṅganai-Chirūr in Tirumali-naḍu mentioned above, who also set apart his village Apaiyur alias Teppavay-Sirur for maintaining the "Sundara-Pandyaṇṭandi". States that he was the king's minister.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the same wall	Pandya ..	Jajavarman alias Tribhuvanaachakravartin Śrivalabbhadeva.	22 + 1st year ..	Grantha and Tamil.	Begins with the introduction “இருட்டிற்செய்யுமடந்தைசெய்யுமி” etc. Registers a royal order issued to the Mularparushaiyar of Tiruttangal to the effect that their village, which had originally been a dovadana-brahmadeya and then remained as a tiruppu (tax-paying) for a long time, was now to be restored as a dovadana from the taxes on which, the expenses of the temple had to be met. Mentions the king's throne called Kalingattaraiyan in his palace at Madakkulam east of Madurai.
556	Do.	Do. ..	Maṅgavarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva.	4 + 1st ..	Tamil ..	Gift of land by two brothers, Tiruvannāgadevaṇ Kunreduttan and Uyyakkolvaṇ, of the Kuṇḍina-gotra mentioned in No. 546 above, for offerings on the Tiruviśagam day celebrated annually in the month of Vaigāsi.
557	On a pillar lying in the south verandah of the prakāra of the same temple.	Chōla ..	Parakeśarivarman	26th ..	Vatteḷuttu ..	Gift of 31 cows for burning a perpetual lamp in the temple of Tiruvetgaḍanilai-Perumapaḍigal at Tiruttangal by a resident of Kadanur in Malli-nadu.
558	On the wall of the west verandah of the same prakāra.	Pandya ..	Jajavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3 + 2nd ..	Tamil ..	Gift of 25 sheep by two ladies for burning twilight lamps in the same temple.
559	On the same wall	Do. ..	do. ..	13th ..	Do. ..	Registers a gift of land with a well, by purchase, for maintaining a lotus pond for the supply of garlands of red-lotus to the temple, by Saḍagōpāṇ Tirumalgaṇi-Andal, the wife of Uyyanināḍavar alias Uḍaiyar Kalingarayar of Andapur Sirukambar in Muttruk-kurram.
560	Do.	Do. ..	do. ..	9 + 1st ..	Do. ..	Gift of land by a certain Aṅkōḍavilli Tirumadamaḍaiyan of Tiruvallur in Sōla-maṇḍalam for a perpetual lamp in the temple. The land was purchased from three brothers Tiruvannāgadevaṇ Chaturvedi, Kunreduttan and Śrivalabbha.
561	Do.	Do. ..	Maṅgavarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva, who was pleased to distribute the Chōla country.	11th ..	Do. ..	Gift of land and a well by a certain Puruṣottamaṇ Kaliyayaṇ for burning a perpetual lamp in the temple.
562	Do.	Do. ..	Jajavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + 1 + 1st year.	Do. ..	Registers a gift of land and a house-site by the lady mentioned in No. 559 above, for offerings and worship to the images of Karmachoharai-Embermaṇ and his consorts set up by her in the temple. The land had been purchased from the Mularparushaiyar of the village.
563	Do.	Do. ..	do. ..	Do. ..	Do. ..	Gift of land and a well by a certain Murgalan Narayaṇaṇ Śaṅkaranarayanaṇ for a perpetual lamp in the temple.
564	Do.	Chōla ..	Kulōttuṅga-Chōladeva	42nd year ..	Do. ..	States that this is a copy of the inscription in the maṇḍapa to the east of the temple (tiruviḍaiyaḍi) the rock of which had to be blasted. Records a gift of one and a half veli of land made tax-free, for meeting the expenses of the offerings during the procession of the image on amavāsya days. Karunilakkudi-naḍu is here stated to be a subdivision of Madurantaka-vaḷanadu in Kajarājap-Paṇḍinadu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Pāṇḍya ..	Māyavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to take the Chōḷa country.'	8th year, Āvaṇi ..	Tamil ..	Gift of land by a certain Ārnyan Kuṇṇeduttan Śrivalabhāṇ for offerings and worship and for other expenses connected with the procession of the same deity on the Śrījyanti day in the month of Āvaṇi.
566	Do. .. ..	..	Tribhuvanachakravartin Kōṇṇiripma-konḍan.	9th year, [3] 23rd day.	Do. ..	Records an order to the temple servants for the rehabilitation and reclamation of Śaṭṭiyankuṇṇiohi and other lands belonging to the temple which had been deserted and lying fallow. The tenants were given the assurance that they would suffer no troubles in future.
567	Do.	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin : Kulasekharadeva.	13 + 11th year ..	Do. ..	Gift of 50 sheep for a perpetual lamp in the temple by a certain lady.
568	On the north wall of the same verandah.	....	....	13 + 6th " ..	Do. ..	Gift of land with the taxes thereon in Gramaniḷḷalor alias Niṇṇṇa-Narayappettari by the assembly of Parantakachaturvedimāḷam, in Ari-nadu for meeting the daily expenses of the temple.
569	On the same wall	Pāṇḍya ..	Jatavarman alias Tribhuvanachakravartin : Kulasekharadeva.	13 + 8th " ..	Do. ..	Gift of 13 sheep for a twilight lamp in the temple at Tiruttāṅgal by a certain lady of Vajjavannabaddavi-chaturvedimāḷam, a brahmadēya in Vēḅbu-nāḍu.
570	Do.	Do. ..	Māyavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍiḅḅaḷapūram.'	20 + 1st " ..	Do. ..	Gift of land by a resident of the village for a perpetual lamp in the temple.
571	Do.	Do. ..	....	21st year, Tai ..	Do. ..	Gift of 20 cows (for a lamp) in the temple.
572	Do.	Do. ..	Māyavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍiḅḅaḷapūram.'	17 + 1 + 1st year.	Do. ..	Gift of taxes on two pieces of land belonging to the temple of Tiruttāṅgal, at Śrīpadmadala-chaturvedimāḷam, a brahmadēya in Iruijōṇaḍu by the assembly of that place, including the one already granted to the temple by Sōḷan Uyyavandan alias Gurukularayan of Andan-jatkuḍi in Punga-nāḍu, who is stated to have colonised the village by order of the king and to whom the assembly had granted the income thereon.
573	On a stone built into the steps to the north of Paramapadaśāl in the same temple.	....	....	....	Do. ..	States that this stone of the door-post (Śrīśrīśrī) was the gift of a certain Tiruchēḷṇambakapriyan of [A]jṇandur.
574	On the left side of the entrance in to the Śeḅḅamala-Nayaki shrine in the same temple.	Pāṇḍya ..	Jatavarman alias [Tri]ḅḅu[va]ḷachak-rava[rūn] Śrivalabhadeva.	23rd year ..	Do. ..	Donated and portion lost. Mentions the Malaparashaiyar of the village of Tiruttāṅgal, a devadāna and brahmadēya in Karunt[?]akkuḍi-nāḍu in Ma[du]ḷa[?]rodaya-va[?]na[?]ḍa.
575	On the south wall of the central shrine and store room, in the Karuṇclinaśvaṇin temple on the same rock.	Do. ..	Sundara-Pāṇḍya ..	17th " ..	Tamil verso ..	Records the construction of the temple of stone for Taṅḅal-Isar and his consort Gauri by Sōḷan Uyyaninṇan alias Gurukullattarayan of Sippur, and states that he instituted a service in his own name in the temple of Tiruvelḷi-nāḍan and thus enabled the god to discontinue begging his daily bowl of bali.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north wall of the same shrine.	....	....	Vyaya, Arpasi, 11	Tamil ..	Records the gift by purchase of $\frac{1}{2}$ share of the village Udaipattangulam for worship of the god Karunellinathasvami and the goddess Minakshi-Amman by a certain Kamara-kan[ga]ppa-Nayakkar. This land was perhaps a Rajahaga gift (?) of Venkateswari-Muddula-Nayakkar of Tiruchirappalli.
577	On a boulder to the north of the same rock.	....	....	....	Do. ..	States that Tiruttangal ch-chirmani was the gift for bloodshed (ratattakani) to Ulihomman Kalangadaganda-Nayakkar, the follower of Varatungaramat-Tanippuli Kalangadaganda-Nayakkar. Adjacent to the inscription is the figure of a standing warrior whose sword has almost cut off the head of a horse on whose back is seated another warrior with a sword. By the side of the hero is another soldier on horseback.
578	On another boulder about two miles west of the same village.	....	....	....	Do. ..	States that this is the northern boundary-stone of the four stones set up on the four sides of the big tank of Apaiyur in Karunlakudi-nadu which was the property (kani) of Gurukulattarasayar mentioned above in No. 575, and the taxes on which had to go to the temple on the hill at Tiruttangal.
579	On a boulder called Urupaiyapai about two miles north of the same village.	....	....	Visavasan, Tai, 2 ..	Do. ..	Enumerates the boundaries of the land granted for a feeding house by a certain Ambalavazavami of Chidambaram.
580	On a slab set up in a field about two miles south of the same village.	....	....	Pramad[di]cha, Adi, [5].	Do. ..	Damaged. Seems to enumerate the boundaries of the land granted by a certain Pradani-Nayakkar.
581	On the south wall of the Manjivara temple at Annur, Avanasai taluk, Coimbatore district.	Kongu-Chola	[Virarajendra]dēva ..	27th year ..	Do. ..	Much damaged. Gift of money for 2 lamps.
582	On the same wall	Do.	Virarajendradēva ..	13 + 1st ,,	Do. ..	Gift of 1½ kalāṣin of gold for burning a twilight lamp in the temple of Aludaiyar Manjiyur-Andar by a member of the Parasiyar (community).
583	Do.	Do.	Vikrama-Choladēva ..	9th ,,	Do. ..	Gift of 21 paṇam for two lamps by the wife of a merchant.
584	Do. .. ..	....	Tribhuvanaachakravartin konḍaṇ.	15 + 7th year, 217th day.	Do. ..	Gift by Kulottunga-Choladevan Kul[va]ṇ of 95 achobu which was deposited with the devakannias of the temple of Aludaiyar at Manjiyur in Vadaparaisara-nadu, for bringing certain lands under cultivation.
585	Do.	Kongu-Chola	Virarajendradēva ..	21 + 1 + 1st year	Do. ..	Damaged. Gift of four śalagai-achobu for offerings on Sundays.
586	Do.	Do.	Parakeśarivarman alias Tribhuvanaachakravartin Vikrama-Choladēva.	8th year, Vaigasi, Monday.	Do. ..	Gift of money for providing offerings on New-Moon and Full-Moon days to Aludaiyar Manjiyur-Udaiyar by Munaiyadarayan, a native of Vallam.
587	Do. .. ..	....	....	....	Do. ..	Fragment. Seems to register a gift of two Śriyakti palai-śalagai achobu (coins).
588	Do. .. ..	....	[Tribhuvanaachakravartin Kōjnerinjaisai-ko]ḍaṇ.	16th year, 2 nd day.	Do. ..	Gift of a tank and certain lands watered by it to the same temple by the king.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the same wall	Koṅgu-Chōla	Vikrama-Chōlādēva	3rd year	Tamil ..	Gift of 15 Śiriyakki palāṣajalagai aḥohu for burning a lamp in the same temple by a native of the Chōla country.
590	Do.	Do.	Vīraśēndradēva	29 + [5]th ..	Do. ..	Records the gift of 24 aḥohu for offerings to the image of Idangaiṇāyaka set up in the temple of Aludaiyar Maṇṇiyar-Aludaiyar by certain kaikkōlas and śenapatis.
591	Do.	Do.	Kōkkaḷimūrṭṭkaṇ—Chōlādēva	2nd ..	Do. ..	Damaged. Seems to record an obligation of the villages of Maṇṇiyar, Gaṅgaipalli and Karuvalar and their hamlets, to provide men for holding lamps during the various services in the temple of Maṇṇiyar-Aludaiyar.
592	Do. .. ..	....	....	15th	Vatṭeḷuttu ..	Damaged and fragmentary. Mentions Pāḷaiyāru in Pambupikṛam.
593	Do.	Koṅgu-Chōla	Kōkkaḷimūrṭṭkaṇ Vikrama-Chōlādēva	4th year, Pāṅguṇi	Do. ..	Damaged and incomplete. Registers a gift of money for a lamp by a merchant to the same temple.
594	Do.	Do.	Kōkkaḷimūrṭṭkaṇ Vik[rama-Chōlādēva] ..	2[7]th year, Purat-ṭadi.	Do. ..	Assignment of servants to the same temple by a resident of Karaivaṇṇuttar, who also presented a metallic statue of himself and (his wife) and gold for a twilight lamp.
595	Do. .. ..	....	....	....	Do. ..	Records the construction of a hall (கோலக்கட்டல்) in the temple.
596	Do. .. ..	....	....	3rd year	Tamil ..	Damaged. Seems to record a gift of the village Vāṇavar-mayanallur for offerings by a certain Vāṇavarmayan.
597	Do.	Koṅgu-Chōla	Kōkkaḷimūr[?]kkaṇ Vik[rama-Chōlādēva]	[2]nd	Do. ..	Damaged. Appears to record the gift of two villages to the temple of Maṇṇiyar-Paramēvara.
598	Do. .. ..	....	Tribhuvanachakravartin Kōṇṇimēṇ-kōṇḍaṇ.	4th year, 135th day	Do. ..	Damaged. Gift of land for worship, and repairs and for conducting the festivals of Arundachachelviyar, one of the consorts of the god, in the temple.
599	Do.	Koṅgu-Chōla	Vīraśēndradēva	14 + 1st year	Do. ..	(Gift of 30 kaḷaṇḍu of gold for offerings to the image of Vāduga-Piḷaiyar in the temple by one of the Utiṟṟapati brahmins. Mentions the liquid measure "Sōḷiya-naḷi." Stones lost and damaged. Gift of 12 paṇam to the temple for tiruppariśāṭṭam.
600	Do.	Hoysala ..	Vīra-Ba[ḷla]lādēva	Āṅgras. Āṇi	Do. ..	Incomplete. Gift of 1½ kaḷaṇḍu of gold for a lamp by Mallikēṣi, one of the queens.
601	Do.	Koṅgu-Chōla	Vīraśēndradēva	13th year	Do. ..	Damaged. Records the gift of one twilight lamp to the shrine of Kuttaṇḍudēvar in the temple.
602	Do.	Do.	Vikrama-Chōlādēva	[5]th	Do. ..	Damaged. Gift of 2½ kaḷaṇḍu of gold for burning 2 lamps.
603	Do.	Do.	Vikrama-Chōlādēva	Do. ..	Do. ..	Much damaged. Gift of 10 palāṣajalagai aḥohu for feeding pilgrims daily in the same temple.
604	On the south and east walls of the same temple.	Do.	Vīraśēṇ[dradēva] ..	2[9]th year	Do. ..	Incomplete. Gift of a twilight lamp.
605	On the same walls	Do.	Kuḷōttuṅga-Chōlādēva	[1]7 + [1]st year..	Do. ..	Damaged. Gift of 9 aḥohu for offerings to the same god. The offerings had to be given away to the Tirujānasambandanambi-matha.
606	Do.	Do.	Do.	....	Do. ..	Gift of a naraikka[ḷam] (bugle (?) by a certain Avaniya-rayan, a weaver residing at Veḷḷalūr.
607	On the east wall of the same temple.	....	....	....	Do. ..	Gift of 1½ kaḷaṇḍu of gold for a lamp to the god Maṇṇiyar Āṇḍar by an oil-merchant.
608	On the same wall	Koṅgu-Chōla	Kuḷōttuṅga-Chōlādēva	7th year, Margeḷi	Do. ..	

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription:	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
609	On the same wall	Koṅga-Chōla	Virarājendradeva ..	28th year ..	Tam. ..	Gift of 9 aḥeḥu supplementing a previous gift of one aḥeḥu for feeding itinerant travellers in the same temple by a brahman of the Maḥamandalam.
610	Do.	Do.	Kulottuṅga-Chōladēva	5th "	Do. ..	Gift of 1½ kaḷaṅḡu of gold for a lamp in the same temple by a Kaikkōla.
611	Do.	Do.	Vi[ra*]raḡendradeva	29 + 1st "	Do. ..	Damaged. Gift of 4 Śiriyakki palaṅḡalagai aḥeḥu for the oil-bath of the god and the goddess on every Saturday. The money seems to have been invested in the purchase of land.
612	Do.	Do.	Kulottuṅga-Chōladēva	8th "	Do. ..	Damaged. Gift of gold for a lamp by a feudatory (saman-ta) of the king.
613	On the east and north walls of the same temple.	Do.	[Vi-ra*]raḡade[va] ..	1[9]th "	Do. ..	Much damaged. Seems to register the allotment of five shares of maṇḡaḍu among a number of persons of different villages in return for collecting the taxes due to the temple. Mentions the village of Vellaippaḍi alias Virar-ḡolanalūr in Vaḡapariśara-naḍu.
614	On the north wall of the same temple.	Do.	Virarājendradeva ..	28rd "	Do. ..	Gift of 1½ kaḷaṅḡu of gold for a lamp by one of the śaṇḡapatis of the Aḡmatam[gaṇḡaṇ-terinda-Kaikkōla] community at Maṇḡiyūr.
615	On the same wall	Do.	Vi-ra[raḡendra]dēva	22nd "	Do. ..	Records a similar gift by a member of the same community.
616	Do.	Do.	Vikrama-Chōladēva	14th "	Do. ..	Gift of gold for a lamp by a member of the Tuḷu-Nayaka community.
617	Do.	Do.	Do.	Do. "	Do. ..	Gift of 1½ kaḷaṅḡu of gold for a lamp by another individual of the same community.
618	Do.	Do.	Kulottuṅga-Chōladēva	7th year, Śaka 1126	Do. ..	Records that 129 lamps were given to the temple until this year.
619	Do.	Do.	Do.	7th year, Karttigai	Do. ..	Records that there were 19 lamps in all as per old inscription maintained by annual private grants and excluding those provided for by money-gifts, for which the Sivabrahmaṇas were responsible.
620	Do.	Do.	Do.	4th year ..	Do. ..	Records an agreement by a potter residing in Vellaipadi, a devadana village of Maṇḡiyūr-Andār to supply five earthen plates (ḡḡḡ) (for food) every month to the devotees residing in the temple as interest for the money received from another resident of the same village.
621	Do.	Do.	Vikrama-Chōladēva	9th "	Do. ..	Gift of money for a lamp by a Vellaḡa of Rajarajapuram (Dharapuram).
622	Do.	Do.	Virarājendradeva	1[1]4th "	Do. ..	Damaged. Gift of 7½ kaḷaṅḡu of gold for conducting festivals on [Sundays].
623	Do.	Do.	Vikrama-Chōladēva	4th "	Do. ..	Gift of 1½ kaḷaṅḡu of gold for burning a twilight lamp at the western entrance of the temple by one of the Perumal Mudalis residing in Kaḡarūr.
624	Do.	Do.	Vi-ra Pa[rakrama]-Chōla	Lost ..	Vatteḡuttu ..	Damaged and incomplete. Records a gift of 10 kaḷaṅḡu of gold for burning a perpetual lamp in the temple. A fragmentary inscription in continuation of this record mentions Vikramaḡḡa Abhimanaḡḡa.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
625	On the same wall	Koṅgu-Chōla	Vīraśeṇḍradēva	29 + 1 + 1st year, Aṇṇasi.	Tamil ..	Gift of 30 Śīriakki paṭai[jala]gai aṇḍu for providing offerings at the service called tiruppaḷi-eṭuṇḍi by a certain individual.
626	Do.	Koṅgu-Paṇḍya.	Vīra-Paṇḍyadēva .. ..	.. .. . [Mārgaḷi]	Do. ..	Much damaged. Seems to record the assignment of certain taxes to the temple.
627	Do. .. ..	....	Kōṇṇirūmaikōṇḍaṇ	2nd year, [1]2th day	Do. ..	Seems to record a fresh assignment of lands as naṭṭuvakkaṇi for the maintenance of the drummer and the musicians of the temple as the original holder was dead.
628	Do.	Koṅgu-Chōla	Vīraśeṇḍradēva	Lost	Do. ..	Portion in the middle of the inscription is lost. Gift of paddy and cloth for the maintenance of a person carrying water for the sacred bath.
629	Do.	Do.	Vīra-Chōladēva	23rd year	Do. ..	Gift of paddy for offerings to the god by the assembly of Māṇaṇḍi alias Nadurāntaka-chaṭuvēdimāṅgaḷam in Vīkramaśōḷa-valaṇḍu.
630	Do. .. ..	....	Kōṇṇirūmaikōṇḍaṇ	21st year, 270th day	Do. ..	(Gift of the village Rāśadi alias Iyāḷavakōḷanallūr by the king as a devaṇā for repairs and for maintenance of the temple servants.
631	Do. .. ..	....	Kōṇṇirūmaikōṇḍaṇ	15th year	Do. ..	Records the gift of certain taxes by the king for offerings and worship to the god and of some privileges to the residents of the streets round the temple.
632	Do.	Do.	Ko[nōn]maikōṇḍaṇ	24th	Do. ..	Records the gift, free of taxes, of the village of Sattimāṅgaḷam in Vāḍapaṇṇāra-naḍu remaining it as Vīkramaśōḷa-nallūr, for worship and repairs.
633	Do.	Koṅgu-Chōla	Vīraśeṇḍradēva	14th	Do. ..	Built in at the right end. Seems to record a gift of lamp.
634	On the north wall (inside) of the maṇḍapa in the same temple.	Do.	Vīraśeṇḍradēva	17th	Do. ..	Much damaged. Mentions Sēvūr in Vāḍapaṇṇāra-naḍu.
635	On the west wall of the same maṇḍapa.	Koṅgu-Paṇḍya.	Rajakēśarivarman alias Tribhuvanachakravartin Vīra-Paṇḍyadēva	8th	Do. ..	Assignment of certain taxes levied from the village of Vēḷḷaiṇḍi alias Vīrabhadraṇ-talam, a devaḍāna of the temple by the assembly of Vēḷḷa-naḍu, a subdivision of Vāḍapaṇṇāra-naḍu for conducting the festival instituted by Kaṇṇu Idāṅgai Mīgamaṇ.
636	On a slab lying near the Amman shrine in the court-yard of the same temple.	Koṅgu-Chōla	Kuḷot[tuṅga]-Chōla[dēva]	7th	Do. ..	Much damaged. Seems to record gift of 15 poṇ for the sacred bath, garlands, and offerings to the image of Sēṇḍalmaṇḍeḷḷuram-Uḍaiyār.
637	To the right of the entrance into the central shrine in the Kalakalāvara temple at Koyilpala	....	Tribhuvanachakravartin Kōṇṇirūmaikōṇḍaṇ.	....	Do. ..	Records an agreement made with the oil-mongers of Kāvaiyapputtūr in Vāḍapaṇṇāra-naḍu for maintaining a lamp in the temple of Kalakalādeva by a remission of taxes.
638	To the left of the entrance into the same shrine.	....	Kōṇṇirūmaikōṇḍaṇ .. ..	....	Do. ..	Damaged and incomplete. Seems to record an order issued to the servants of the temple of Kalakalā at Kāvaiyapputtūr regarding remission of certain taxes.
639	On the lintel of the maṇḍapa in front of the same temple.	Koṅgu-Paṇḍya.	Sundara-Paṇḍyadēva	26th year	Do. ..	Records the gift of the village Vāṇavanmaḍevinnallār as a devaḍāna to the temple of Kalakalādevam-Uḍaiyār by the chief men of Kāvaiyapputtūr.
640	On a pillar of the maṇḍapa in front of the same temple.	Koṅgu-Chōla	Vīraśeṇḍradēva	24th	Do. ..	States that this pillar was the gift of a lady residing at Kaljamaṇḍai in Vāḍapaṇṇāra-naḍu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
641	On a second pillar in the same mandapa.	Koṅgu-Chōla	Vikrama-Chōlādēva	3rd year	Tamil ..	States that this pillar was the gift of a Vejjala of Karuvalar in Vejjalaiyār-naḍu.
642	On a third pillar in the same mandapa.	Do. ..	Vīraśeṇḍrādēva	24th "	Do. ..	States that this pillar was the gift of a Vejjala of Karaiyanputtur.
643	On a fourth pillar in the same mandapa.	....	Parakeśari Kōṇēringē[*]kōṇḍaṇ.	3rd year, [7]9th day.	Do. ..	Records the order of the king issued to the Śivabrahmanas of several villages including Idigarai, Tuḍiyalar, Kūḍalar, Kavaḷayanputtur and Śuralār alias Ariyapirattinālūr remitting certain taxes for resuming worship in their temples which had stopped for some time.
644	On the beam and the pillars of the same mandapa.	Hoysala ..	Vīra-Ballalādēva	V[ī]bha[va*]	Do. ..	Damaged. Seems to provide for the maintenance of the servants (maṇḍapa-kottu) and for daily worship in the temple of Kalakāṣvaram-uḍaiya-Nāyaṇār by the residents of Kavaḷayanputtur.
645	At the entrance into the mandapa of the same temple.	Koṅgu-Chōla	[Vik]rama-[Chōlādēva]	[39]th year	Do. ..	Much damaged. Seems to record gift of land as tiruna-mattukkaṭi to the temple of Kalakāṣvaram-Uḍaiyar by the residents of Kavaḷayanputtur in Vaḍaparisaṛa-naḍu.
646	On the north wall of the same temple.	....	Kōṇērinmaḷkōṇḍaṇ	20th year, 325th day	Do. ..	Damaged. Records an order of the king granting to certain Śivabrahmanas the proprietary ownership of certain temple rights at Kavaḷayanputtur, Idigarai and Kūḍalar which had lapsed to the king for want of proper claimants.
647	On the same wall	Koṅgu-Chōla	Vikrama-Chōlādēva	13th year	Do. ..	Gift of 2 palaijalagai aḍichu for a perpetual lamp by a lady of Karaiyappāḍi in Vaḍaparisaṛa-naḍu.
648	Do.	Do.	Do.	[Lost]	Do. ..	Fragment.
649	Do.	Do.	Do.	16th year	Do. ..	Built in at the bottom and damaged. Seems to register a gift for conducting certain festivals of Vaḍaparama-devi-Nāchohiyar, consort of the god Kalakāḍēva.
650	Do.	Do.	Vīraśeṇḍrādēva	21st "	Do. ..	Built in at the bottom. Gift of 1 kaḷaṅju and 8 maṇḍāḍi of gold for 8 lamps by Uttamaṇḍya-Pallavaraiyaṇ for the merit of his father Annka-Pallavaraiyaṇ.
651	Do.	Koṅgu-Paṇḍya.	Vīra-Paṇḍyādēva	16th "	Do. ..	Records the agreement given by two Śivabrahmanas to burn a twilight lamp in the shrine of Tāravalla-Pillaiyar the gift of which had been engraved on the walls of the temple but had not been maintained as the inscriptions had been defaced.
652	Do.	Koṅgu-Chōla	Vīra-Nārāyaṇādēva	7th "	Do. ..	Gift of 3½ kaḷaṅju of gold for repairs to the temple of Kalakāḍēva by a native of Maṇṇiyār in Vaḍaparisaṛa-naḍu.
653	On the south wall of the same temple.	Do.	Vikrama-Chōlādēva	20th "	Do. ..	Records the agreement by the oil merchants of Kavaḷayanputtur to supply oil for burning 35 twilight lamps in the temple.
654	On the same wall	Do.	[V]īraśeṇḍrādēva	[2]1st "	Do. ..	Much damaged. Gift of gold for burning 3 twilight lamps during the three daily services in the temple.
655	Do.	Do.	Vikrama-Chōlādēva	22nd "	Do. ..	Gift of 1 palaijalagai aḍichu for burning a twilight lamp in the same temple by a weaver of Sēlam in Sēla-naḍu.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On the same wall	Koṅga-Chōla	Vīraja[n̄dradeva]	21st year	Tamil	Gift of 1 kalāṣu and 6 mañjaḍi of gold for burning 3 lamps during the periods of service in the temple, by a native of Kavaiyanputtur.
657	Do.	Do.	[Vik]rama-Chōladeva	25th "	Do	Damaged. Gift of one aṣṭu for burning a lamp in the temple of Kalakāḍeva.
658	On the south wall of the Kavaiya-Kāliyammai temple in the same village.	Do.	Parakeśarivarman alias Tribhuvanaśakravar[ṭtin]....	20th "	Do.	Damaged. Seems to record the construction of the Pīḍar temple by the merchants of Kavaiyanputtur.
659	On a slab lying in the courtyard of the same temple.	Vijayanagara	Muhamaḍalāśvara Achyutarāya	Kaliyuga-Śakābdam 4633 (expired), Nandana, Vaigai, 10.	Do.	Damaged at the end. Records the construction of the maṇḍapa in front of the Kavaiya-Kāliyammai temple by Irāṅkudapperumāl Pīravikkunallār of Kavaiyanputtur in Nāḷurparuvu-naḍu.
660	On a slab set up near a tank at Pillangulam, Perambalur taluk, Trichinopoly district.	....	....	....	Do.	Records that Pullaṅḡulam was a tax-free dēvadāna of the god Poṅgarappiṇṇa-Isvaram-nḍaiya-Nayanār at Kagaṇiyūr.
661	On the portal of the north niche in the Varaha cave temple at Mahabalipuram, Chingleput taluk, Chingleput district.	Pallava	....	....	Pallava-Grantha.	The name Śrī Simhaviṣṇu[pōttathirājan] is engraved on the top of the sculpture representing a seated figure of a king attended on either side by a female figure representing his queens.
662	On the portal of the south niche in the same cave.	Do.	....	....	Do.	The name Śrī Mahēndrapōttathirājan is engraved on the top of a standing image of the king who is accompanied by his two queens.
663	On the portal of the niche to the right of the Varaha cell in the same cave.	....	....	....	Do.	Built in in the beginning by a wall. (Contains the verse enumerating the ten incarnations (avatāras) of Viṣṇu.
664	On the pillar on the south side of the same cave.	....	....	....	Telugu	States that a certain mānya land relating to the shrine of Dēvarājasvami belonged to Kumaraśāhāya.
665	On the floor of the same temple ..	....	....	....	Pallava-Grantha.	A copy of the last verse of the two inscriptions found at the Gaṇḍesa temple and at the Dharmarāja-maṇḍapa in the same village. The same verse is engraved in the Rāmanuja-maṇḍapa also (Nos. 20, 21 and 22, Epigraphia Indica, Vol. X, pages 8 ff.)
666	On two sides of a slab lying in the courtyard of the same temple.	Pallava	Nandipōṭavarman	65th year	Grantha and Tamil.	Gift of land, by purchase, from the citizens of Maṇallapuram by a private individual probably for grazing cattle.
667	On a slab standing in front of the Chennakēśavaśāmin temple at Patnam, Kadiri taluk, Anantapur district.	....	....	Śaka 1501, Pramadi, Pushya, ba. 10.	Telugu	Registers the provision of taxes payable in gram on all the wet lands under the tank at Pantarlapalle, made by Vāraṇḍa Kōṇḍama-Nayanigaru, the agent of Maḍa-maṇḍalēśvarī Jilḍa kaṅgapatirajayadeva-Maharāja, for the upkeep of the canal dug from the tank.
668	On the dhvajastambha set up in front of the same temple.	....	....	Śaka 1379, Isvara Śrāvāṇa, śu. 3, Sunday.	Do.	Records the gift of the stone-pillar made to the god Kēśavadeva by Āḍapa Nāgaṇa, son of Svāmīdrōhara-gaṇḍa Kaṅga-Nayanī Timma-Nayanigaru.
669	On a small rock lying behind the central shrine in the same temple.	Vijayanagara	Vīrapratapa Sadāśivadeva-Maharāja	Śaka [1467], Pūṣya-ṅga, Śrāvāṇa, ba. 8.	Do.	Registers gift of lands under the tank at Pantarlapalle made by Mahamaṇḍalēśvarī Apratikamallā Achyutarāja son of Abbarāja Volalarāja to certain private individuals.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
670	On a rock on the tank bund in the same village.	....	...	Saka 1501, Pravadī, Pushya, ba. 10.	Telugu	Copy of No. 667 above.
671	On a slab set up in a field to the north of the same village.	Vijayanagara	Mahamandalesvara Vira Bukkaraya	Saka 1289, Phalgun, Aśvīja, śu. 1, Saturday.	Do.	Records the gift of one puṭṭi of wet land under the tank at Pantarlapalle for the god Abhāla of Kadiri by the Mahāyānukāchārya Bammī-Nayaka.
672	On a slab set up in the compound of the Sambhulingasvamin temple at Siruguppa, Siruguppa taluk, Bellary district.	Western Chalukya.	Tribhuvanamallaḍa, ruling at Kalyanapura.	Chalukya-Vikrama year 16, Prajāpati, Kartika, amavāsya, Sunday.	Kannada	Records gifts of lands made at the villages Siruguppa, Siriyūru and Kallanūru to the god Svayambhu-Kēśava-Varaḍa of Siruguppa, by Abhinavasarasati Piriya-Kēśavaḍa, the queen of Tribhuvanamallaḍa, for the offerings of the god and for the maintenance of the temple servants. It also states that Mahasamanta Manneya Chokarasa of the Sinda family who was the lord of Bhogavatipura, made provision for feeding brahmins. The queen is stated to have been governing the said three villages, which were situated in the subdivision Tekke-kallu Twelve.
673	On another slab set up in the same place.	Do.	Tribhuvanamallaḍa	Chalukya-Vikrama year 27, Chitra-bhānu, Pushya, śu. 6, Wednesday, [Uttarā]jyāna-Samkrānti.	Do.	Much damaged. Registers gift of lands and money made for the benefit of the temple of Svayambhudeva at Siruguppa. Mentions the king's subordinates Mahamandalesvara Tribhuvanamalla..... Daḍḍanayaka Chokkaraya (called also Chokkarasa) and Jaggarasa and the country Ballakunde Three Hundred.
674	On a slab built into the wall of the bastion near the same temple.	....	....	Saka 1549, Pra-bhava, Jyēṣṭha, ba. 30, Sunday.	Do.	Records the construction of a well for the god Sambhudeva and a bastion called Hussaini-burju (Hussain-bura?) by Raja Sri Palaputraya of Siruguppa. Mentions Amadattula Ayyanamallika Abdulla Mahamada Sinana-Nahaba, chief havalidar at Adavani and Kayacharu.
675	On the same slab	....	....	....	Persian	Records the construction of a bastion in the middle of the river at Saragopa. Mentions Malik Abdul Mahammad, son of Malik Raehan, Sar Havalidar of Adoni fort in the district of Raichur. The inscription has been read by the Nazim, Archaeological Department, Hyderabad (Deccan).
676	Do.	....	....	....	in	Contents same as in No. 674 above.
677	On a slab set up near the Kollam-Bharati temple on a hillock near Kottapalle, Nandikotkur taluk, Kurnool district.	Western Chalukya.	Tribhuvanamallaḍa	Saka 980, Havi-lambi, Vaisakha, śu. purnami, Thursday, Vyatipata, lunar eclipse.	Marathi Nagari. Kannada	Registers the gift of the three villages named Duddhiyalu, Siripura and Kurukunde respectively to the temples of Svayambhu-Bhairavadeva, Śarṅgēśvaradeva and Indrēśvaradeva at Kolja situated at the western entrance to the Śrīśaila. The gift was made into the hands of Śarēśvara-Paṇḍitadeva by the king and his chief queen Mallaladēvi, on the occasion of their visit to the temple of Mallikārjuna at Talvaṇi at the western entrance to the Śrīśaila. Mentions the chief Ballavarasa and the village Mōsaragi.
678	On another slab set up in the same place.	Do.	Tribhuvanamallaḍa	....	Do.	Damage and incomplete. Mentions the king's subordinate Bijjana-Chōlamaharaja whose prasasti begins with the well-known epithet 'svasticharanasaraśaravahita' applied to the Chōlas of the Telugu country.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
Bellary District, Hospet Taluk.						
679	On a slab set up near the Sanpakki-Virabhadrasvamin temple at Hospet.	Vijayanagara	Virapratapa Achyutadeva-Maharaya	Śaka 1453, Khara, Aśvija, śu. 1. 7	Kannada	Records gift of certain duties on crops made to the temple of Gaurésvara at Tirumaladeviammanavarapatana by Kampadevarasa-Anna.
680	On a slab built into the wall of a mosque to the east of the bazaar street in the same village.	....	Tippu Sultan	Hijri 1:10	Persian	States that Ghafoor Khan of high lineage discovered (i.e., built) the holy mosque. The record has been read by the Nazim, Archaeological Department, Hyderabad (Deccan)
681	On a slab set up near a bridge on the way to the Sub-Collector's bungalow in the same village.	Vijayanagara	Virapratapa Achyutadeva-Maharaya	Śaka 1457, Manmatha, Vaiśakha, śu.	Kannada	States that Abharāja Timunapa, the agent of the Pradhana (minister) Tirumaharaja, granted the mālvasa of certain villages for offerings at lamps to the god Tiruvengalaththa at Tirumaladeviyarapatana, with the consent of the preceding merchants (settipattanasvami) of Tirumaladeviyarapatana, Varadajamunapatana, and Krishnadeviyarapatana.
682	On the east wall of the mandapa of the Anantasaayanavamin temple at Anantasaayanagudi.	Do.	Virapratapa Sadasiivadava-Maharaya	Śaka 1471, Saunhya Pūṣya, śu. 9, Makara-Sankranti.	Do. ..	Registers a gift of land made by the king for the offerings of the gods Hanumanta and Anantasaayana of the Jambukéśvara hill.
683	On the same wall	Do.	Virapratapa Krishnaraya-Maharaya	Śaka 1446, Tarana, Jyēṣṭha, śu. 7, Sunday.	Sanskrit	Records the gift of Anandamidhi made by the king for the benefit of the brahmins. This is a copy of No. 256 of South-Indian Inscriptions, Vol. IV.
684	Do.	Do.	Achyutaraya	Śaka 1461, Vikari, Bhādrapada, ba. 12, Tuesday.	Sanskrit in Nagari.	Copy of the same in Kannada characters.
685	Do.	Do.	Achyuta	Śaka 1461, Vikari, Bhādrapada, ba. 12.	Sanskrit	Damaged. States that Ratnaganatha-Dikshita, the purdita of the king obtained the village called Nagaladevapura from the king and there built temples for the gods Nagésvara and Nagendrasayana and constructed also a tank called Nagambika-samudra for the merit of the king's mother Nagaladevi. He founded also an agrahara at the village giving several vrittis to brahmins.
686	On a slab built into the wall in a room to the left of the mandapa in the Ratnaganathasvamin temple at Nagenahalli.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1438, Pūṣya, Kartika, śu. 15, Sunday.	Sanskrit and Kannada.	Records the grant of the village Virupapura in Hosavara-Magane to the temple of the god Viṭhaladeva for the merit of the king's father Narasimha-Nayaka and of his mother Nagajidevi. The grant is stated to have been made by the king on the holy occasion of the Solar eclipse which fell in the (preceding) year Angirasa on Pūṣya, ba. 30, Monday.
687	On a slab lying in the garden of Karnam Narayana Rao at Mudlapuram.	Do.	Virapratapa Krishnadevaraya-Maharaya	Śaka 1435, Śrīmuṣha, Chaitra, śu. 5.	Kannada	

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up by the side of the right dvārapāla image in the Hoṣuranna temple at Hoṣur.	....	....	Śaka 1...5, Vijaya, Śrāvana, ba. 10.	Sanskrit and Kannada.	Registers a gift of lands in certain villages of the Brahmapa- Chitavādi-sime for the offerings, etc., of the goddess Mahādevī of Hoṣur, by a certain Madinayaka.
689	On a slab set up in the mukha- mandapa of the same temple.	....	....	Śaka 1435, Śrīma- kha, Prathama- Bhādrapada, śu. 15, Tuesday.	Do.	Built in at the bottom. Records a grant made to the god- dess Ekkanāthe of Hoṣur by Basavappa, son of Gaura- of (the king) Krishnaraya.
690	On a pillar in the same mandapa ..	....	....	Śaka 1566, Śva- bbānu, Śrāvana, śu. 7.	Do.	Much damaged. Seems to renew a gift of land and money made previously in the reign of Krishnaraya by the tem- ple managers (sthānika) of the temple of Hoṣuranna to a private individual as a free-hold (mānya).
691	On the same pillar ..	....	....	Vijāvasu, Phal- guna, ba. 1[2].	Do.	Records a gift of land made by the temple managers (sthānika) of the temple of the goddess Mahādevī at Hoṣur, to Kalkam Mallaya of Vijayanagara, for doing ornamental work (chilivānya) to the lion vehicle of the deity.
692	On a rock on the bank of the Tung- bhadra river in the same village.	....	....	Śaka 1328, Vyaya, Chaitra, śu. 13, Sunday.	Do. (Nag- ari).	Damaged. Seems to make provision for a perpetual lamp to the god Prasanna-Kanadeva by certain brahmins.
693	On a stone set up in a field near a channel at Gudiobalapuram.	....	....	....	Telugu ari.	Damaged and mutilated. Mentions Narasimha-Maharaya and god Virupakshadevara-sannidhi. A solar eclipse is also referred to.
694	On a rock to the east of the Kalasa- pura Añjaneya temple on the Kamalapur-Kampili road.	Vijayanagara	Virapratapa Sadasivadeva-Maharaya ..	Śaka 1478, Naja, Kartika, śu. 12, Thursday.	Telugu ..	Records a gift of land made by Mahamandalesvara Raghu- natharajadeva-Maharaja, the son of Tirumalaraja and grandson of Araviṭṭa Maharaja-Kaṅgaraja of the Lunar race, Atreya-gotra. Apastamba-sūtra and Yajus-saṅkha, to the temple of Ananda-Bhūirava near Kalasapuram.
695	On the east wall of the mandapa in the Paṭṭābhiraṃsavin temple at Kamalapuram .	Do.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1461, Vikari, Pushya, śu. 1.	Kannada ..	Damaged. Registers the gift of some taxes realized in the villages of the Somaḷapura-śime for the offerings of the god Nughunathadeva at Varadajammanavarapattapa by Achyutaraya-Nallapappa.
696	On the wall opposite the image of Añjaneya in a ruined temple near the Elephant stables in the same village.	Do.	Sadasivadeva-Maharaya ..	Śaka 1467, Vijā- vasu, Chaitra, śu. 3, Thursday.	Sanskrit and Telugu.	Copy of A. K. No. 19 of 1889 (No. 248 of South-Indian Inscriptions, Vol. IV).
697	On a rock near the Kumbarakunte to the north-west of the same vil- lage.	Do.	Virapratapa Krishnaraya-Maharaya ..	Śaka 1[4]40, (ex- pired) Bha- dhanya, Kartika, [śu.] 12, Satur- day.	Sanskrit and Kannada.	Registers a gift of land made to the god Kariya-Tiruvengala- natha of Añjanagiri by the king's chief queen Tirumala- devi for the merit of (the prince) Tirumalaraya-Maharaya.
698	On a slab set up in front of the Siva temple (known as Kallara- gudi) to the east of the same village.	Do.	Virapratapa Achyutadeva-Maharaya ..	Śaka 1463, Śarvati, Kartika, śu. 5, Thursday.	Do.	States that a certain Timmaraja, son of Hirya Abbaraja of Harige, belonging to the Kāśyapa-gotra and Apastamba- sūtra, installed the image of the god Raghunathadeva at the Penugonda gate to the east of Varadajiyammana- pattapa and made grants of some lands to the god. This is a copy of A. K. No. 16 of 1889 (No. 245 of South-Indian Inscriptions, Vol. IV).

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and Alphabet.	Remarks.
699	On a lamp-pillar in front of the ruined temple to the south-west of the Virūpākṣasvāmin temple at Hampi	....	....	Śaka 1350, Kṛitika, su. 8, pūrṇimā, Thursday.	Sanskrit (Kannada).	Records the setting up of the stone lamp-pillar by Aitana, the grandson of Minnamatya of the Bharadvāja-gōtra who had got it prepared.
700	On a rock near a channel to the south of the same temple.	....	....	Śaka 1328, Vyāsa, Srāvastī, ba. 8, Friday, Jayanti.	Kannada ..	Incomplete. Records a gift made for the offerings of the god Virūpākṣa by Kavapa, son of Some-Danṇayaka of the Kāśyapa-gōtra and the Rik-śakha.
701	On both sides of the entrance into a ruined Vishnu temple near the Kōṇḍarānasvāmin temple in the same village.	Vijayanagara	Virapratāpa Sadāsivadeva-Maharaya	Śaka 1478, Nāla, Kartika, su. 12, Friday.	Telugu and Sanskrit.	Records the oblation made by the merchant Tiimāla-śaṭṭi of the Kōṇḍarāni-gōtra to the god Venkatesa who resides at the Chakratirtha. An śaṭṭaka (i.e., a string of 8 verses) is given in praise of the god.
702	On a water-trough near the same temple.	....	....	Vishu, Bhādrapada, ba. 11, Wednesday.	Telugu ..	Damaged. Registers the construction of a well and the formation of a grove and a water-shed by a certain Lakṣmāyaka.
703	To the left of the entrance into a deserted mandapa to the west of the central shrine in the Viṭṭalaśvāmin temple in the same village.	Vijayanagara	Sadāsivaraya-Maharaya	Śaka 1486 (expired), Kīrti, Magha, ba. 13, Hasda, Tuesday.	Do. ..	Registers a gift of 75 ghāṭi-varāhas made for worship, etc., to the Śrībhāṇḍara (treasury) of the god Lakṣmīnārāyaṇa in the Viṭṭalaśvāra temple by Mahamāṇḍalēśvara Jakkarāja, son of Jambūladinī Śrīraṅgarāja of the Lunar race, a disciple of Kāṇḍaḷa Śrīraṅgaśāhaya of Kāṇḍanavolu.
704	On the north gōpura of the same temple.	Do.	Virapratāpa Ahoṃyutaraya-Maharaya	Śaka 1480, Vijāmbi, Bhādrapada, [ba. 10].	Kannada ..	States that the pinnacles of the top of the northern gōpura of the Viṭṭalaśvāra temple were set up by Raghunāthā-Nayaka who was the keeper of the royal ebapara (portable throne), for the merit of the king.
705	On the west wall of the same temple.	Do.	Virapratāpa Sadāsivadeva-Maharaya	Śaka 1480, Kālā-yukti, Phalguṇa, su. 15.	Do. ..	Gift of garden land as exchange (parivartana) for meeting the expenses of the several festivals of the god Viṭṭalaśvāra when the deity stops at the Parāṅkūsa-mandapa.
706	On the south base of the central shrine of the same temple.	Do.	Do.	Śaka 1485, Rudhi-rodgaṇi.	Do. ..	Incomplete.
707	On the same base	Do.	Virapratāpa Sadāsivadeva-Maharaya	Śaka 1465, Śōbhakṛit, Bhādrapada, su. 12.	Do. ..	Gift of land for the offerings of the god Viṭṭalaśvāra made by Tiruveṅṅiśāhaya, the son of Tirumala Aruku Tāchārya of the Śaṭṭamāraṣa-gōtra, Aṣṭāmba-sūtra and the Yajus-śakha in the village Nīṭaru situated in the Tekakōṭṭe-sime which was originally granted to him by the king.
708	On the north base of the same shrine.	Do.	Ahoṃyutadeva-Maharaya	Śaka 1455, Vijāya, Sahas (i.e., Mārgaśīrṣa), su. 11, Thursday.	Sanskrit and Kannada.	A copy of No. 9 of 1904.
709	On the east wall of the same temple.	Do.	....	..	Kannada ..	Records the salutations to the god, of Timmarasa, Supalla Chennarasayya and Divakarayya, son of Kṛishṇayya of Baṅkāpura.
710	On a stone pedestal lying behind the same shrine.	....	....	Śaka 1454, Nānādana, [Vyōma], i.e. (Śrāvastī), ba. 2, Thursday, Vaishṇava-Nakṣatra, Indrayōga, [Tibhya], Balava.. Kanyā-lagna.	Sanskrit (Nāgarī).	Records that (the image of) the god Yōga-Varada Narsimha was set up in the courtyard of (the temple of) Viṭṭala by (the great Mādhyā teacher) Vyāsatīrtha.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
711	On the north wall of the hundred-pillared maṇḍapa in the same temple.	Vijayanagara	Virapratapa Krishnaraya-Maharaya	Śaka 1438, Dhātu	Kannada	States that the hundred-pillared maṇḍapa was built by the king for the god Viṭṭhaladeva.
712	On the same wall	Do.	Do.	Śaka 1438 (expired), Dhātu.	Telugu	Do.
713	Do.	Do.	Do.	Do.	Tamil	Do.
714	On both sides of the southern entrance into the central hall of the Virupakṣasvāmin temple in the same village.	Do.	Do.	Śaka 1435, Śrī-mukha, Aśadha, su. 5.	Kannada	Registers the grant of some villages made by the king to the temple of the god Virupakṣa to provide for the fortnightly, monthly and annual festivals and the daily offerings of the god for the merit of his father Narasana-Nayaka Odeya and of his mother Nagaji-amma. States that the king also made a gift of some ornament made of gold and set with precious stones and of silver and golden waving lamps (ārati). Sings the glory of the king in verse.
715	On the right wall of the north gopura of the Achyutanarayana-svāmin temple in the same village.	Do.	Achyutendra	....	Sanskrit (Kannada).	
716	On a slab set up in front of the Hanumanārāya temple in the bazar street at Kampli.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka Virōdhi, su. 1, Wednesday.	Sanskrit and Kannada.	Damaged. Records a gift of certain money income made by the king to provide for the daily offerings of the god Mallikarjunadeva (near) the Virupakṣa temple.
717	On another slab in the same place	Do.	Virapratapa Venkaṭapatiraya-Maharaya	Śaka 1512, Pramōdute, Magha, ba. 3, Thursday.	Kannada	Mutilated. Records a gift of way settled by certain merchants of Kamplale.
718	On a stone buried in a sugarcane field at Muddapuram.	....	....	Śaka 1520, Viḷambi, Magha, su. 10.	Do.	Registers a gift of land in the village of Muddapuram made by Rāmanama, the daughter of Maharaja Śrī Haṇḍe Hanumi-Nayaka, to Chenna Virappa, the disciple of Śanta-Mallikarjunadeva.
719	On a slab set up in front of the Isvara temple in the same village.	Vijayanagara	Venkaṭapatirayadeva-Maharaya	Śaka 1574, Angirasa, Kārtika, ba. 12, Saturday, Svāti.	Do.	States that the image of Chandradharanatha-Īvara was consecrated by Ayyappa, the son of Appappa, for the merit of the king.
720	On a slab set up in front of the Venkaṭaramanasvāmin temple at Ittigi-Muddapuram.	....	....	Śaka 1464, Pṛava, Jyeshtha, ba. 5, Monday.	Sanskrit and Kannada.	Records the grant of land and money made for the daily offerings and the several festivals of the god Īruveṅgalanatha consecrated by Kurendratirtha Śrīpada-vodeya, the disciple of Raghunandana-vodeya, who was the son of Paramahansa Parivrajakacharya Mathamaitritha, at Santhe-Muddalapura alias Immadi-Dovarayapura situated on the bank of the (stream) Narayani in the Doravadi-veṇthe of the Hastinavati-valita.
721	On a rock called Gollaragundu to the west of Metri.	....	....	....	Kannada	Records a gift of land made by Adhikari-Sriyappa by order of the Mahapratihana Bayithe-Danpayaka to the chhetra (i.e., feeding house) of the temple of Mallikarjuna.
722	On a broken slab lying in front of the Siva temple at Gonahalu.	Western Chalukya.	Vikramaditya	Śaka 935, ś. vasa.	Do.	Mutilated and damaged. Seems to register the gift of certain taxes (pannasu) made by [Viddhi] maharasi, [the queen of] [Iri]ya-Nolambadhiraja, who belonged to the Pallava family and was a subordinate of the king, to the god Mahakaladeva at Pampa.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
723	On a slab set up in the same place	....	....	....	Kannada ..	In modern characters. Warns against the misappropriation of the village Gōṇahala which belonged to the god Virupakṣadēva.
724	On two pieces of a broken slab set up in front of the Hanumanārāya temple at Hampadevanahalli .	Vijayanagara	Virapratāpa Kṛṣṇarāya-Maharāya	Śaka 11433, Prajāpati, Chaitra, śu. 3, Wednesday.	Do. ..	Records the gift, by the king, of the village Hampadēvanahalli surnamed Kṛṣṇarāya-puram in the Nari-sime, as an agrahāra in 105 vṛttis to learned brahmins. A copper-plate grant is also stated to have been issued in connexion with this gift.
725	On a stone set up in front of a temple called Kallugudi to the south-west of Chikka-Jayiganuru.	....	....	Śaka 1444, Svabhānu, Kartika, śu. 15.	Do. ..	States that a certain Lakṣmīnātha-Dikṣhita, the son of Virupakṣa-Bhaṭṭa, dug a dharm el, set up an image of the god Virupakṣa near it and made a gift of some lands under the channel for the offerings of the god.
726	On a slab set up on the tank bund at Daroji.	....	....	....	Persian ..	States that the water of the tank is to be distributed to thirsty travellers in the name of the Prophet Muhammad. The record has been read by the Nazim, Archaeological Department, Hyderabad—Deccan.
727	On a pillar in the maṇḍapa of the Išvara temple at Kurikuppi .	Vijayanagara	Virapratāpa Kṛṣṇarāya-Maharāya	Śaka 1445 (current), Svabhānu, Vaiśākha, śu. 5, Monday.	Kannada ..	Records the grant of land by purchase made by Bonatara of the Chajiyara gate, the son of Heggara of Saṅgamēvara, who belonged to the Vasibhā-gōtra, Drahayayapa-sutra and Sāma-sakha, to the temple of Virupakṣa built by him at Kureyakuppe which was an agrahāra village in the Toravadi-venṭhe of the Hastinavati-valṭa.
728	On another pillar in the same place.	Do.	Do.	Do.	Sanskrit ..	A copy of No 727 in Sanskrit. Kureyakuppe is called Anantastu in this inscription and the one above.
729	On a rock called 'Taṅgammanagundu' on the Saṅkaradēvaragudda hill at Toranagallu.	....	....	....	Kannada ..	Refers to the mudhi of Bayichi-śaṭṭi, a disciple of Akasina-kadēva.
730	On a slab set up in front of the Śiva temple at Somalapuram.	....	....	Vijambi, Śravana, ba. 1.	Do. ..	Damaged. Seems to record some gift made to the temple of Raghunāthadēva at Varadajammanapēṭe. Mentions Achyutarāya Mallapappa and Sēnabōva Kaigapa and the village Nōmalapura.
731	On a hero-stone set up in a field to the west of Sultanpuram.	....	....	....	Kannada (archaic) ..	Damaged. Mentions Jayakama, his son Bijayiti army of Ereyama-Kepē.
732	On a stone set up near the ruined Mallikarjuna temple at Anttāpuram.	....	....	Śaka 1475, Pramādioba, Kartika, śu. 12.	Kannada ..	Records the gift of certain tolls for a perpetual lamp to the god Mallikarjuna of Antapura for the merit of Sadaśivarāya, of Ramarāja and of Tirumalarāja, by Uṭṭigala Timmarasa.
733	On another slab set up in the same place.	Vijayanagara	Virapratāpa Sadaśivadēva-Maharāya	Śaka 1469, Pālavarga, Aśvadhā, ba. 3.	Do. ..	Damaged. States that the temple of Mallikarjuna at Anantapura in the Āvinanadu-ṣime, which was in a dilapidated condition, was restored by Harapanna with the consent of the Gaṇḍa (headman), Sēnabōva and the people of the village. Mentions a certain Timmadasari.
734	On a third slab lying in the same place.	Do.	Do.	Śaka 1473, Virodhikrit, Aśvadhā, śu. 12.	Do. ..	States that Timmarāja, son of Mahamaṇḍalesvara Ramarāja Tirumalarāja, made the gift of a garden under the tank at Āvinanadu to the god Mallikarjuna of Hiriyā-Anantapura.
735	On a rock to the west of Ramasagaram .	Do.	Vira-Bukkaraya	....	Do. ..	Incomplete. Mentions the name of the king and Penu-gōṇḍe.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a slab lying in a field at Hanumanahalli.	....	....	....	Kannada	States that the manya land belonged to Hanuma Mahadeva, etc.
737	On a broken stone built into the compound wall of the Hanuman-turaya temple at Kodalu.	....	....	Parthavi, Kartika, Śa. 11, Saturday.	Do.	Mutilated. Seems to record a gift made for the king Sudasivayya. Mentions Ramaraja Varadēva-Mahā-arasu.
738	On a slab set up under a śamī tree at Nagalapuram.	....	....	Saunya, Āśāḍha, Śa. 11.	Do.	Registers a grant of land at Nagalapura to the god Anubhade by Jilletha Gōpayadēva-Mahā-arasu to the god Anubhade by Jilletha Kanuve.
739	On a slab set up in the mandapa of the Kumārasvamin temple on the Kumārasvami hill near Sandur .	Hoyasala	Nisānka-pratāpa Chakravarti Virā-Balajadēva (11).	Śaka 1127, Krōḍhāna, Phalguna, Śa. 7, Saturday, Solar eclipse.	Sanskrit and Kannada.	Contains a eulogy of the Yaḍava race and that of the king, his chief minister (Mahāsas that by order commander (Sēnapati) Mahādeva-lāṇḍa-pradhāna) and the grant of the village Kōreyupalli which was restored of the Rāshtrakūṭa family (Ś) had which Kṛishnarāja mukha for daily offerings and to the god Śaṅk- resumed. The gift was now placed which had been Vishnukara-Brāhmacāri. Records the fact of the construction of the steps on the northern side (of the temple) of the son of Hampanayya of (he) by Kacharya Dēga, the States that Bakkaraya built the mandapa of the temple.
740	On a slab built into the east wall of the same temple	....	....	....	Kannada	Records the fact of the construction of the steps on the northern side (of the temple) of the son of Hampanayya of (he) by Kacharya Dēga, the States that Bakkaraya built the mandapa of the temple.
741	On a slab lying in front of the Navilvasvamin temple on the same hill.	....	....	Saunya, Bhadrā-pada, Śa. 3, Monday.	Do.	Damaged. Refers to the way between two paths by a subordinate (pradhani) Saṅk
742	On another slab set up in front of the same temple.	Vijayanagara	Mahāmandalēśvara Virā-Bhopatiraya	Śaka 1309, Kāyā, Mārgasīra, Śa. 7, Thursday, Hāsta, Siddhiyōga, Śa. kuni-karāna.	Do.	Registers a gift of built the temple
743	On a pillar in the mandapa of the ruined Śiva temple on the bank of the Naṭṭhalla at Taluru	Hoyasala	Yadavanarayana Virā-Ballala.	Bahudhanya, Jyēṣṭha, Śa. 15, Sunday.	Do.	Registers a gift of built the temple
744	On a pillar in the mandapa of the Ankalamna temple at Fapiyanayakanahalli	Vijayanagara	Virapratāpa Aobhyutaraya-Maharaya	Śaka 1461[4], Nandana, Śrāvana, Śa. 30, Thursday.	Telugu	Registers a gift of built the temple
745	On a slab set up in front of the ohāvaḍi in the same village.	Do.	Virapratāpa Venkatapatiraya-Maharaya	Śaka 1664, Dundubhi, Chaitra, Śa. 10.	Kannada	Managed. Records nayakanahalli as
746	On the base of the dhvajastambha in front of the Hanuman-turaya shrine in the Lakshminarayanasvamin temple at Narayanasdevarakere.	....	....	Śaka 1545, Buddhi-rōḍkari, Bhādrapada, Śa. 16, Friday.	Do.	Records the gift of the of Timmarasaya the ssthalja.
747	On a pillar in the gate-way near the same temple.	....	....	Śaka 1655, Pramā-dicla, Āśvīja, Śa. 10	Do.	States that Komarappa stone doorway.

B.—Stone inscriptions copied in 1922—cont.

53

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
748	On a slab set up in a field to the north-east of the same village.	....	....	....	Persian	Damaged. Gives the Fesli year 1231. The record has been read by the Nazim, Archaeological Department, Hyderabad—Deccan.
749	On a slab set up near the pond called Ayyanakunfe in the same village	....	....	....	Do.	Do.
750	On a slab set up in front of the Hanumantaraya temple at Ani-veri.	....	....	Vijaya, Kartika, [su.] 16, Sunday.	Kannada	In modern characters. Damaged. Shows to register the gift of a manya land.
751	On a slab set up in front of the Hanumantaraya temple at Arle-halli.	....	....	....	Do.	States that the village for the gift of land was the village of Arle-halli.
752	On a rock opposite the ruined fortress at Dhanayakanakere.	....	....	....	Do.	States that the village for the gift of land was the village of Arle-halli.
753	On a slab lying in a field in a ruined village near Garaga.	....	....	....	Do.	States that the village for the gift of land was the village of Arle-halli.
Guntur District.						
Bapatla Taluk.						
754	On a pillar in the mandapa in front of the temple of Chennakésava at Nutalapadu.	....	....	Saka 1448 [4*], Sobhakarita, Asvija, ba. 11, Wednesday.	Telugu	Records the grant of land in the village of Nutalapadu in the Vinikonda-sima made to the gods Késavanatha and Raghunatha of the village, by Tirumalayyadeva-Maharaja, son of Teluguraya and grandson of Mahamandalesvara Medinimiseragada Katbari Saluva Samburaya. Timmarusu (the minister of Krishnadevaraya) is stated to have (previously) granted the nayankara of the village to the chief.
755	On a pillar in the mandapa in front of the Mallikarjuna temple at the same village.	....	....	Saka 1490, Isvara, Vaisakha, su. 5, Thursday.	Do.	Records the grant of the marriage tax (pendli-sunkam) and some land in certain villages to the gods Chhaya-Mallikarjuna and Virésvara of Nutalapadu, by the Rachakaram Papayya under the orders of Mahamandalesvara Póohiraja Vengalarajayyadeva-Maharaja.
756	On a second pillar in the same place.	....	....	Saka 1485, Sobhakarita, Asvija, ba. 10, Wednesday.	Do.	Registers the grants of several lands in the village of Nutalapadu to the gods Chhaya-Mallikarjuna and Virésvara of the village, by Mahamandalesvara Tirumalayadeva-Maharaja, son of Teluguraya and grandson of Medinimiseragada Kathari Saluva Samburaya. The chief is said to have been enjoying the nayankara of the village which was granted previously by Timmarusu. See No. 754 above.
757	On a third pillar in the same place.	....	....	Ma[nma]tha	Do.	Damaged. Records the grant of land as sarvamanya to the gods Virésvara and Raghunatha of Nutalapadu by Dammalapati Potinadu, a barju (messenger) of Appayya.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
768	On a stone lying beside the temple of Anhamma outside the same village.	....	....	Śaka 1364, Dandubhi, Vaiśākha, śu. 15, Thursday.	Telugu	Records the construction of a tank between the villages Nūntulapaḍu and Pānuru by Palamarāja Tiparāja who was an officer (adibhāri) of Mahamaṇḍalēśvara Mīsara-gaṇḍa Kāṭeru (i.e., Kāṭhari) Saluva-Teluṅgarāyavēśvara.
769	On a stone lying near the tank at the same village.	....	....	Śobhakṛit, Bhadrāpada, ba. 10, Sunday.	Do.	Damaged. Gift of land to the god Virēśvara of Nūntulapaḍu by Mahamaṇḍalēśvara Tirumalayadeva-Maharāja, son of Dharanivaraha, Mēdinimtsarugaṇḍa Kāṭhari Saluva-Teluṅgarāja.
760	On a stone lying behind the Pedamalleśvara temple at Kondapaturu.	....	....	Śaka 1689, Sarvajit, Vaiśākha, śu. 15, Monday.	Do.	Records the construction and consecration of the garbhā-pūṭha, vedika and walls as well as the consecration of the image of Pārvatī of the Malleśvara temple, by Paparāja and Mallēśam, the sons of Kondapāturi Mallaparāja, for the merit of their ancestors.
761	On the Nandi-pillar planted before the Viśvēśvara temple at Pedaganjam .	Kakatiya	Mahamaṇḍalēśvara Rudradeva-Maharāja	Śaka 1192, Pramōduta, Śrāvana, śu. 11, Thursday.	T'o.	Records the consecration of the image of the god Pinnēśvara-dēva at Peddagaṇjam by Peddisēṭṭi, son of Pinnasēṭṭi, and the younger brother of Śrīraṅgaśēṭṭi, the grant of the village Kollimipulu for the god's daily offerings and decorations and the grant of salt-pans in the villages of Peddagaṇjam, Pinnagaṇjam and Kadakuduru, for extra offerings on Aṣṭami, Chaturdaśi and Mondays and on the festival of Chaitra, and also sheep for maintain-
762	On another face of the same pillar					
763	On a slab lying in front of the same temple.					
764	On a pillar in the ardha-maṇḍapa of the Bhavanārāyaṇa temple in the same village.	....	....	needly, etc.,, Mārgaśīra, śu. 9, Saturday. Pramādi, Jyēṣṭha, śu. 6.	Telugu	Mentions Chaṇu. Records gift of money. Records the provision made for the supply daily of a garland of flowers to the temple of Bhavārāyaṇa by Abhena, son of Talupula Timmana.
765	On a second pillar in the same maṇḍapa.	....	....	....	Do.	States that the four curved pillars of the raṅgaśāla (i.e., assembly hall) in the temple of Bhavanārāyaṇa were got carved by a certain Yerrama, the son of Yerrama Guṇḍa. Fragmentary. Stops with the date.
766	On a third pillar in the same maṇḍapa.	....	....	Śaka 1770, ..	Do.	Fragmentary. Stops with the date.
767	On a stone built into the eastern wall of the Vallabharāyaśramin temple at Svarna.	....	....	....	Do.	Built in and fragmentary. Seems to record a grant of land made under a tank called Chōra-chēruvu to the god [Tri]pētrādēva for the merit of the Mahamaṇḍalēśvara Kakatiya Gaṇapatidēva-Maharāja.
768	On a stone built into the front wall of the same temple.	....	....	....	Do. (verse).	Damaged and broken. States that a certain Jāṅgam Viraya, the son of Nagaya and Madamaṇḍa, was a great devotee of Śiva.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
769	On a stone built into the back wall of the Chennakēśavāmin temple at Nayanapalli .	Kakatiya ..	[M]ahamāṇḍaśvara [Gana]patideva-śarāja.	....	Telugu ..	Incomplete and much damaged. Records the victories of the king, his burning of Nelluru and conquest of Akkana and Bayyana. Mentions also Kulottunga Rajendra-Chola. The king is said to have entered into a treaty with the Raja of Nelluru, to have visited Śrīparvata and provided for the consecration of the image of the god Kumāra-Gaṇeśvara at [Mōṭṭu]palli in his own name.
770	On a slab lying before the Chennakēśavāmin temple at Daggu-padu .	Vijayanagara ..	Śaṭa Sadaśiva-Mahārāja	Śaka 1180, Kalayukti, Śrāvana, ba. 2, Monday.	Do.	Records a grant of land made for the offerings of the gods Siddhappa (i.e., Siddhēśvara) and Kēśavanātha by Savaraṁ Guṇapanayinigarū, the agent of Mahamāṇḍaśvara Aliya Rāmārāja, and by the peasants and accountants of the village of Dagguṁbaḍu.
771	On a pillar in the same temple	....	....	Śaka 1371, Śukla, Magha, śu. 5, Thursday.	Do	Records the construction of the temple of Kōśava-Perumā and a maṇḍapa by Dalavayi Malinēningaru on behalf of (?) the village for the merit of Mśaragandha Kāṭhari Śāluva Tippayadēva-Mahārāja and a grant of land in the village of Dagguṁbaḍu to the same temple.
772	On a stone lying before the same temple.	....	....	Śaka, Raudri, [Kā]ṛttika, śu. 15, Friday.	Do.	Incomplete and much damaged. Seems to record a grant of land made to the temple of Kēśava-Perumā for the merit of (Kakatiya, Prataparudradeva-Mahārāja.
773	On a slab lying before the Siddhēśvaraśavāmin temple in the same village.	....	....	Śaka 1243, Raudri. . . .	Do.	Damaged. Seems to record a grant of land made to the gods nāthadeva and Nageśvaradeva for the merit of Kakatiya Prataparudradeva-Mahārāja.
774	On a stone built over the entrance into the garbhagriha of the Kāstīśvānathasvāmin temple at Ravurpetā.	....	....	....	Do.	Damaged and incomplete. Mentions ⁸ Chātṭamarāja, the maternal uncle (?) (māma) of the Mahapradhāna Maṭchirāja and the temple of Mahāsthana-Rāmāśvaradeva at Mōṭṭupalli. The (Kakatiya) king Gaṇapatiḍeva-Mahārāja is also referred to.
775	On the belt of the north wall of the Kōśavasvāmin temple at Upputur.	....	....	Śaka 1180, Chaitra, śu. 1, Thursday, Meshā-Samkrānti.	Do.	Records the grant of certain tolls made to the temples of Prachhanna (i.e., Prasanna) Kēśavadeva and Amareśvaradeva of Mōṭṭupalli by the learned people of Upputuru, for the merit of the (Kakatiya) kings Gaṇapatiḍeva-Mahārāja and Rudradeva-Mahārāja.
776	In the same place .. ..	....	....	Śaka 1160, Pava, Aśvadhā, śu.	Do.	Records the gift of tolls made in equal shares to the above-said two temples by a certain Iṇēvarāja.
777	On the Garuḍa-pillar set up in front of the same temple.	....	....	....	Do.	Records the gift of the Garuḍa-stambha of the temple of Kēśavanātha of Upputuru by Viśa Tālama.
778	On a stone lying in the cremation ground of the same village.	....	....	Śaka 1300, Kālayukti, Chaitra, śu. 16, Thursday.	Do.	Records that the stone is the Yaga-stambha (sacrificial-pillar) set up by Gaṅgannaya-Ramayajulu of the Bhāradvāja-gotra.

R.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
779	On the Nandi-pillar planted before the Amarāśvara temple in the same village.	....	....	Kali 2000 (?) Ardho- days.	Sanskrit (prose and verse) in Telugu and Telugu.	Purports to record the grant of the village Lavanapura (Upputuru) to 1,000 brahmins who were the followers of Yajñavalkya and who are said to have come from the town Ahichohatrapura on the banks of the Ganges, by Trinētra-Pallava. Also records the measurements of the streets called Somavidhi and Sarvavidhi as well as the house-sites that were presented and the garden and the arable lands allotted to each share. It also records certain agreements made between the shareholders as to selling shares in the village to outsiders and receiving dowries for girls in marriage. Separate shares were allotted to the gods Mahadeva, Kṣāya and Vighnēśvara and to the goddess Padambikāśakti. The extent of the village and its boundaries are given at great length and with minute details. See O. P. No. 8 of Appendix A above.
780	On a broken slab lying near the dhvajastambha to the east of the same temple.	....	....	....	Telugu	Beginning broken and lost. Gives the boundaries of the village Upputuru. States that there were 100 stone pillars along the boundary line. Mentions Karamobēdu and Parala.
781	On a stone built into the wall to the left of the eastern entrance of the same temple.	....	....	Śaka 1408, Krōdhi, Mārgaśīra, su. 11, Monday.	Do.	Records the construction of the eastern gateway of the temple of Virabhadra by Devagana Kunisetti of Nandigama for the merit of his parents.
782	On a slab built into the west wall of the same temple.	....	....	....	Do.	Beginning and end lost. Gives certain boundary lines and mentions the villages Upputuru and Betapudi and the river Kunduru.
783	On a second slab built into the same wall.	....	....	....	Do.	Records the grant of money (?) made to the temple of Amarāśvara by Rēnke Ayittōjjha for the merit of his grandmother.
784	On the same slab .. ..	....	....	....	Do.	Records a similar gift made to the same temple by certain Ojjha.
785	On a third slab built into the same wall.	....	....	....	Do.	Records a similar grant to the same temple by Pogare Madhavabhaṭṭu.
786	On the same slab .. ..	....	....	....	Do.	Records a similar gift made to the same temple by Annambhaṭṭu.
787	On a fourth slab in the same place.	....	....	....	Do.	Records a similar gift by Tekkula Peddōjjhalu.
788	On the Nandi-pillar planted opposite to the Virabhadra shrine in the same temple.	....	....	Śaka 1708, Parā- bhava, Mārgaśī- rsha, ba. 10, Thursday.	Telugu (prose and verse) and Sanskrit (ver- se) in Telugu.	Records the gift of a Nandi-stambha with a serpent carved on it by Venkatarayana of the Bharadvāja-gotra and the Bopdāpudi family. The donor belonged to the Katyayana-sūtra and (probably came from) Anumakōṭṭa.
789	On a pillar in the mandapa to the south of the gate of the same shrine.	....	....	....	Telugu	Records the gift of (the image of) Bhadrabali by Jangam Kṣāyā to the temple of Viroṣvara.
790	On another pillar in the same mandapa.	....	....	Śaka 1351, Saunya, Vaiśākha, su. 8, Thursday.	Do.	Records that the southern portico (bhadram) of (the temple of) Amarāśvara was the gift of Jannaya Ojjhala Sripiti, made for the merit of his parents.
791	On a pillar in the temple of Bhī- mēśvara at Paruchuru.	Vijayausagara	Sadaśivarāya.. ..	Śaka 1480, Kāla- yukti, Aśvādha, ba. 30, Monday.	Do.	Damaged. Records grant of land made by Gōḷappanayana- gara, the agent of Mahamandalesvara Ramarājayya (to a temple) at Paruchuru.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
792	On a slab built into the wall to the left of the entrance into the Gopālasvāmin temple in the same village.	....	....	Śaka 1378, Yuva, Chaitra, ba. 11, Sunday.	Telugu	Damaged. Records a grant of land made to the temples of Bhīmesvara, Gopinātha and Vighnēśvara and to the scholars of Paruchuru by Inkolani Tirumala-Reddī. Paruchuru is said to have been in the nayānkara of the chief and attached to the Addanki-savādī. The grant was made for the merit of the donor's father Tirumala-Reddī, paternal uncle Śrīgiri-Reddī and his mother Annesānamma. The chief is also said to have granted some land to the temple of the god Maṇḍukēśvara on the banks of Gundakamma.
793	On a broken slab lying near the dhvaja-stambha of the Chennakēśvasvāmin temple at Turlapadu.	....	....	Śaka 1 Paridhavi 15, lunar eolipsa.	Do.	Mutilated and very much damaged. Seems to record the construction of a maṇḍapa and the grant of some land to Nambi Kēśava-Peddī for the offerings and decorations of the god Chenna-Nādhava-Perumāl of Turimilpādū.
794	On a stone lying near the Vira-bhadra temple on the tank bund at Jagarāmanudi.	....	....	Śaka 1808, Khara (wrong), Āsvijā, ba. 14, Saturday.	Do.	Records the death (jīngiṅkayam) of Velpari Mallayya. This record is engraved over an earlier inscription of about the 13th century A.D. registering a grant of land as sarvaṇānyā.
795	On a stone planted in a field at Garnepuḍi .	Parichohhedi	Mahamaṇḍalēśvara Parichohhedi Tammu Bhimarāju.	Śaka 1083, Uttarāyana-Saṅkrānti.	Do.	Records that the king's favourite servant and commander (Paṭiālu) Gaṇḍaya constructed the temple of Koppēśvara-dēva on the bund of the tank to the east of Vēṇru, for the merit of his father (oppaṇa) and granted land for the maintenance of the worship of the god.
796	On a stone lying before the Sōmēśvarasvāmin temple at Palaparuru.	....	....	....	Do. (archaic)	Much damaged. Seems to record a settlement made regarding a tank. Mentions Naṅgaparāju and his son Naṭmanurāju.
797	On a slab lying near the dhvaja-stambha of the Chennakēśvasvāmin temple at Inkollu .	Vijsyanagara	Virapratapa Sadāsītvadēva-Maharāja	Śaka 1487 (wrong), Rudhīrōḍḍari, Ashādha, śu. 15, Monday.	Telugu	Fragmentary. Stops with the mention of the sovereign.
798	On a pillar in the same temple ..	Do.	Mahamaṇḍalēśvara Dēvarāja-Maharāja	Śaka 1333 (wrong), Nandana, Chaitra, śu. 5, Monday.	Do.	Damaged. Records the construction of the temple (nagara) and maṇḍapa of the god Kēśava-Perumāl by certain individuals of Inkollu. Rāchamma-Reddī Anavōṭa-Nayaka was governing the village.
799	On a slab lying before the Malleśvarasvāmin temple at Inagallu.	....	....	Hemalambi, Śrāvāṇa, śu. 3, Friday.	Do.	Records the consecration of (the image of) Nandikēśvara in the temple of Sōmēśvara of Inuṅgallu by the people of the village. Arrangements were made for the celebration of the festival of Nandīśvara, one day in every year from the date of the inscription.
800	On a stone lying near the pond called (būlasānigunṭa or Bōgam-danigunṭa outside the village of Santaravur.	....	....	Śaka 1517, Manmatha, Magha, ba. 3, Monday.	Do.	Records the grant of land as sarvaṇānyā to the north-east of the tank constructed by (P) Vōbalasani for the merit of Māmandu-Kōli Pādasa.
801	On the four faces of the Garuḍa-pillar planted before the Sitāramasvāmin temple at Ganika-pudi.	....	....	Śaka, 1197, Yuva, Chaitra, 1, Thursday.	Sanskrit verse and Telugu prose.	Records grant of land made to the god Bhāvanarāyanadēva of Gōṣṭhivana in the village of Ganakēpaḍu for worship and the great festival in Vaiśākha, by Godla Narayana-dasa, a Balaṅja of Yenunandala and his younger brother Godla Gopāladasa. The trust was left in the hands of the Mahājanas of the village. The names of several other donors and their respective shares granted by them are also given. Among them appears Sōmayādula Mābhana.

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
802	On the four faces of the Garudapillar planted near the dhvajastambha of the Chennakesavaśvamin temple at Idupulapadu .	Gajapati ..	Virarudra ..	Śaka, 1422, Raudra, Kartika, lunar eclipse.	Sanskrit verse in Telugu and verse.	Records the grant, by the king, who was the son of Parashōtama and grandson of Kapileśvara, of the village called Idupulapadu to the scholar Madhava of the Bhadravajagōtra. The genealogy of the king as well as that of the donee is given. The ancestors of the donee for three previous generations appear to have been ministers.
803	On a pillar planted in front of the same temple.	Kakatiya ..	Mahāmapādaleśvara Mahārāja.	Śaka, 1131, Meshasankranti.	Sanskrit in Telugu and Telugu.	Records the confirmation made by the king of an earlier grant of the village Idupulapadu in Karṇa-rasāstra made by Triṇayana-Pallava to Brāhmaṇas of various gōtras who were learned in the Vedas and were the followers of the Kātyāyana-sūtra and the Kanyasākha. The names of the donees and their respective shares are enumerated.
804	On a pillar planted in front of the Sakaleśvaraśvamin temple at Nandur.	....	....	Śaka 1202, [Pr]amadi, Uttarāyana-Sankranti.	Telugu	Records that the Mahāpradhani Kayasthapanaoharya Gopaddeva-Mahārāja made tax-free grants of land to the temples of Ka[ṇna]śrivaradōva and Daśamīśvaradōva of Nandur.
805	On another pillar in the same place	Kakatiya ..	Gaṇapati deva-Mahārāja ..	Śaka, 1171, Uttarāyana-Sankranti.	Sanskrit and Telugu.	Damaged. Records the grant of 25 cows for the maintenance of a perpetual lamp in the temple of Sakaleśvara deva at Nandur situated in the Oṅgerumarga by tura minister of Karnaradēva-Mahārāja who was the commander of the king. For the grazing of these cows some land was granted for the merit of Jambayī, the wife of Changadēva-Nayaka.
806	On a pillar in the maṇḍapa before the Veṅṅopāśaśvamin temple at Vallur .	Vijayanagara	Virapratapa Śrīrangadēva-Mahārāja ..	Śaka, 1495, Angirase, Aśvadhā, su. 11 and Aśvija, su. 10, Thursday.	Do.	Registers a grant of 2 kha of land in the village of Vallur made by Adapa Nagapāya-Nayanīgeru, the agent of the king who was the son of Tirumaladeva-Mahārāja and grandson of Śrīrangadēva-Mahārāja, to Bhagavanukā Bangama of the Atreya-gōtra.
807	On the Garudapillar planted before the temple of Vallabharaya at Vaṅḡipuram .	Do.	Virapratapa Sadāśivadēva-Mahārāja ..	Śaka, 1478, Pīṅgala, Śrāvana, be. 8.	Do.	Refers to the construction of the mukha-maṇḍapa and the eastern gōpura of the temple of Śrīvallabharaya at Vaṅḡipuram in the Koṇḍavṛti-sīma and records grant of land made to it by Mahāmapādaleśvara Apratīkamalla Kurucheti Mūrtirājayadēva-Chōḍa-Mahārāja, who was a subordinate of Mahāmapādaleśvara Ramarāja Yaradīru-malarājayadēva-Mahārāja.
808	On the same pillar ..	....	....	Śaka 3, Uttarāyana.	....	Completely damaged and illegible.
809	On the Nandi-pillar planted before the Agastyaśvaraśvamin temple in the same village.	....	....	....	Sanskrit in Telugu.	Damaged. Records the construction of a tank at Vaṅḡipuram by Balliśeti, Malliśeti, Narīśeti and Aytīśeti who were Vaiśya of the Penugōḍa (sect). A king named Gaṇḍa is referred to.
810	On the same pillar ..	....	....	....	Telugu	Damaged. Seems to record the grant of a lamp by Bārāpanḍa. The donor is said to have been a worshipper of the sacred feet of Rāmeśvaraśvamin of Velpunuru.
811	On another pillar in the same temple.	....	....	....	Do.	Damaged. Seems to record a grant of land made to a brahman (name lost) of the Bhadravajagōtra, Kātyāyana-sūtra and Suklayajus-sākha by Mahāmapādaleśvara Mūrtirājayadēva-Chōḍa-Mahārāja, son of Rā[ma]rājayya and grandson of Apratīkamalla Immaḍirājayya.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
812	On a stone planted before the Vengopāśavāmin temple at Annavāram.	...	....	Saka 1716, Anandā, Vaisākha, śu. 13, Monday.	Telugu	Records the consecration of the temple of [Go]pāśavāmi at Annāvaram by a private individual.
813	On a stone lying in the Chennakāśavāmin temple at Pavulūr.	....	....	....	Do.	Records the grant of 4 kūchobālas of land to the god Channakāśava-Perumāl of Pavulūru by Poohirāju Vengajayya.
814	On the northern face of the stone pillar planted before the Chennakāśavāmin temple at Kommuru.	....	....	Saka 1041, Vilambī, Pushya, śu. pāñchami, Monday, Uttarayana-Samkrānti.	Do.	Registers the grant of 6 Uttamaganda-māda made for the maintenance of a perpetual lamp in the temple of Agastisvara Mahadeva at Kommuru in the Ongerumārṅga by Appana, the son of Aduvakolani Aytama-Nāyaka. The charity was entrusted to the care of the two worshipping priests (manis) of the temple.
815	In the same place .. ..	....	....	Saka 1040, [Hēvilambī, ... Samkrānti.	Do.	Much damaged. Appears to register the gift of a lamp to the same temple.
816	On the western face of the same pillar.	....	....	Saka 1041, Vilambī, Pushya, śu. 6, Monday, Uttarayana-Samkrānti.	Do.	Registers the grant of 6 Uttamaganda-māda made for the maintenance of a perpetual lamp in the temple of Agastisvara-Mahadeva by Suraja, the grandson of Venṇiyapregga of Nemmaluru in Pallapu-Gudravara. The hundred śanis (women) of Kommuru who received the money had to supply daily one nandi-manika of ghee for the lamp.
817	In the same place .. ..	....	....	Saka 1040, Hēvilambī, Uttarayana-Samkrānti.	Do.	Registers the grant of 6 Uttamaganda-māda for a perpetual lamp in the temple of Agastisvara-Mahadeva of Kommuru by Gokireḍḍi, the son of Kommuri Kammi-reḍḍi.
818	Do.	....	....	Saka ... Uttarayana-Samkrānti.	Do.	Much damaged. Records the grant of 10 Tyagi-gadyana for the maintenance of a perpetual lamp in the temple of Agastisvara-Mahadeva of Kommuru.
819	On the eastern and northern faces of another stone pillar set up opposite to the same temple.	Western Chalukya.	Tribhuvanamallaḍeva	(Chalukya-Vikrama year 43), Vilambī, Pushya, śu. pāñchami, Monday, Uttarayana-Samkrānti.	Kannada	States that, while the king's minister and commander (Dandanāyaka) Anantapāla was ruling over the Beṅgi (i.e., Veṅgi) fourteen thousand country, a gift of money was made for a perpetual lamp in the temple of Agastisvara of Kommuru. The charity was entrusted to the charge of the Three Hundred of Kommuru.
820	On the eastern face of the same pillar.	...	....	Saka 1061, Uttarayana-Samkrānti.	Telugu	Registers the grant of 6 Uttamaganda-māda for the maintenance of a perpetual lamp in the temple of Agastisvara at Kommuru by Reḥamadevi, the wife of [Cho]-ḥamāharāja <i>alias</i> Permaḍḍiḍeva of Kenduru.
821	On a pillar planted near the dhvajastambha of the Agastisvaraśavāmin temple in the same village.	Vijayanagara	Vīrapratāpa Sadasiḍavadeva-Maharāja	Saka 1470, Pāvāṅga, Kārtika, śu. 11, Monday.	Do.	Records the remission of certain taxes payable by the village accountants (kaṛṇams). Brāhmanas and dancing women, of the villages belonging to the god Agastisvara of Kommuru, made by Mahamaṇḍalēśvara Ramarāju Nallandimarajayya. Refers to the re-population of the villages which had been deserted previously.

B.—Stone Inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
822	On a slab leaning against the south wall of the same temple.	Gajapati ..	Prataparāḍadeva-Maharaya ..	... Phalguna, śu. 15, Monday.	Telugu ..	Beginning lost. Records the grant of the four villages Kommuru, Vorugundi, Ravipadu and Gōṅḡlamundi to the god Mallikarjuna of Śrī-Parvata by Behara-Mahapatra Śrī Bahubalendra-Mahapatra under orders of the king. The villages are said to have been situated in the Konḍavīdu-dandapadu (district).
823	On three slabs built into the floor of the big mandapa in front of the same temple.	Vijayanagara	Vīrapratapa Śrīraṅgaraya ..	Śaka 1...., Yuva, Kartika, ba. 30, Thursday.	Do. ..	Damaged. Seems to record a grant of money for the daily offerings of the god Agastyaśvara-Mahadeva of Kommuru.
824	On a pillar in the same mandapa	Do.	Vīrapratapa- Krishnadeva-Maharaya ..	Śaka 1438, Dhātu, Phalguna, ba. 6, Thursday.	Do. ..	Records the construction of the temple of Prasanna-Kesava-Perumal at Kommuru by Lakshmikantarsu, the son of Tippurayya and a servant of the king, for the merit of the king and of his own parents. Refers to the conquests of the king as far as Kaṭṭakam (Cuttack).
825	On a stone built into the platform of the mandapa to the south of the same temple.	....	....	....	Do. ..	Gives the length of the measuring rod (ghada) in terms of jana (span) as determined by Paruṣhottamaya, the raysam (secretary) of Rayapenayamivaru and states that the land measurement called Kēsaripati-tamu contained 112½ kuṭṭas as measured by this ghada. An exact sketch of the span is also engraved.
826	On a stone built into the platform of the Kāśīśrīvanathanasvamin temple in the same village.	....	....	Śaka 1186, Pauha- ya, ba. 9, Sun- day, Uttarā- yasa-Saṁkrānti.	Telugu verse and prose.	Records the grant of 7 Kēsarī-gadya (i.e., gadyapas) for a perpetual lamp in the temple of Agastyaśvara-Mahadeva at Kommuru by Prolī-Nayaka, the son of Nāgi-Nayaka and grandson of Ayyanapaṅgu Mutti-Nayaka.
827	On a pillar in the mandapa before the Chennakēśavasvamin temple at Mamillapalle.	....	....	Nandana, Śrāvana, śu. 13, Sunday.	Telugu ..	In modern characters and incomplete. Mentions Allāṇḍi Tirupati.
828	On a stone built into the entrance of the garbhagriha of the Chennakēśavasvamin temple at Varasani.	....	....	Śaka 1189, Pra- bhava, Phalguna, śu. tritīya, Fri- day.	Do. ..	Records the grant of certain tolls to the temple of Prasanna Channa-Mallayadeva of Oriṅḍi by a certain Akula Potireḍḍi.
829	On a slab lying in front of the Mallēśavasvamin temple at Nagandla.	....	....	Śaka 1204, Chitra- bhānu, Pauha- Saṁkrānti.	Do. ..	Damaged. Seems to record the grant of tolls made for a perpetual lamp by a certain Kolḷayyaṁa Govinda for the merit of the Kakatiya king (probably Rudradeva-Maharāja).
830	On a stone above the entrance into the garbhagriha of the Bhimēśavasvamin temple at Areman- da.	....	....	.... ba. 13, Thurs- day.	Do. ..	Damaged and mutilated. Seems to record the grant of land made by [Ma]jayabhakta to the temples of [Vre]śvara, Komarēśvara, Agastēśvara and Chodēśvara of Arimada for offerings and worship.
831	On two pillars in the Chennakēśavasvamin temple at Penugudurupadu.	Volanadu..	Mahamaṇḍalēśvara Goṅkarāja.	Śaka 1076 ..	Sanskrit verse and Telugu.	Damaged. Gives the genealogy of the king. Records the gift of 66 sheep made for the maintenance of a perpetual lamp in the temple of Vindhyaśvini (i.e., Durgā) of Penugudur by Navabōya, a subordinate of the king. The charity was to be protected by the 300 Śanis (women.)

B.—Stone inscriptions copied in 1922—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
832	On the Garuda-pillar planted before the temple of Chennakēśava at Mulukuduru , Repalle taluk, Guntur district.	....	....	..	Telugu	In characters of about the 14th century A.D. Records the grants of land made to the temple of Prasanna Chennakēśava-Peruna of Mulukuduru by several individuals.
833	On a stone planted in a field outside the village of Pamaru , Gudivada taluk, Kistna district.	....	....	....	Do.	Mutilated and damaged. Seems to mention Hambira (i.e., Hammira) of the Gajapati family.
834	On the Nandi-pillar planted near the dhvaja-stambha of the Chinmayasvamin temple at Mallavolu , Bandar taluk, same district.	Kakatiya	Prataparudradeva	Saka 1202 ..	Sanskrit verse and Telugu.	Records a grant of land made to the temple of Chinmisvara of Mallavolu by Angaraksha Chānaya-Nayaka, the body-guard of the king. Gives the genealogy of the donor.
835	On a stone lying before the Visvēśvarasvamin temple at Akripalle , Gannavaram taluk, same district.	....	....	Saka 1803 (wrong), Siddharthi, Margasira, 6, Friday.	Telugu	States that the idols of Mallēśvarasvami and the goddess were consecrated on the said date.
836	On a slab preserved in the Sobhanadri-Nrisimhasvamin temple in the same village.	....	....	....	Sanskrit verse and Telugu.	Damaged and broken. Records the grant of 25 cows for a perpetual lamp.
837	On another broken slab preserved in the same place.	....	....	....	Sanskrit verse in Telugu.	Completely mutilated. Refers to Mukkanṭi Kadvetṭi.
838	On a slab lying in a field at Addanki , Ongole taluk, Guntur district.	Eastern Chalukya.	[Tribhuvanaśūka]	1st year ..	Telugu (archaic) verse.	Beginning lost. States that the king in the very first year of his reign appointed the chief Paṇḍaraṅga as the general who, thereafter, took twelve forts (ṭ) (koṭṭam), burnt (i.e., devastated) the Veṅṭi-nadu (probably to reduce a hostile occupant), conquered the fort called Kaṭṭepudurga and made Kaṇḍakuru (i.e., Kaṇḍukuru) like Bejavāda. Registers also a gift of 80 puttī of land at Dhammasvamin made by Paṇḍaraṅga to Aditya—Badara (i.e., Aditya-Bhatṭaraka). See Nellore Inscriptions; Ongole No. 3.
839	On a slab built into a pickota to the east of the village of Dharmavaram , same taluk and district.	Do.	Sarvalōkaśraya	Lost	Do.	Much damaged and beginning lost. Refers to the conquests of Paṇḍaraṅga. Mentions Ayyavuvāja, (his?) younger brother Bejaya and Guṇakkenalla who sent Paṇḍaraṅga on expedition. Mentions also Achalapura, the Vallabha and the Chōja kings. Refers to the burning of Kīraṇapura and the conquest of Saṅkila. See Ibid. No. 39.
840	On a slab leaning against the eastern wall of the Mallikarjunaśvamin temple in the same village.	Do.	Bejayaraja (i.e. Vijayaraja)	....	Do.	Beginning lost and much damaged. Refers to the construction of a temple with prakara and a matha. Mentions the preggadas (ministers) Paṇḍaraṅga and Aylama, a certain Ayyapa, the village Paṇḍaraṅga-nuru and (the temple of) Bejeyasvaram.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
841	On a slab planted opposite to the Sitaramaswamin temple in the same village.	Golkonda ..	Mahamandu Padasaba, ruling from the Asvapati throne at Golkonda.	Saka 1622, Śārvari, Nija-Śrāvapa, su. 7, Wednesday, 'Suhriśan (i.e., Śur-san or Shaṭṭar San) Alaphuneku 1008. Ihari Alaphuchandu... Safar, Sanab [apha]alapu. Śaka 1368 (expired), Prabhava, Nagha, su. pañchami, Thursday.	Telugu verse and prose.	Registers the conditions of settlement made by the king's general Ekalasukhanu for the village Ekalasukhanapeta founded by him near Dharmavaram in the Aḍankriśṇa. Mentions the conquests of Rājanahēndram and Koṇḍavidu by his senior and junior commanders respectively. This inscription is not published in the Nellore Inscriptions.
842	On a stone dug out near the fort wall at Ellore , Ellore taluk, same district.	....	....	Śaka 1368 (expired), Prabhava, Nagha, su. pañchami, Thursday.	Telugu ..	Records the construction of a temple and the consecration therein of the image of Maṇa-Ganapati by Vanḱayala-Gaṅgiśeṭṭi, a vaiśya of the Maṭṭrōya (Maitrōya?)kula-gōtra.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the Ayyanar temple at Kondagai , Ramnad taluk, Ramnad district.	....	....	Suvakiri (Śubhākṛit), Aṇi, 17.	Tamil	In modern characters. Records the grant of the sale proceeds of fishing in the western tank of Kondagai for garlands, lamps, etc., to the temple of Ayyanar [Katta]-vudaiyā by the residents of the village.
2	On a slab lying in a field about two furlongs to the west of the same temple.	Vijayanagara	Vīrapratapa Sadaśivaraya ..	Śaka 1407, Viśva-vasu, Dakṣiṇāyana, Varsha-ritu, Kanya, ba-trayōdśī, Thure-day, Makha.	Do.	Damaged. Refers to a dispute between two parties of the residents of Kondagai, and the representation made by the mahajanas, of their grievances to the king while he was camping in Tondai-maṇḍalam. The king directed the matter to be settled by the arbitration of learned men in the presence of Saluva-Nayaka as a result of which remissions of certain taxes were granted to the village of Tiruvēgaḍapuram.
3	On the south, east and north tiers of the Daṇḍapaniśvamin temple at Pumberai , Kodaikanal taluk, Madurai district.	....	....	....., Arpigai ..	Do.	Built in and damaged. In modern characters. Damaged and stones out of order. Seems to record the gift of the village of Pumberai to the temple of Pumbiṇanāḍaṇ by the villagers of Tāṇṇikkūḍi.
4	On the west, south and north tiers of the Śiva temple in the same place.	....	....	Śubhākṛit [Paṇ]-gūṇi, 23, Monday.	Do.	In modern characters. Incomplete, built in and damaged. Seems to register some gift of land (?) to the temples of Tirukkaivēlappur and Tāṇṇāṇḍai Viṇayakaṇ by the residents of Pumbiṇai and Pallāṇḍai.
5	On the north wall of the central shrine in the Villiśvara temple at Idigarai , Coimbatore taluk, Coimbatore district.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadeva ..	17th year ..	Do.	Records a gift of 10 varahaṇ by a certain individual of the Vellaiṇi-Korṇandai community for burning a twilight lamp in the temple of Aludaiyār Villiśvaram-Uḍaiyār at Idigarai in Vaḷḍa*pariśāra-nāḍu.
6	On the same wall ..	Hoysala	Vīra-Ballaladeva ..	Bayaka (Bhava), Paṇḍuṇi.	Do.	Gift of 20 paṇam for daily offerings to the image of Tirukkalvaliṇ-Pillaiyār in the same temple by Sōkkan Puḡali-vēndaṇ alias Narpattunṇayiramārāyāṇ, a kaikkōla of Koṇḍuvaiṇi in Koṅḡalūrka-nāḍu. Mentions the measure Koṇḡulakku.
7	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadeva ..	3rd year ..	Do.	States that the two door posts of the temple were the gift of a certain individual of the Vellaiṇi-Paiyār community.
8	Do.	Hoysala	Ballaladeva ..	Krōdhana ..	Do.	Gift of 120 varahaṇ for a perpetual lamp in the temple by the residents and officers of the village.
9	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadeva ..	6th year ..	Do.	Damaged. Seems to record a gift to the temple by a Vellaiṇi.
10	Do.	Hoysala	Ballaladeva ..	Bhava ..	Do.	States that the image of Iḷabadevār (Rishabha) in the temple was the gift of a certain Pillaiyaṇḍi..... Koḷḷandaṇ.
11	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadeva ..	3rd year ..	Do.	Gift of 10 varahaṇ for a twilight lamp in the temple by a Vellaiṇi.
12	Do.	Hoysala	Vīra-Ballaladeva ..	Prajāpati, Kartti-gai.	Do.	Records an agreement among the villagers of Idigarai to pay one paḍakku of tinaṇ (grain) each on their lands (and) for offerings in the temple of Nāyṇār Villiśvaram-Uḍaiyār.
13	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍya ..	8th year ..	Do.	Gift of 10 varahaṇ for a twilight lamp to the temple by a Vellaiṇi of Koṇḡamangalam.

C.—Stone inscriptions copied in 1928—cont.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
14	On the same wall	Kongu-Chōla	Vikrama-Chōladēva	3rd year ..	Tamil	Damaged at the end. Gift of 10 varahaṇ for a twilight lamp by an individual of the Veḷḷaiyāṇ-[Ka]ruṇḍōḷi community.
15	Do	Kongu-Paṇḍya.	Vira-Paṇḍyadēva	12th ..	Do.	A similar gift by a certain Veḷḷaiyā.
16	Do.	Do.	Sundara-Paṇḍyadēva	21st ..	Do.	Records a gift of 10 varahaṇ to the temple for a lamp by Pamburamūḍaiyan Selvan Puṇṇambalakuttan, a merchant residing at Mudukkarai in Vadaperiṣāra-nadu.
17	Do.	Hoysala	Vira-Ballaladēva	Krodhan, Paṇḍi.	Do.	Slightly damaged. Seems to record a gift of a tank to the temple by the residents and assembly (uraligaḷ) of Idigaraḷ with promise of land in proportion to the irrigating capacity of the tank.
18	Do.	Kongu-Chōla	Vikrama-Chōladēva	3rd year ..	Do.	Much damaged. Gift of 10 varahaṇ for a lamp to the temple by a member of the Veḷḷaiyā-Malaiyar community.
19	On the north and west walls of the same shrine.	Hoysala	Vira-Ballaladēva	Śrīrūkha, Kaṭṭi-gaḷ, 1.	Do.	Much damaged. Seems to refer to the tenancy rights of the cultivators. Mentions 'Tumukkuḷ in Paṇḍiyanadu.
20	On the same walls .. ..	....	Tribhuvanaśaḥakravartin koṇḍaṇ.	3rd year, 79th day	Do.	Much damaged. This is a copy of the royal order contained in No. 643 of Appendix B above from Kōyilpalaḷayan communicated to the residents of Idigaraḷ. The word 'Parakēsaṇi' is engraved at the beginning.
21	Do.	Kongu-Paṇḍya.	Sundara-Paṇḍya	30th year ..	Do.	Records a gift of 15 varahaṇ for worship and offerings in the temple of Viṣṇuvaram-ndaiyar by a native of Irasi-rāṣi-naḷḷur in Milalai-kurram, a subdivision of Paṇḍi-naḍalam.
22	On the west wall of the same shrine	Do.	Vira-Paṇḍyadēva	12th ..	Do.	Records a gift of 90 paṇam to the temple by a certain Kaik-koja for constructing a hall (terri) on the west side of the shrine.
23	On the same wall	Do.	Do.	5th ..	Do.	Gift of 20 varahaṇ for 2 lamps, to be burnt during the early morning and midday services in the temple, by a member of the Veḷḷaiyā-Paiyar community residing at Idigaraḷ.
24	Do.	Kongu-Chōla	Vikrama-Chōladēva	3rd ..	Do.	Gift of 10 varahaṇ for a lamp to the temple by a merchant of Śōvar in Vēḷḷaiyā-ṣāra-nadu.
25	Do.	Kongu-Paṇḍya.	Vikrama-Paṇḍyadēva	6th ..	Do.	Damaged. A similar gift by a resident of Idigaraḷ.
26	Do.	Do.	Sundara-Paṇḍyadēva]	....	Do.	Damaged. Records a gift of 40 paṇam by a Śivabrahmaṇa which together with the 40 paṇam presented by another individual was to be utilized for the worship of the image of Tiraḷkal maṭigaip-Pillaiyar in the temple.
27	On the south wall of the same shrine.	Do.	Do.	2nd year ..	Do.	Gift of 10 varahaṇ for burning a twilight-lamp in the temple by an individual of the Veḷḷai-Settar community.
28	On the same wall	Kongu-Chōla	Vikrama-Chōladēva	3rd ..	Do.	A similar gift by a member of the Veḷḷaiyā community.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
29	On the same wall	Kongu-Pandya.	Vira-Pandya	16th year ..	Tamil	Damaged at the end. Another gift of 10 varaha by one of the Vellajai-Paiyar community for burning a lamp in the temple.
30	Do.	Kongu-Chola	Vikrama-Choladeva	3rd "	Do.	Another gift of 10 varaha by a Kaikkola residing at Kiranur in Pongalurkal-nadu.
31	Do.	Hoyasala	Vira-Balladeva	Bayaka (Bhava), Panguni	Do.	A similar gift by a merchant of Parasur in Tondai-mandalam.
32	Do.	Kongu-Pandya.	Vira-Pandya	16th year ..	Do.	Gift of 10 Pullikkuligai varahan to the temple by a native of Tirunallur in Tuvaravadi-nadu, a subdivision of Pandi-mandalam.
33	Do.	Kongu-Chola	Vikrama-Choladeva	3rd "	Do.	Gift of 10 varahan for a lamp to the temple by an individual of the Vellajai-Savayar community residing at Karuvallur in Vadaparistara-nadu.
34	Do.	Do.	Do.	Do	Do.	Damaged. Records a similar gift.
35	Do.	Pandya.	Vira-Pandya	9th year, 137th day.	Grantha and Tamil.	Damaged. The introduction is that of Vikrama-Pandya which begins with the words " Samastabhavanikaivara, etc. Records the construction of streets round the temple from the income of which, worship had to be performed to the image of the goddess Tennaravai-Madeviyar set up in the temple.
36	On the south wall of the mandapa in front of the same shrine. CHINGLEPUT DISTRICT. Conjeevaram Taluk.	....	....	Sarvadhari, Panguni, 4.	Tamil	Gift of 40 panam by a member of the Vellajai-Korandai community residing at Idigarai of Nirarur-puram in Vadaparistara-nadu for feeding pilgrims from various places daily.
37	On a pillar in the artha-mandapa (inside) of the Kailasanatha shrine in the Dakshinamurtisvamin temple at Govindavadi.	Chola	Parakesari [varman] deya.	9th year ..	Do.	Portion obstructed by the wall. Begins with the historical introduction " <i>செல்லாந் திருவரால்</i> " etc. Gift of 90 sheep for a lamp to be burnt in the temple of Tiruvral-Andar at Takkolam alias Kshatriyasikthamanipuram in Pannai-nadu a subdivision of Manayir-kottam, a district of Jayangondasola-mandalam. Records at the end that on the 345th day of the same year a gift of 6 kasa was made for the supply of flowers.
38	On the floor of the mandapa, in front of the central shrine in the same temple.	....	....	Sobhakrit, Sittirai, 2.	Do.	Records that a certain Yoganandatirthasvamiyar (of whom there is an image in a niche on the west wall) is always devoted to Dakshinamurti-Isvara.
39	On the west wall of the same temple.	....	....	Virodhikrit, Sittirai, 3.	Do.	Registers a gift of land by a private individual for worship and offerings to the gods Kailasanatha and Dakshinamurti-Isvara for the merit of Tittapillai-Ayyan.
40	On the same wall .. ..	....	....	Playanga, Panguni, 18.	Do.	Gift of 50 kuli of land by an agent of Raghunatha-Nayakkar-Ayyan to the priest Ekambara-Bhatia for special worship during a festival in the month of Panguni in the temple.
41	On the south wall of the same temple.	....	....	Playanga, Tai, 5	Do.	Gift of 18 kuli of land by Yoganandatirthasvami to the same priest.
42	On a slab set up in an open plain about a mile to the west of Malappattu.	....	....	....	Do.	States that the village Malappattu is the tiruvilaiyattam gift belonging to the shrine of Tirumalaisai-Aiyar in the Perumal temple.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On a stone called Sanyāsikal set up in a field at Pondavakkam.	....	....	....	Tamil	In modern characters. States that the village Poṇḍavakkam was the gift (tiruvaiyattam) to the temple of Śrī-Rama of Pullalur.
44	On a cenotaph set up in a grove called Gōritoppu at Pullalur.	....	....	A.D. 1781, August, 27.	English	Records the death on the battle-field of Pullalur, by the enemy's cannon ball, of Captain James Hielop, Aid-de-camp to Lieut. General Sir Eyre Coote, K.B., Commander-in-chief.
45	On another cenotaph in the same place.	....	....	Do.	Do.	Records that George Brown, Lieutenant of Grenadiers in Draper's Regiment, who lost his right arm during the storm of the Conjeeveram pagoda, which was occupied by the French on the 16th April 1759, fell in a general action on this field (Polliore) between the English and Hyder Ally Khan Bahadur on the 27th August 1781.
46	On stones built indifferently into the walls of the Kanakabhi-Amman shrine in the Kailasanatha temple in the same village.	Chōla	Madirakōṇḍa Parakeśavarman	34th year ..	Tamil	Gift of 10 kaṇṇu of gold by the queen Śeyyabuvana-sundaramaiyār for burning a perpetual lamp in the temple of Śrī-Raghava, who was pleased to remain in the temple of Tiruvayōddhi at Pulvēṭur in Eyir kōṭṭam.
47	On other stones built into the same walls.	Do.	Rajakeśavarman ..	5th ..	Do.	Gift of lands for offerings at the midday service in the temple of Tirumēraḷi Mahadēva of this village and for a flower garden, at the instance of the assembly of Paramēśvara-chaturvēḍimangalam in Eyir-kōṭṭam, the great men of the Annual Supervision Committee and two other individuals. The document is signed by the arbitrator (madhyastha) Karpaka-Alahkaraṇ, son of Maṅgala-uttaman.
48	Do.	Do.	Uḍaiyar Śrī Rajendradēva ..	9th ..	Do.	Gift of lands, free of taxes, as Bhārata-vritti for the exposition of Bhārata, Rāmāyaṇam and similar Purāṇas in the temple of Tiruvayōddhi by the assembly of the village.
49	Do.	Do.	Rajakeśavarman ..	6th ..	Do.	Gift of lamp to the temple of Taṇḍaladēva by the great assembly of Paramēśvara-chaturvēḍimangalam in Eyir-kōṭṭam. The signatory of No. 47 above figures also in this inscription.
50	On stones built into the walls of the Viṣṇu temple in the same village.	Do.	Uḍaiyar Śrī Rajamahēndradēva ..	2nd ..	Do.	Damaged. Seems to record a gift of land as Bhārata-vritti.
51	On other stones in the same place	Do.	Rajakeśariva[man]	....	Do.	Portions lost at the end. Gift of land for lamp and offerings to the temple of Puṛga-ṭṭaṭṭarak of this village.
52	Do.	....	Parthivendrarvarman ..	....	Do.	Much damaged. Seems to record a gift of 50 kaṇṇu of gold for burning lamps in the temples of Tiruvayōddhi-Perumal and Taṇḍilattu-Perumal.
53	Do.	Chōla	Rajarajadēva (I) ..	....	Do.	Fragmentary. Makes provision for offerings, betel leaves and arecanuts and for lamps.
54	Do.	Do.	Rajakeśavarman alias Raja[rājadēva] ..	....	Do.	Stones lost. Seems to provide for offerings.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On stones built into the walls of the above two temples.	Chōla ..	Rajakesarivarman ..	Lost..	Tamil ..	Damaged. Gift of land for lamp and for offerings at the morning and evening services.
56	Do.	Do. ..	Do. ..	Do. ..	Do. ..	Portions lost. Gift of land for lamps, worship and offerings at the midday service.
57	On a stone set up in a field called Tavadiyāl-maniyam about half a mile east of the same village.	....	....	Sārvari, Vaiyavāsi, 15.	Do. ..	Incomplete. Mentions Tittāpīlāi, the agent of Raghunathā-Nayaka. Seems to register a grant to a lady of Pulvelūr by the Sthalattar of the Ekāmbaranātha temple at Kāñ-chipuram.
58	On a slab set up in a field to the north-east of Vishagandikuppam.	....	....	Śukla, Vaij[gaśi] ..	Do. ..	Portions lost. Appears to record that the Nalva-eri was the gift of Triyambakadevi.
59	On a slab set up by the side of an irrigation channel at Pudukpakam.	....	....	Yuva, Avapi, 22 ..	Do. ..	In modern characters. Seems to record the dedication of a woman as a temple servant with a gift of 200 kuḷi of land at Pudukpakam for her maintenance.
60	On a slab built into the floor of the mandapa in front of the Saptamātri shrine in the Seliyamman temple in the same village.	Pallava ..	....Pottariyar ..	2[4]th year..	Do. ..	Fragment. Gift of land as bhātta-vritti by a member of the assembly of Naḷ[ilamaṅgalam] in Mōrpalugur-naḍu in Eyir-kōṭṭam.
61	On two broken slabs lying in the compound of the same temple.	Chōla ..	[Raja]kesarivarman ..	23rd ..	Do. ..	Gift of land, free of taxes, to the temple of Bhātari by the assembly of Nalilamaṅgalam in Mōr-palugu[r-naḍu], a subdivision of Manaiyir-kōṭṭam.
62	On another slab lying in the same compound.	Pallava ..	Apara[jitavarman] ..	[3]rd ..	Do. ..	Stone chipped off. Seems to record a gift of land.
63	On a stone called Anṇamar set up in a waste land about half a mile to the north of Veliyur.	Viṣyanagara ..	Krishnadeva-Maharāya ..	....	Do. ..	Damaged. Records a gift (not specified) to Śellappar Taluvakkulaindam-Bhaṭṭar alias Virā-Narasīngarāya-Nayakkar by the king.
64	On a slab lying on the mound of the ruined temple at Siruvakkam.	....	....	....	Do. ..	In early characters. Mutilated. Records a gift of land to a Jaina temple called Śrīkarappperumpalli at Siruvakkam.
65	On a broken dhvajastambha lying on the same mound.	....	....	Śaka 1553, Prajōt-patti, Aṇi, 28.	Do. ..	Records that the stone pillar with the figures of Garuḍa, Kṛishṇa and the swan sculptured thereon was set up by Venkaṭadri of Sirupakkam, son of Anantāiṇar and grand-son of Prandur-Nayikar.
66	On the base of a dilapidated Śiva temple in the same village.	Chōla ..	Rajaraja-Rajakesarivarman ..	16th year ..	Do. ..	Stones out of order and some lost. Incomplete. Begins with the introduction "Sivasthānam", etc. Gift of land for conducting a festival of the god Mahadeva in the temple of Mulesthana at Sirupakkam in Nirvelūr-naḍu.
67	On a pillar in the mandapa of the Tiruvagattisvara temple at Podavur.	Do. ..	Do	[14]th year ..	Do. ..	Stone partly chipped off and much damaged. Gift of 90 sheep for a lamp. The king bears the surname Mummudi-Chōla.
68	On two pieces of stone built into the floor of the same mandapa.	..	[Pa]rthivendravarman ..	9th ..	Do. ..	Much worn cut and partly covered by pillars. Gift of land to Patti, brother of Tennavan-Madeviyar who had the proprietary right of the village of Merpidavur in Purisai-naḍu, a subdivision of Manaiyir-kōṭṭam by the villagers.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On two broken slabs lying near the Subrahmanya shrine in the same village.	....	Parthivendravarman	6th year ..	Tamil ..	Damaged. Seems to register a gift of land for a perpetual lamp by the lady mentioned above.
70	On a slab built into the wall of the west prakara of the Agastyaśvara temple at Siruvallur .	Vijayanagara	Bukkaraya, son of Harihara	Kshaya, Vaigasi, [20].	Do. ..	Lower half of the stone lost. Sale of land to a Mahāśvara in Siruvallur alias Apukkadilgaṇḍanallūr by the hymns of the temple of Tiruvēgamamudaiya-Nayappar at Kañchipuram.
71	On a stone above the entrance into the central shrine in the Peruntruviṭṭalēvara temple at Srotriyam-Tandalem .	Chōla	Rajaraja man (Rajaraja I.).	[17]th year ..	Do. ..	Built in at the beginning and incomplete. Has a portion of the introduction "Srotriyam", etc. Gift of land as sribali-paṭi for conducting the festival of Vellari-Aiṭṭar by the villagers of Sander-Iṇḍalam in Purisai-naḍu, a subdivision of Manayir-kōttam.
72	On a stone set up on the bund of the tank at Velattur.	....	....	....	Do. ..	Records that this tank at Vikramaviṭṭal alias Kulasekhara-chaturvēdimangalam is the gift of Arulalaperumal, son of Kumararattana Malaikiniyanippan of Kuram alias Viyagasamuttirannallūr.
73	On a pillar in the mandapa of the Lakshminarayana-Perumal temple at Parandur .	Chōla	Rajaraja-Rajakesari[varman] alias Rajarajadeva (I.).	[27]th year, 124th day.	Do. ..	A portion of the pillar at the top has been cut off and the inscription is seriously worn out. Mentions Chitrakudam (king's palace?) at Tanjavur.
74	On the north tier of the Vinayaka shrine in the ruined Śiva temple in the same village.	Do.	Parakesarivarman	14th year ..	Do. ..	Seriously damaged. Records a certain transaction of the assembly of Aparajita-chaturvēdimangalam of Perundarappuram in Purisai-naḍu.
75	On the west and south walls of the same shrine.	....	Parthivendravarman	15th " ..	Do. ..	Do. Seems to register a tax-free gift of land for the maintenance of 7 musicians for service during the Sribali ceremony in the temple.
76	On a slab built into the wall of the same temple.	Vijayanagara	Mallikarjunaraya	Śaka [138]6, Tarapa, Avani.	Do. ..	The inscription is much worn out and incomplete.
77	On two pieces of a broken slab lying near the tank half a mile to the west of Sekkankulam.	....	....	Śaka 14[34], Subhaskrit, Tula, [the] [c]ritiya, Monday, Puram.	Do. ..	The slab seems to have originally been at Singaḍivakkam, two miles to the east of Sekkankulam and removed here a few years ago. The inscription is almost completely worn out. Mentions Arulalaperumal of Kañchipuram which is stated to have been situated in the Chandragiri-rajya in Jāyāṅḍasōḷa-maṇḍalam.
77a	On the south wall of the central shrine of the Kaśivisvanātha temple at Erivay.	....	....	Chitrabhanu, Jyeshtha, Śu. 12.	Telugu	States that this temple was built and the god consecrated by Krishṇānandasāmi of Mūḷuvai.
79	On the north, west and south walls of the central shrine in the Gaṅgaikondēvara temple at Villivalem.	....	V[ra*]-Gaṇḍagopāḷadeva ..	5th year ..	Tamil ..	States that the temple of Gaṅgaikondēśvarāhōḷisvaram-udaiya-Nayappar at Villivalem alias Iraṇḍirasoḷanallūr in Kalliyur-naḍu, a subdivision of Kalliyur-kōttam in Jāyāṅḍasōḷa-maṇḍalam, was the work of Villivallan Pallavararaiyan Tulaiyadāśelvan Tirujñānasambandan.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
80	On two stones set up in a street called Nūṭṭeru at Ekanam-pettai .	Gōlkoṇḍa ..	[Abdu]-[Ku]ṭṭusa Sahib ..	Śaka 1586, Krōdhi, Aḍi, 1[3].	Tamil ..	Registers a cowle given to the inhabitants who colonized the hamlet established in the name of Ekanam Khan Sahib, in Taṅgi, a village in [Ka]ṭṭur-naḍu, a subdivision of Ni[ṭ]ṭai-ṭṭar in Uṭṭakkaṭṭuk-kōṭṭam, by which a certain specified monthly tax had to be given by them on every loom.
81	On a slab set up near a Vinayaka shrine called Anṇamarkōyil at Vannippettai , hamlet of Ayyampettai.	....	....	....	Do.	States that the pond (in front of the shrine) was dug out in the land bought from one Seumarambaḱḱiḱar by a certain Ayappa-Setṭi Vairu-Setṭi, one of the Kavarai community of Malaiyaṇṇaḱḱi.
82	On a slab built into the east wall of the mosque at Tollali.	....	....	....	Persian ..	States that the mosque was built by Muhammad Husain in 1251 Hijri. The inscription has been read by the Nazim, Archaeological Department, Hyderabad-Deccan.
83	On a rock on the south side of the tank near the Alattammai shrine at Ullavur .	Vijayanagara	[Ach]yutadēva-Matārāya, 'who instituted the elephant hunt'.	Śaka 14[5]1, Vi[rō]-dhi, Mēha, .. dāṣami, Uṭṭirādam.	Tamil ..	Dated. Records a gift of land as tiruvīdai[yaṭṭam] to the temple of Aḱṇaperumal for the merit of [Vira]naṭṭuṅgarāya-Nayal[ka].
84	On a stone set up in a field called Kaṭṭumai-mānyam in the same village.	Do.	Immaḍi Naraṅgarāya ..	....	Do.	Much damaged. Mentions the officer (Vāsal-Karaṇḱkam) Maṅgarasāyyan.
85	On a rock on the south side of a field called Kaṭṭalai-kaṭṭani at Kusappattu.	....	....	Kahaya, Paṅguṇi, 6.	Do.	In modern characters. Seems to record a gift of land.
86	On one of the footsteps leading into the Kaṇṇimār shrine at Walaia-bad.	....	Parthi[ve]ṇḍradhivarman ..	[12]th year ..	Do.	Fragment.
87	On two stones built into the east wall of the prakāra of the same shrine.	....	....	[A.D.] 1784, December, 12. Viśvānu, Mārgaḱi, 3.	Do.	Mentions that the Kaṇṇiyakōvil and the garden were the charity of the pioneers of the Madras Corps. The land measuring 400 feet by 350 was assigned for the purpose by Mr. Davis, the Engineer, who put up the line [of residential buildings?] at Walaia-bad. The other inscription records the erection of the wall all round, by a certain Muttaiyammutti, son of Virappa-Jamaḱdar in A.D. 18[68]. January, 10, Vibhava, Tai, 16.
88	On the south, east and north walls of the central shrine in the Agastyaśvara temple at Vallappakkam .	Pāṇḍya ..	Jatavarman Tribhuvanaśakravartin Sundara-Pāṇḍyadēva.	16th year ..	Do.	Stones lost. Seems to give a list of lamps granted to the temple of Tiruvāṭṭavaram-udaiya-Nayāṇar at Vallappakkam alias Kārajanallur in Uṭṭakkaṭṭuk-kōṭṭam, a subdivision of Jayagaṇḍaśāle-maṇḍalam.
89	On a stone built into the south wall of the Vāḱivāmbaḱ shrine in the same temple.	....	....	....	Tamil and Telugu.	Records the construction of an irrigation tank called 'Ippasamudram' at Vallappakkam, the tiruvīdaiyaṭṭam village of the Perumal for providing daily offerings in the temple of Peruḱḱar by Ippasār.
90	On the north wall of the ruined maṇḍapa about 3 furlongs to the south-east of Tiruvangara-naḱ.	....	....	Śaka 1658, Nalaḱ, Aṣvija, śa. 10, Arppaṣi, 5.	Telugu and Tamil.	Records the construction of the Kalyana-maṇḍapa, the digging of a tank, and the formation of a garden for the festival of Sita-Rāmasvami by a certain Tiruvīdi Ba[ṇ]i-Setṭiyar, a Vāṣya of the Eliṣetti-gōṭṭa.
91	On the north wall of the Aṇṇāyā temple at Ayyangarkulam.	....	....	....	Grantha ..	Verses in praise of Taṭayadēśika.

C.—Stone inscriptions copied in 1923—cont

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
92	On the same wall	Vijayanagara	Venkatapatideva-Maharaya, 'who levied tribute from all countries and from Ilam (Ceylon).'	Saka 1530, Kila, Makara, su. purnima, Purnavasu, Monday.	Tamil	Gift of the villages Ayakulattur and Enadiputtur by the king while staying at Tatasamudram in Padaiyidu rajyam in Vipadu-nadu, a subdivision of Kalyur-kottam in Jayangondasola-mandalam.
✓ 93	On the west wall of the same temple.	....	....	....	Grantha	A set of verses composed by Tatagaharya in praise of god Hanuman, whose image he set up in the temple on the bund of the tank called Tatasamudram (Ayyankulam) which had been dug by him.
94	On the same wall .. ..	....	....	Saka 1536, Ananda Meeha, su. 3 Saturday, Rohini	Do.	Engraved in continuation of the previous inscription. Records the repairs executed by Lokshant Kunara Tatacharya to the Panyakottavimam originally erected by Krishnataya and which had become dilapidated, the construction of the Kalyanakoṭivimam, gilding it with gold, the gift of several valuables, and the building of the mandapa, the gopura and the prakara walls of the temple.
95	On the east wall of the same temple.	....	....	Saka, Appasi, 15	Tamil	End built in. Registers the provision made for celebrating the festivals on the first day of each month (masappiruppu) and on Anuvaya days in the temple of Sudhiviraya (i.e., Hanuman) by the merchants of various countries who were present at Tatasamudram on the occasion of the consecration of the image, in the cyclo year Subhakrit, Aṇi, 9, su. trayoḍaṣi, Anusha, Kanya-lagna, Monday. Mentions Chennappa-Nayaka of Damara (Damali).
96	On the same wall .. ..	....	....	....	Do.	Fragments. Seens to give the details of income (kattalai) for conducting certain festivals to Tiruvadirayar (Adiyenaya).
97	On the base of the gopura (right of entrance) of the Trailokyanaṭha svamin temple at Tirupparut-tikunru.	....	....	....	Do.	Registers a sarmanya gift of 2,000 kuli of land for worship, to Trailokyanaṭhaṣvami at Jina-Kaṇohi.
98	On the lintel of the same gopura ..	....	....	....	Grantha	Records the construction of the gopura by the sage Sri Pushpasena Vamanaya, disciple of Mallishopa Vamanasuri. The former had the surname Paravadiṃḍal.
99	On the beams of the mandapa in front of the central shrine in the same temple.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	22nd year	Tamil	Copy of an inscription belonging to the 13th year of Tribhuvanachakravartin Vikrama-Choladeva re-engraved when the mandapa was rebuilt. Stones misplaced.
100	Above the balustrades of Vamanacharya and Mallishenacharya in the same temple.	....	....	....	Grantha	Registers a sale of land, free of taxes, to the god Tirupparutikkunrajvar for 26 kalajju. Mentions the coin Madurantaka-p-madai.
101	On a slab set up in the Nadu street at Pillalapalayam.	....	....	Vijaya, su. 15	Tamil	Records a salutation to Vamanacharya Mallishenamuni.
102	On another slab in the same village	Vijayanagara	Malikarjunadeva-Maharaya, son of Devaraya, 'who instituted the elephant hunt'.	Prabhava, Sittirai, [10].	Do.	Registers the remission of taxes granted to a person residing at Tiravegumban-teru for the help he had rendered to Tittappilai, an officer of Saluva-Nayaka in making a breakfast for the image of the god Ekambara-Ayyan (Ekamratha).
						Registers the remission of taxes on two villages for repairs to the temple of Ekamrathaswami for the merit of the poet (A. vi) [A]ppayya Udayar of Chandiagir.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On a third slab in the same village	....	....	Vaigasi, 14	Tamil	Registers the remission of certain taxes payable to the Chandraṣṭri-(rāja) by the residents of Tiruvegamban—perunteru of the city of Kañchipuram in favour of the temple of Ekambaranātha.
104	On a fourth slab in the same village	....	....	Isvara, Vaigasi, [?] 5	Do.	Seems to register a gift to the god [Siddha] yadeva.
105	On two slabs in the Kēśava-perumal temple at Kuram.	....	Parthivendavarman	11th year	Do.	Stones misplaced and ends of lines built in. Records a sale of land exempt from taxes by the village assembly to a private individual for building a rest-house (ambakam) and for the serving of water in it during summer.
✓ 106	On a slab fixed in the east wall of the same temple.	....	....	Śaka 1717, Kali 4898, Rakabasa, Vaigasi, Thurs- day, Saṅkrānti.	Telugu	Registers the repairs done to the temples of Kūratāḷavar and Adikēśava-Perumal by a private individual.
107	On a slab at Melottivakkam ..	Vijayanagara	Kampaṇa-Udaiyar, son of Bukkaṇa-Udaiyar.	....	Tamil	Registers a gift of two voli of land, free of taxes, in Oṭṭipakkam in Damal-kōttam as bhakṣavṛitti to the Brahman worshipping the god Ekambaranātha. Mentions the measuring rod Rajavitaṇ-kol.
108	On the north wall of the Ambika-patiśvara temple at Kil-Ambi.	Do.	Virapratapa Kṛṣṇadeva-Maharaya	Śaka 1436, Bhava, Aḍi 13.	Do.	Registers the gift of the village Dūli, for worship, repairs and for festivals in the month of Mārgaḥ, to the temple of Ambikavipamudaiya-Jambiraṇar at Dolḷ-Ambi for the merit of the king.
109	On the north and west walls of the Subrahmanya temple at Viśar.	....	Tribhuvanaśaḥakravartin gopādeva.	4th year, Kumbha, śa, daśamī, Thursday, Purnavaṣu.	Do.	Registers a gift of land to the gods Vmukaram-ndaiya-Nayanaṭ, Subrahmanya-Pillaiyar and Vakuntat-Emberum, for worship and offerings, by Tyagasaṁudrap-pattai Nalla—Siddharayaṇ Vijayadeva. Velasaru alias Uṭamasoleenallur is said to be in Virpēḍu-naḍu, a sub-division, of Kaliyūr-kōṭṭam, a district of Jayagopda-śāla-naḍalam.
110	On the north wall of the Bhīmīśvara temple in the same village.	....	Tribhuvanaśaḥakravartin Vijaya-Gaṇḍa-gopādeva.	28th year, Vriśchika, śa, tṛiṭiya, Mūla, Sunday.	Do.	Stone containing the ends of lines 1 to 4 broken. Registers a gift of 500 kuḷi of land, for worship and repairs, in the temple of . . . and Subrahmanya, by Tyaga-saṁudrapattai Nalla-[Siddharayaṇ] Vijayadeva.
111	On the south and east walls of the same temple.	Chōla	Tribhuvanaśaḥakravartin Rajarajadeva	27th year, Kaṇṇi, śa, paṇchami, Monday, Viśakha.	Do.	Seems to record the assignment of lands for the maintenance of a number of worshippers in the temple of Kanda (Subrahmanya) by the residents of Valaśaru.
112	On the south, east and west walls of the same temple.	Saluva	Narasimhadēva-Maharaja, son of Guṇḍaya-deva-Maharaja.	Śaka 1407, Pura-bhava, Mēṣa, śa, daśamī, Monday, Uttirām.	Do.	Registers the remission of the tax jōḍi on the village of Vasharu, a devadāna of the god Bhīmīśvaramudaiya-Nayanaṭ at the request of a certain Koḷunda-Pillai, for providing offerings to the god daily at one service.
113	On a slab set up near the Vighnēśvara temple at Nattappettai.	....	....	Śaka 1642, Śarvati (expired), Pṛva, Vaiyyaśi, 18.	Do.	Seems to fix certain taxes on loome. Mentions Nazaratupuram.
114	On the south wall of the Varahiśvara temple at Damal.	Vijayanagara	Achytadeva-Maharaya	Śaka 1454, Nanda-na, Rishabha, śa, dvitiya, Monday, Mṛgaśirsha.	Do.	Registers the gift of the village Venupakkam as devadāna to the god Tiruppaniśvaramudaiya-Tembiraṇar at Damal, for worship and repairs, by an individual of Panga-lu[r]cheri, for the merit of the king and as a gift of Jalakaraśa Siru-Tirumakaraśar.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
115	On a slab set up near a spring known as Vanniṅkaśam in the same village.	....	....	Śaka 1[3]24, Chit-rabbanu, Maṭare, ba. Sunday, Haste.	Grantha and Tamil.	Records the construction of a spring and a channel at Kilai-Vembakkam in Vaṭṭagavai Valla-naḍu by Gaṇapati-Reḍḍi who bears a long list of birudas, for the merit of his mother, Geḷḷaṅga-jāṇi-Maṭṭa.
116	On a stone set up in the middle of the village Kilputtur.	Pallava ..	Vijaya-Kampavarman ..	11th year ..	Tamil ..	Records the gift of one kaḍi of paddy annually on each paṭṭi of land in the village as ori-kaḍi, i.e., tank duty, to Maḍavanar, son of Perumbanar, Sakkaḍi-Ariyar, by the residents of Kilputtur in Kaliyur-kōṭṭam in return for the gold received from him for constructing a tank.
117	On a slab set up near the Piḍari temple at Kalakattur.	....	Parthivendra[dhi*]pa[ti]varman ..	7th ..	Do.	Incomplete. Records a tax-free gift of land, by purchase, for mid-day offerings in the temple of Subrahmaṇya at Kalakattur, by Chakrapāṇi Venka[ḍan], a resident of Kalakattur alias Attanama—obituary inscription to the east of Chantamēṇṇaṭṭam in Kaliyur-kōṭṭam.
118	On the north wall of the Agastya vara temple in the same village.	Chola ..	Rajakēśarivarman ..	17th ..	Do.	Unfinished. Begins with the introduction of "Śaṅga-Cure", etc. Seems to record a gift by Maḍavan Kōḷambattadigaḷ of Kuṣappur in Puḷai-kōṭṭam, a subdivision of Tonḍai-naḍu.
119	On the east wall of the same temple	Do.	Rajakēśarivarman ..	Do. "	Do.	Fragment. Contains a portion of the introduction beginning with "Śaṅga-Cure", etc. Mentions Veṇṇai-pṭutturuḍaiyan Kaḍan Maṇḍan of Kalakattur in Eri-kiḷ-ṇaḍu, a subdivision of Kaliyur-kōṭṭam.
120	On the west wall of the same temple.	Do.	Kaḷendra-Cholaḍēva ..	3rd ..	Do.	Fragment. Kalakattur is said to be a śalabhoga in Tiruvēṅgaḍipparam in Eriḷ-ṇaḍu, a subdivision of Kaliyur-kōṭṭam, a district of Jayahṅgaḍaśōla-maṇḍalam.
121	On the north, west and south walls of the same temple.	Do.	Munmuḍi-Chola Rajarāja-Rajakēśarivarman.	14th ..	Do.	Registers the provision made by the individual mentioned in No. 119 above, for burning 2 perpetual lamps in the temple of Uruṇi-Aḷvar at Kalakattur, a śalabhoga of Tiruvēṅgaḍipparam, at the instance of the king, who desired a gift of only one lamp for the prosperity of all kings and of the world at large. Mentions the liquid measure 'Nirṇāli'.
122	On the east and north walls of the same temple.	Do.	[Ka]ḷendra-Cholaḍēva ..	3rd ..	Do.	Beginning built in. Records a gift of 5 cows for supplying curds to the god Uruṇi-Aḷvar of Kalakattur by the madhyastha of Nallur in Śeṅgaṭṭuk-kōṭṭam.
123	On the east, north, west and south walls of the same temple.	....	....	....	Do.	Beginning built in. Seems to register a gift of land for offerings to the god Uruṇi-Aḷvar.
124	On a slab set up in a field at Putteri.	....	....	Śaka 17[3]6, Yuva, Aṇi 20.	Do.	Registers a sale of 8 kaṇi of land in Putteri for 40 rupees to Uttamaśandu (Uttamaṇḍa?) by the Sattar-jattar of Kaḷohipparam.
125	On another slab in the same village	....	....	1808 A.D. June 3..	Do.	Registers the firm giving certain lands to Subbāra Nallamur Mutṭala-Nayakkar by the Honourable Government.
126	Do.	....	....	Do.	Do.	A similar grant of land in Putteri to the same individual.
127	On a slab set up near the weir of the tank at the same village.	....	....	Randri, Aṇi 11 ..	Do.	States that the sluice and the weir of the tank at Putteri were the gifts of Bonmarasu Liṅgappayya.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
✓128	On the other side of the same slab	....	....	Śaka 1609, Durmati, Aśvadhā, ba. 5.	Telugu	States that Maharāja Raja Śrī Lingoji Saṅgarau-Maharāja who was governing the entire Karmāta country renovated the temples of Ekāmbārathasvami, Kamakṣhīdevī and Kachohapēśvarasvami at Siva-Kamohi and of Varada-rājasvami, established many Brahmana (akṣharas) and founded tanks and groves, and in that connection widened the tank at Puttūrī and built a sluice for it. He had a new channel dug out from the Pateru river to this tank and provided for the supply of water therefrom to many villages on the east of the tank.
129	On a stone set up in a field in the same village.	....	....	....	Urdu	Damaged. Seems to relate to some land which was given by Zulfikar Khan for the expenses of the garden of Utham Chand in the regnal year 36.
130	On a slab set up in a field in the same village.	Moghul	Hajaratu Alamgīru Paṣha Āvaratṅgaṇēbu	....	Telugu	Damaged. Seems to record the grant of some land in the village of Puttūrī by the residents (kāpus) and the village accountants (karnams) to a certain Tirmā-Bhaṭṭi, when a certain Rājābu-Khān was the Phaujdar.
131	On another slab set up in the same village.	..	....	Viśvasaṇu, Vaigaśi 5.	Tamil	Badly damaged. Seems to record a gift of land in Puttūrī to Kochohānu-Sayabu, the manager to the agent of Kutumu-Parsā of Gōlkoṇḍa.
132	On the east wall of the central shrine in the Tiruvallāvara temple at Arpakkaṁ.	Chōla	Kulōttuṅga-Chōladēva	16th year	Do.	Registers a gift of 12 sheep for a twilight lamp, to Bhāṣīśvaran-Uḍaiyar at Arpakkaṁ in Nagaraṇadu, a subdivision of Eyūr-kōṭṭam, a district of Jayāṅgōḍa-śōla-maṇḍalam.
133	On the north wall of the same shrine.	Vijayanagara	Vīra Hariyapa-Uḍaiyar	Śaka 1303, Durmati, Kanya, ba. septami, Monday, Anurādha.	Do.	Incomplete. Registers the sale of the village Śīrinai-pakkam by the big assembly of Ukkal alias Vikramā-bharana-chaṭturvēdimarṅalam in Pāḡūr (or Bāḡūr)-nadu a subdivision of Kaliyūr-kōṭṭam, a district of Jayāṅgōḍa-śōla-maṇḍalam, to a native of Magaṇal in Magaṇal-nadu, a subdivision of Eyūr-kōṭṭam.
134	On the south wall of the maṇḍapa in front of the same shrine.	Chōla	Tribhuvanaśaṅkaravartin Rā[ja*]ra[ja*]-dēva.	24th year	Do.	Registers the gift of one kaḷāṇḍu of gold for burning a twilight lamp before the god Kālasamudaiya-Nayanar at Arpakkaṁ.
135	On the same wall	Do.	Tribhuvanaśaṅkaravartin Rājaraḷadēva	Do.	Do.	A similar gift of gold for another lamp in the same temple. Registers a gift of 500 kuḷi of land, free of taxes, as devādāna, to the temple of Kālasamudaiya-Nayanar at Arpakkaṁ by the residents of Puṇṇai in Pāḡūr-nadu, a subdivision of Kaliyūr-kōṭṭam.
136	Do.	Do.	Do.	19th year	Do.	This gift is stated to have been made for the safe preservation on the temple wall of the document of the 16th year of the king (No. 137 below) by which the village was purchased from the assembly of Ukkal. The word used is Irakalaiyaga which may also mean "as a security."
137	On the east wall of the same maṇḍapa.	Do.	Do.	16th year, Mina, ba. septami, Sunday, Mūla.	Do.	Registers the sale of the village Puṇṇai in seven shares to several individuals for 42,000 pudukkaṇu by the big assembly of Ukkal alias Vikramābharana-chaṭturvēdimarṅalam referred to in the above record.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	On the south wall of the Ādikēśava-Perumāḷ temple in the same village.	Chōla	Uḍaiyar Śrī Rajendra-Chōlādēva (II)	2nd year	Tamil	Begins with the introduction 'இருமல்கள்' etc. Stones missing. Seems to register a gift of land for two perpetual lamps to the god Tiruvi-Viṇṇagar-Ālvar by queen Trailokyamahadevi, one on behalf of her mother Umamahāgarai and the other on behalf of Vikramakēśari Pallavaraiyar. Mentions the liquid measure Arumoliddavai. Incomplete. Begins with the introduction 'இருமல்கள்' etc. Registers a gift by purchase of a tank and land made tax-free, for offerings to the god Tiruviruvinnagar-Ālvar in the name of the queen Sembiyān Muktōktilanadīal alias Kaṇṇara Nachōbi Pīḍaranāgarai by a certain Arangan Kōḍandaraman of Panivagamānāgarai of the (hōla) country. Mentions the liquid measure 'Sōliyam'.
139	On the north wall of the same temple.	Do.	[Rajaraja]kēśarivarman alias [Rajaraja]-dēva.	18th "	Do.	Registers a gift of land in Muṇḍalpaṭṭu by certain individuals of Maḡarai as tirumamūḷakkāni, to the god Kōṣa-va-Perumal at Ārpakkam in Kyi-nadu, a subdivision of Eyi-kōṭṭam, a district of Jayāngōḍāśōḷa-maṇḍalam. Registers the conversion of the above land into a sarva-roṇya gift by the residents (nāṭavar) of Vayalaikkavūr. Registers the gift of 1 kaḷēṇḍu of gold for burning a twilight lamp in the temple of the same god, by the headman of Anaṅgur in Panaiyur-nadu, a subdivision of Naḍuvil-nadu alias Rajaraja-valanadu. Registers a gift of 2 kaḷēṇḍu of gold for burning two twilight lamps in the same temple by a resident of the village. Registers that (the images of) Nannalavar and Garuḍāḷvar were the gift of one Mōyēkkum-īrumal of Sembarambakkam (?).
140	On the same wall	..	Sakalāśikachakravartin Rajanarayana Sambuvārāya.	16th year, Nandana, Tula, śu. ashtami, Sunday, Uttiradam.	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
141	Do.	..	Do.	16th year	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
142	On the west wall of the same temple.	..	Tribhuvanaachakravartin Vijaya-Gaṇḍa-gōḷādēva.	4th "	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
143	On the same wall	Chōla	Tribhuvanaachakravartin Rajarajadēva	24th "	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
144	Do.	..	....	Śaka 1500, Prama-di, Vaigasi, 5, Rishabha, Sunday.	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
145	On the belt round the same temple.	Chōla	Parakēśarivarman alias Rajendra-Chōlādēva.	27th year	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
146	On the east wall of the central shrine in the Tirumalśvām temple at Maḡarai.	....	....	..	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
147	On the east and north walls of the same temple.	Chōla	Tribhuvanaachakravartin Rajakēśarivarman alias Rajarajadēva.	30th year	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
148	On the same walls	Vijayanagara	Vira Devarāya-Mahārāya	Vilambi, Mina, ba prathamā, Monday.	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.
149	On the south wall of the same temple.	Do.	[Kampara]-Uḍaiyar	..	Do.	Begins with the introduction 'இருமல்கள்' etc. Stones misplaced. Registers a gift of land by the residents of Ārpakkam for the maintenance of seven musicians for service in the temple of Tiruvi-Viṇṇagar-Ālvar.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the south wall of the same temple.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagopāḍaḍa.	22nd year ..	Tamil	Registers a gift of 1½ kaṇḍiṇu of gold by a private individual for burning a twilight lamp to the god Tiru-Agastya- varanudaiya-Nayanar at Māgaral.
151	On the same wall ..	....	Lost ..	21st ..	Do.	Beginnings of lines built in. Registers a gift of gold for burning a perpetual lamp in the same temple.
152	Do. ..	Vijayanagara	Kampana-Uḍaiyar ..	Kṛṣṭaka, Āḍi ..	Do.	Records the conferring of the hereditary right of supervising the temple, with provision for his maintenance, on Aḷagiyā-Tiruchirrambalam-Uḍaiyar, son of Bhuvanēka- [Ta]ḷḷuḍavar, by the trustees of the temple of Tirumaga- ḷuḍaiya-Nayanar.
153	On a pillar in the same temple ..	....	....	....	Do.	Fragment. Seems to register a sale of land by the residents of Māgaral. Also mentions the gift of 12 sheep for a twilight lamp to the goddess Durga.
154	In the gōpura of the Kadam- nathēśvara temple at Kadam- barkoil.	....	....	Piṅgala, Tai 15 ..	Do.	Registers a gift of 50 kaḷi of land in Veṅkaichoheri for the daily expenses of the god Kuḍamba-athasvami by Anantayyar of Muṇḍurupattā.
155	On the west wall of the central shrine of the same temple.	Vijayanagara	[Kṛiṣṇaḍaḍa]raya ..	Śaka 1442, .. [Kambha], triṭiya, Saturday, Uttara- ṭṭadi (Uttara- bhadrapada). 2nd year ..	Do.	Built in in the middle. Seems to register the gift of a village in Uṭṭaranūr-paṇṇu for offerings and worship of the same god.
156	On the west wall of the Saṅgaya- nathēśvara temple at Puttali.	Chola	Kuloṭtungan alias Virakēkharadeva ..	..	Do.	Registers a gift of 7 veli of land in Siṅgittuṇḍalam as a devadana to the god Parāśramiśvaranudaiya-Nayanar at [Pu]ṭṭali by queen Bhuvanamaḷudamudaiyal.
157	On the south wall of the Mahā- munisvara temple at Pulivay.	Do.	Tribhuvanachakravartin Rajarājadeva ..	23rd ..	Do.	Registers a gift of 1,000 kaṇḍi by a certain Rajarāja Viṅṇap- rayan for a twilight lamp to the god Vyākṛitapada- mamuniśvara-Uḍaiyar at Pulivay in Pulivala-naḍu, a sub- division of Kāliyūr-kōṭṭam, a district of Jayanagōḍaḷa- mandalam.
158	On the same wall ..	Do.	Do.	Do ..	Do.	Records that the repair of the temple was the work of Peru- man alias Gaṇḍagōḷaḷa-Piṇḍohan of Nerṅupai in Taṇjavur-karṇam a subdivision of Paṇḍikūṣāni-vala- naḍu.
159	Do. ..	....	....	....	Do.	Fragment. Mentions that Raman Tāli alias Śivabattāṇ, belonging to the regiment of Saṅgaya-Vikṛiramanvirar of the king's army, built the temple and made a gift of 90 sheep for a lamp.
160	On the door-jamb of the same temple.	....	....	Śukla, Kartika, śu. 13, Monday.	Kannada	Records the reconstruction of a mandapa for the god Mahā- munisvara, by Saṅgaya and Tāyappa, sons of the mahapradhana Manohaya-Danavakka-Vodeya.
161	On a slab set up at Vadavur ..	....	....	Śaka 1427, Krō- dhana, Makara, śu. dāśami, Mon- day, Rēvati.	Tamil	Registers the gift of the village Vāḍavur to the god Pēra- rulaḷar.
162	On a slab set up at Kalur ..	....	....	Śaka 1716, Pra- madi, Sittirai, 6, Monday, paṇi- chadaśi, Mṛiga- śrisha.	Do.	Damaged. Seems to register a gift of land to the god Veṅkaṭachakupati.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
163	On the north wall of the Sundaravarada-Perumal temple at Uttiramerur.	Chola	Rajarajadeva alias Rajakesarivarman	22nd year	Tamil	Begins with the introduction "இருமகரேபுலம்" etc. Records a gift of 96 sheep by a lady residing at Vananachcheri, for a lamp in the temple of Vellaimurti- yālvār of Srivelivishnugriham at Uttaramerur-chaturvedimangalam situated in the subdivision of the same name in Kaliyar-kottam.
164	On the same wall	Do.	Rajarajakesarivarman alias Bajarajadeva	24th	Do.	Begins with the same introduction. Records a gift of 96 sheep for a lamp by a resident of Iṛiṣṭhikēśavachcheri to Sri-Raghavadeva who was pleased to stand in the temple Srivelivishnugriham in the same village.
165	Do.	Do.	Do.	21st	Do.	Begins with the same introduction. Records a similar gift by a resident of Narayanachcheri for a lamp to Vellaimurti- Alvar in the same temple.
166	Do.	Do.	Do.	24th	Do.	Gift of 120 sheep for 1½ lamps in the same temple by two individuals. Mentions the quarter called Govinda-chcheri.
167	Do.	Do.	Do.	Do.	Do.	Gift of 96 sheep for a lamp by a resident of Narayanachcheri.
168	Do.	Do.	Rajakesarivarman alias Kulottunga-Choladeva.	46th year	Do.	Begins with the introduction "உழைத்த அரண்மனை" etc. Records an order of the great assembly of Rajendraśōla-chaturvedimangalam (i.e. Utiṛamēru), an independent village in Kaliyar-kottam, a subdivision of Jayangonda- śōla-maṇḍalam, remitting the taxes on 30 padagam of land purchased by Araiyan Gangaikondanar alias Śōla-vichōdarap-Pallavaraiyar of Iraiyar in Paṇḍikulaṇi- vaṇaṇḍu, a subdivision of Śōla-maṇḍalam, and granted by him along with a house-site purchased with the money given by Tirumaliśai-Vaijāla and Viṇṇuṇḍan-Daṣaṇ for the maintenance of a matha called Aruladāsaṇ which he had founded. The land was lying fallow for 60 or 70 years and was now called Śōlavichōhādra-vilagam after the donor. The tax on the land was exempted for the current (46th) year, but for the years following five kaṣu per annum was to be levied on the land. Other taxes such as piḍagai-vāri, uppu-kaṣu etc., were remitted altogether. Seems to record a gift of land by purchase to the temple of Vellaimurti- Alvar by Kuṅgaraiyar at Uttaramerur-chaturvedimangalam.
169	Do.	Do.	Parakesarivarman alias Rajendra-Choladeva.	4th	Do.	Begins with the introduction "உழைத்த அரண்மனை" etc. Registers a sale of land and certain house-sites by the great assembly to the temple of Rajendraśōla-viṇṇagar-Alvar at Rajendraśōla-chaturvedimangalam, for making a flower-garden called Kulottungaśōlaṇ with the condition that no tax was to be collected thereon.
170	Do.	Do.	Chakravartin Kulottunga-Choladeva	19th	Do.	

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On the same wall	Chōla ..	Parakēsarivarman alias Rajendra-Chōla [Ia*]deva.	6th year	Tamil ..	Begins with the introduction "இருமூர்ஷைவரன்", etc. Records the apportionment, by the village assembly, of the shares of archanavritti among four Vaikhanasa of Kotgaraiya-Srikoyil in lieu of those held by them at Aradanimaṅgalam.
172	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavira-deva, 'who having taken Madura, Iṭam (Ceylon), Karuvur and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, 233rd day	Do. ..	Registers that, in recognition of the construction of the outer prakara wall, the abhisheka-mandapa in front of the shrine and other additions to the temple by a dancing woman (davaradiyal) named Ayiratrinarutruva-Manikkam, a daily gift of one kuruni of offered rice was granted to her and to her posterity from the temple by the great assembly of Uttaramallur alias Rajendrasōja-chaturvedimaṅgalam with the permission of the trustees of the temple of Rajendrasōja-Vinagar-Emberumap.
173	Do.	Do. ..	Rajaraja-Rajakēsarivarman (Rajaraja I)	17th year	Do. ..	Begins with the introduction "இருமூர்ஷைவரன்", etc. Gift of 96 sheep for a lamp, to the temple of Paramasvami who was pleased to stand at Kotgaraiya-Srikoyil at Uttaramellur-chaturvedimaṅgalam.
174	Do.	Do. ..	Parakēsarivarman alias Rajendra-Chōla-deva.	5th	Do. ..	Begins with the introduction "இருமூர்ஷைவரன்", etc. Registers a gift of land by the great assembly of Uttarameru alias Rajendrasōja-chaturvedimaṅgalam for daily offerings and worship, for conducting certain festivals and also to make a flower-garden, to the image of Sri-Krishna in the temple of Kotgaraiyar called Rajendrasōja-Vinagar. The endowment was left in the charge of Srikrishna-ganap-Perumakkal.
175	Do.	Do. ..	Tribhuvanachakravartin Kulottunga-Chōladava, 'who was pleased to take Madurai (Madura), Iṭam (Ceylon), Karuvur and the crowned head of the Paṇḍya.'	26th year, 300th day	Do. ..	Records the royal sanction for a tax-free gift of 10 veli of land as archanabhoga to the two shrines of Pidiari Vadavayinchelvi and Matiruvāṇḍal by a certain Śedirajan, at the request of one Kulottungasōja-Panditaṇ, who had the birthright (janmakani) of worshipping at the Matrisethanas of the village. Sanction was also accorded for this transaction being engraved on the walls of the temple of Veḷlaimurti-Aḷvar. The tirumandiravola (royal secretary) was Rajanarayana-Muvēndavelaṇ.
176	Do.	Do. ..	Parakēsarivarman alias Uḍaiyar Śri-Rajendra-Chōladava.	19th .. , 343rd day	Do. ..	Begins with the introduction "இருமூர்ஷைவரன்", etc. Records that 2,240 kuli of land lying waste without yielding any taxes (vaṇḍikkam) were reclaimed by the assembly and presented tax-free for three daily offerings and for special worship on the 4 ayanam days and during eclipses, to the image of Anantanarayana on the third storey of the temple, and of some other lands to meet the expense of lamps and offerings to the three (auxiliary) images in the lowermost floor and for the recitation of the Tiruvāymōli hymns by three persons during the morning and evening services. A third gift is also recorded of land for the tiruchohēṇṇaḍai of the image of Kāghavadēva.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall	Chōla ..	Rajakesarivarman alias Rajarajadeva	25th year, 154th day	Tamil	Unfinished. Gift of land by the great assembly of Uttaramēru-ohaturvedimaṅgalam for the vīruohēnṇaṭai of the god in the temple of Purushōttama.
178	Do.	Do. ..	Do. do.	29th year	Do.	Gift of 9[0] sheep for a lamp to the temple of Vellaimōrtti-Ālvar of Sriveli-Vieṇṇagriham by a lady residing at Trivikra[ma*]johohōri.
179	Do.	Do. ..	Do. do.	Do.	Do.	A similar gift of 96 sheep by another lady of the same chōri (quarter).
180	On the north and west walls of the same temple.	Do. ..	Tribhuvanaśukravartin Rajarajadeva ..	3rd year, Āṇi ..	Do.	Registers the grant of certain privileges during the ear procession by the assembly of Uttaramēru alias Rajendra-śōla-ohaturvedimaṅgalam, to the dancing woman mentioned in No. 179 above and her descendants, in recognition of the repairs and additions, made by her to the temple at great cost.
181	On the south wall of the same temple.	Do. ..	Parakesarivarman alias Rajendra-Chōladeva.	3rd "	Do.	Gift of land by the assembly of Uttaramēru-ohaturvedimaṅgalam to provide for 8 daily offerings to the image of Rāghavadeva in the temple of Vellaimōrtti-Ālvar and for a flower-garden, with the stipulation that the food offered at the two services should be given away to the Srivaishnavas reciting the Tiruppadiyam hymns.
182	On the same wall	Do. ..	Rajakesarivarman alias Rajarajadeva ..	23rd "	Do.	Begins with the introduction "திருமகன்சேபாலை" etc. Gift of 96 sheep for a lamp, to the same temple by a certain Uḍaiyan Āḍittai of Tanṇirmu[ṭ]am in Malai-naḍu.
183	Do.	Do. ..	Tribhuvanaśukravartin Rajarajadeva ..	29th year, Vaigai	Do.	Records the grant of similar privileges as in No. 180 above, to a certain Sīyanāchei alias Srivaishnava-Maṇikkam by the assembly of Uttaramēru alias Gaṇḍagōpala-ohaturvedimaṅgalam, in recognition of further improvements made in the temple.
184	Do.	Do. ..	Parakesarivarman alias Rajendra-Chōladeva.	30th "	Do.	Begins with the introduction "திருமகன்சேபாலை" etc. Records the sale of certain lands, made tax-free, by the assembly of Rajendraśōla-ohaturvedimaṅgalam, to the temple, for making a flower-garden and to provide for a matha called after Kundavai-Ālvar, for feeding the Srivaishnavas.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
185	On the same wall	Chōla ..	Parakēsarivarman alias Rajendra-Chōlādēva.	3rd year	Tamil ..	Gift of 90 sheep for a lamp, to the temple of Vellaimṛṭṭi Alvar by the assembly of Uttaramēru-obaturvédimaṅgalam.
186	Do.	Do. ..	Rajakēsarivarman alias Rajarājādēva ..	26th „ ..	Do. ..	Begins with the introduction “ <i>திருமகன் பேரால்</i> ” etc. Gift of 48 sheep for half a lamp, to the temple of Vellaimṛṭṭi Alvar of Sriveli-Vishnugriham by a lady of Paṅmaichēri.
187	Do.	Do. ..	Do. do. ..	23rd „ ..	Do. ..	Begins with the same introduction. Gift of 96 sheep for a lamp, to the same temple by a merchant of Naduvilangādi and 15 kaṇṇu of gold for a lamp to the image of Tiruvaykkulamudaiyar (Krishna) by a resident of Govindachēri. Mentions the Viragaṇattar as the trustees of the former gift.
188	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva.	11th „ ..	Do. ..	Begins with the introduction “ <i>முடியார்</i> ” etc. Records a gift of land by purchase by a certain Uyyavandan Alagiyaḍavan of Araṣor in Nittai[<i>viṇṇāda</i>]-valanādu, a subdivision of Sōla-mandalam, for sacred bath and special offerings to the image of Sōkapperumal in the temple of Vellaimṛṭṭi-Pinheruman during the festival in the month of Aḍi. Mentions the Srivaishnavavāriyar.
189	Do.	Do. ..	Rajakēsarivarman alias Rajarājādēva ..	23rd „ ..	Do. ..	Begins with the introduction “ <i>திருமகன் பேரால்</i> ” etc. Records a gift of 48 sheep for a lamp, to the same temple by a merchant of Terkilangādi. The gift was left in charge of the Kaligaṇattar of the village.
190	Do.	Do. ..	Do. do. ..	26th „ ..	Do. ..	Begins with the same introduction. Gift of 96 sheep for a lamp, to the same temple, by a lady of Govindachēri. The gift was left in charge of the residents of Paṅmaichēri.
191	Do. .. ..	....	....	....	Do. ..	Records the turn days of worship in a month among 3 persons in the temple.
192	Do.	Do. ..	Rajarāja kēsarivarman alias Rajarājādēva	24th year	Do. ..	Begins with the introduction “ <i>திருமகன் பேரால்</i> ” etc. Gift of 92 sheep for a lamp, to the same temple, by a Velajala of Perunagar in Perunagar-naḍu, a subdivision of Venkunṛakkoṭṭam. The latter portion of the inscription has been erased and the next inscription is engraved over it.
193	Do.	Vijayanagara	Viraṇṇatāpa Kṛishṇādēva-Maharāja ..	....	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the same wall	Chōla	Parakēsarivarman Rājendra-Chōlādēva.	26th year, 180th day	Tamil	Begins with the introduction "திருமலை அரையா" etc. Records a sale of land, exempt from all taxes by the village assembly, to the temple of Vellaimurti-Aṭṭar by the village of Rājendrasōla-Vinnagar, for providing 7 kurūṇi of paddy daily to 3 persons reciting the Tiruvaymōli hymns in the temple, and a gift of 2 separate plots of tax-free land by the same assembly, one as Vajraseniyak-kidaippuram and the other for maintaining a flower-garden, and for conducting a festival on the day of Panarvasu in the month of Māsi.
195	On the wall of the north verandah of the prakāra of the same temple.	Pandya	Vira-Pandya-dēva	25th year, 265th day.	Do.	Records an order of Kulasekhara-Chambavaraya exempting the residents of the streets round the temple of Sōkkapperumal from the payment of taxes on looms and oil mills as in the case of those living round the temple of Tirukkedāramudaiya-Nayanār.
196	On the north wall of the kitchen in the same temple.	....	Vijaya-Gaṇḍagōpalādēva	28th year Karkkaka, āṇ. āshāṭṭhi, [Sunday], Viśākha.	Grantha and Tamil.	The king bears a number of birudas and calls himself a Pallava. Registers the grant of the southern hamlet of Kṇḍalūr together with all its taxes as a tiruvaiṇṇiyam to the god Sōkkapperumal in the temple of Rājendrasōla-Vinnagar-Emberuman at Uttaramēru alias Gaṇḍagōpalā-ōṭṭurvēdimaṅgalam.
197	On a slab built into the south wall of the Hanuman shrine in front of the same temple.	Chōla	Rājara-jakēsarivarman	9th year, 158th day	Tamil	Incomplete. Seems to record the decision of the village assembly about the payment of fines imposed on the several castes and communities at Uttaramēlur. Mentions the mukha-maṇḍapa of the Tulabhāra-Srīkōyil where the assembly held its sittings.
198	On the north wall of the central shrine in the Vyāghrapurīśvara temple at Tiruppulivanam.	Do.	Tirubhuvanaśaḥakravartin Chōlādēva.	12th year ..	Do.	Records the royal grant, free of taxes, of 60 vell of land to Pappannallur in Vēṇṇaḍu-naḍu to the temple of Tiruppulivalamudaiya-Mahādēva at Rājendrasōla-ōṭṭurvēdimaṅgalam, a subdivision of Kalliyūr-kōṭṭam, a district of Jayagōṇḍasōla-maṇḍalam on the representation of Minavan-Muvandavelan. The king was seated under the canopy of pearls on his throne in the coronation hall of his palace at Vikramaśōlapuram while issuing the order.
199	On the same wall .. ..	....	.... "who took all countries."	....	Do.	Built in in the middle. Seems to record a sale of the village Arasānpalai by a certain Pambanindar, a native of Sēṇṇar in Uyyakōṇḍasōla-vaṇanadu, to whom it had been sold some time previously owing to hard times.
200	On the north and west walls of the same shrine.	....	Sakalalōkaśaḥakravartin Sambhavaraya.	7th year, Tuḷā, āṇ. āshāṭṭhi, Monday.	Do.	Built in in the middle. Seems to record the amicable settlement of some dispute between the residents of two villages regarding the flow of water from the tank at Tiruppulivanam and the grant of land as tirunamattuk-kani to the temple of the god Tiruppulivanamudaiya-Nayan[ar].

C.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the west wall of the same shrine	Vijayanagara	Vira Virupanna-Udayar	Vipa (Vibhava P), Margali, 12.	Tamil	Records the assurance, given to the weavers of Tiruppulivanam who had deserted the village owing to their inability to pay taxes, that except a consolidated amount of 5 panam on every loom per year, no other tax would be collected from them in future.
202	On the south and east walls of the Dakṣiṇāmurti shrine adjoining the same shrine.	Do.	Viraṣṭrāṭapa Devarāja-Maharaya ..	Śaka 1356, Ananda, Mēsha, su. aṣṭya- mi, Friday, Pūṣam (Pushya).	Do.	Gift of the hamlet of Karuveppampundi by the assembly of Uttaramēru alias Rajōndrasōla-chaṭturvēdimāngalam as a tiruṇāmatukkāṁ to the temple of Tiruppulivanam-udaiya-Nayanar. Refers to a similar previous gift of Tiruohitracūdanallūr made to the temple by the same assembly in the year Vibha[va*], Kishabha, su. daśami, Uttirau, Sunday.
203	On the south wall of the maṇḍapa in front of the central shrine.	Chōla	Rajakesarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	4th year	Do.	Begins with the introduction "சேஷமே", etc. Gift of 24 kaṣu for a lamp, to the temple of Tiruppulivanam-udaiya-Mahādēva by a resident of Vadavūr in Vadavūr-nādu, a subdivision of Veṅkuṇṇak-kōṭṭam.
204	On the east wall of the same maṇḍapa.	Lo.	.....Udayar Rajadhirajadēva ..	....	Do.	Built in at the beginning and incomplete. Seems to record a sale of land. Mentions the temple of Aruḷaiśvaran-udaiya-Mahā[dēva].
205	On the west wall of the sabhā-maṇḍapa.	....	....	....	Grantha	States that this maṇḍapa suitable for the dance of Vyāghratāvinātha, was constructed by [Chō]dirāja, a native of Adanaṅgalam.
206	On the same wall	Chōla	Tribhuvanachakravartin [Kulōttuṅga-Chōlādēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pandyā,'	27th year	Tamil	Unfinished. Stops with the mention of the temple at [Rajō]ndrasōla-chaṭturvēdimāngalam.
207	Do.	Do.	Rajakesarivarman] alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (I).	45th	Do.	Begins with the introduction "சேஷமே", etc. Built in at the beginning. Gift of 12 kaṣaṇṇu of gold for burning four lamps in the temple, by a certain Ponnambalakkaṭṭai alias Kalingarāja of Maṇai in Maṇaiyir-kōṭṭam, a subdivision of Jayanṅgōḍasōla-maṇḍalam.
208	On the north wall of the kitchen in the same temple.	Pandya	Jatavarman Tribhuvanachakravartin Sundara-Pandyadēva.	9th year, Mēsha, su. daśami, Monday, Pūnarpuṣam.	Do.	Gift of 32 cows and 1 bull by a Kaikōla-mudali for a lamp in the temple of Tiruppulivanam-udaiya-Nayanar at Uttaramēru alias Rajōndrasōla-chaṭturvēdimāngalam.
209	On the same wall	Do.	Do. do.	5th year, Mīna, su. trītiya, Rēvatī, Tuesday.	Do.	Gift of 116 cows for the daily supply of milk for the sacred bath and offerings of the god by certain shepherds on behalf of Viradimūḍittai Bagavatiyaḷvan Sēdirāyadēvar who had rescued the cows and sheep belonging to these shepherds which had been plundered by certain persons.

Ö.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
210	On the same wall .. ..	....	Tribhuvanaachakravartin gopāladēva.	15th year	Tamil ..	Records the grant of the privilege of waving the chamara in front of the image during the ear processions, to a dancing girl of the temple, named Pirānarādiyar and to her descendants in recognition of her gift of a golden necklace to the god in the 8th year of the king and of a silver plate and a four-sided procession ear to the temple in the 15th year.
211	Do. .. ..	....	Do. do.	8th year, Mēsha, śu. dvādaśī, Hasta, Wednesday.	Do. ..	Gift of cows and a lamp-stand by the dancing girl mentioned above to the temple at Uttaramētur alias Gaṇḍa-gopāla-chaturvēdimangalam.
212	Do.	Pallava ..	Sakalabhuvanaachakravartin Perunjiṅga- dēva.	16th year, Tula, śu. purnai, Tues. day, Revati.	Do. ..	Gift of cows for two lamps to the temple at Uttaramēru alias Rājendrasōja-chaturvēdimangalam by a dancing woman.
213	Do. .. ..	..	Sakalāśokaachakravartin Rājānarayana Śāmbuvarāya.	6th year, Dhanu, śu. Monday, Rōhiṇī. Śaka 1348, Viśvavasu, Kanya, śu. pañchami, Wednesday, Uttirām.	Do. ..	Gift of 8 cows for a lamp and offerings, to the same temple.
214	On the left side of the entrance into the gopura of the same temple.	Vijayanagara	Virapratāpa Devaraya-Maharaya .. ..	..	Do. ..	Registers an order of Sakakaya-Nayakkar, the agent of mahapradhani Mallarasa-Udayar to the weavers and other craftsmen of Tiruppulivanam in Pulivana-nādu which was a tirunamatukkani of the temple, fixing the total amount of the taxes on the several professions to be paid annually to the temple.
215	On a stone excavated below the Cathedral at San Thome, Madras.	....	....	..	Do. ..	Fragment. In characters of about the 12th century A.D. Seems to register a tax-free gift of land for burning a twilight lamp before the image of Kottāṇḍavar (Naṭaraja) in the temple of .... .śaranauḍaiyar.
216	On the fragment of a pillar lying in the Vicer General's quarters in the same place.	Chōla ..	Bajarajakesarivarman .. ..	..	Do. ..	Fragment. Contains a portion of the historical introduction of the king commencing with "BajaratCera", etc. and stops with the mention of the king's name.

APPENDIX D.—List of photographs taken during the year 1922-23.

Number (continued from the last report).	Size negative.	Description.	Locality.	District.
737	Full plate	Sculpture in relief of Simhavishṇu and his two queens in the Ādi-Varāha rock-cut temple.	Mahabalipuram	Chingleput
738	Do.	Do. of Mahēndravarman and his two queens in the same temple.	Do.	Do.
739	Do.	Do. of Gaja-Lakshmi and her attendants, in the same temple.	Do.	Do.
740	Do.	Do. of Viṣṇu and two Dvārapālakas on either side in the same place.	Do.	Do.
741	Do.	Do. of Śaṅkara-Nārāyaṇa and two Dvārapālakas, in the same place.	Do.	Do.
742	Do.	Do. of Durgā and her attendants, in the same place.	Do.	Do.
743	Half plate	Do. of ornamental frieze over the top of the same rock-cut temple (outer side).	Do.	Do.
744 to 746	Do.	Seals of copper-plates, Nos. 2, 11 and 12 of Appendix A to the <i>Annual Report on Epigraphy</i> for 1919-20.	..	..
747 and 748	Full plate	Copper-plates (Vatteḷuttu) .. ..	..	..

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922–23, calculated with the help of the *Indian Ephemeris* by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.* respectively, for *Suklāpakṣa* and *Bhūlāpakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510. Monday, Dec. 30: '94; '50 means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus: "A.D. 1289, Monday, Nov. 28; '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus:

"Wednesday 6 Ap. A.D. 1384: '68; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. '08; f.d.n. '13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PALLAVA.		
<i>Kōpperuñṅadēva.</i>		
1922	530	5th year, Makara, <i>su.</i> daśamī, Monday, Anīlam. <i>Su.</i> 10 and nak. Anīlam cannot combine in the month of Makara. The date is irregular.
1923	212	16th year, Tulā, <i>su.</i> Purnai, Tuesday, Rēvatī = A.D. 1259, October 2, Thursday; nak. Rēvatī was current till '67 on Thursday. The given week-day seems to be a mistake, or it may be that some other year is meant.
CHOLAS.		
<i>Rājarāja-Rājakēsarivarman</i> alias <i>Rājarājadēva.</i>		
1922	387	22nd year, 11th day, Mithuna, Monday, Śōdi, = A.D. 1008, June 14, Monday; f.d.n. '91.
<i>Parakēsarivarman</i> alias <i>Rājendra-Chōladēva.</i>		
,,	386	9th year, Karkaṭaka, Friday, Pūṣam = A.D. 1020, July 22, Friday. The <i>tithi</i> was <i>ba.</i> chaturdaśī which was current till '28 on Friday. Nak. Pūṣam was current till '49.
<i>Rājakēsarivarman</i> alias <i>Chakravartin Kulōttuṅga-Chōladēva.</i>		
,	521	34th year, Karkaṭaka, <i>ba.</i> ekādaśī, Wednesday, Magaiyūram = A.D. 1104, July 19, Tuesday; <i>ba.</i> 11 was current till '85 and nak. Mṛigaśirsha till '98 on Tuesday.
<p>N.B.—It is possible that the <i>nakṣatra</i> was regarded as having come to an end on Wednesday because the addition for local time in the latitude of Tanjore was, at the epoch in question + '012. (<i>Indian Ephemeris</i>, Volume I, Part I, page 281). This explanation does not hold good for the citation of Wednesday as the day of <i>ba.</i> 11 which had ended at '85 on Tuesday; but it is probable that under one of the many rules for keeping <i>ekādaśī</i> this particular <i>ekādaśī</i> was kept on <i>dvādaśī</i> day. For instance there is a <i>Vaiṣṇava</i> rule quoted at page 57 of <i>Indian Ephemeris</i>, Part I, that if daśamī ends after 56 <i>ghaṭikas</i>, the <i>ekādaśī</i> fast is on <i>dvādaśī</i>. Actually in the year and month in question (July 1104—<i>Ind. Ephs.</i>, Volume III, page 211), Nija-Āśāḍha, <i>ba.</i> daśamī ended (in local time) at '94, i.e., after 56 <i>ghaṭikas</i> on Monday, 18th July. For some such reason it may be presumed that Wednesday which was <i>dvādaśī</i> day is cited in the inscription as <i>ekādaśī</i> (L.D.S.).</p>		

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLAS— <i>cont.</i>		
<i>Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.</i>		
1922	502	11th year, Kaṇṇi, ba. Sunday, Pūram = A.D. 1128, September 23, Sunday ; '66. The <i>tithi</i> was ba. dvādaśī which was current till '18 on Sunday.
"	509	11th year, Siṃha, ba. trayōdaśī, Saturday . . . = A.D. 1128, August 25, Saturday ; '59. The nak. was Āślēṣhā which was current till '24.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya' (Kulōttuṅga III).</i>		
"	467	19th year, Dhanus, śu. dvādaśī, Wednesday, Kṛittikā = A.D. 1196, December 4, Wednesday ; '36 ; '93.
"	468	21st year, Vṛiśchika, ba. daśamī, Wednesday, Hasta = A.D. 1198, November 25, Wednesday ; '84 ; '38.
"	476	24th year, Rishabha, śu. tritīyā, Friday = A.D. 1202, April 26, Friday ; '53. The nak. was Mṛigaśīrā which was current till '48 on Friday.
"	487	15th year, Mithuna, śu. Thursday, daśamī, Rēvatī = A.D. 1193, May 27, Thursday ; '60 ; '49. Śu. is evidently a mistake for ba.
"	489	16th year, Siṃha, ba. daśamī, Monday, Punarvasu = A.D. 1193, August 23, Monday ; '54 ; f.d.n. '12.
"	490	[15]th year, Rishabha, [ba. tritīyā], Mūla = A.D. 1192, May 2, Saturday ; '20 ; '18.
<i>Tribhuvanachakravartin Rājarāja III.</i>		
1922	393	15th year, Rishabha, śu. paurṇimā, Saturday, Anisha = A.D. 1231, May 17, Saturday ; '69 ; '34.
"	481	22nd year, [Maka]ra, ba. . . . Sunday, [Avi]ṭṭam = A.D. 1238, January 17, Sunday ; f.d.n. '78. Amāvāsyā was current till '80 on Sunday.
"	486	3rd year, Rishabha, śu. trayōdaśī, Monday, Svāti = A.D. 1219, April 29, Monday ; '27 ; f.d.n. '13.
"	520	5th year, Makara, śu. chaturdaśī, Sunday, Punarvasu = A.D. 1220, January 19, Sunday ; f.d.t. '45 ; '66.
"	537	15 + 1st year, Mithuna, ba. Sunday, Uttirattadi = A.D. 1231, June 22, Sunday ; f.d.n. '43. The <i>tithi</i> not given in the inscription was saptamī.
1923	111	27th year, Kaṇṇi, śu. pañchamī, Monday, Viśākhā = A.D. 1242, September 1, Monday ; '27 ; '29.
"	137	16th year, Mīna, ba., saptamī, Sunday, Mūla = A.D. 1232, March 14, Sunday ; '97 ; '89.
<i>Tribhuvanachakravartin Rājendra-Chōḷadēva.</i>		
1922	522	20th year, Mithuna, ba. daśamī, Wednesday, Śravana. Neither ba. 10 nor śu. 10 can combine with nak. Śravana in the month of Mithuna.
PANDYAS.		
<i>Jaṭavarman Tribhuvanachakravartin Kulaśēkharadēva.</i>		
"	545	13 + 5th year, Kaṇṇi, 9, śu. chaturdaśī, Thursday, Śatabhishaj = A.D. 1207, September 6, Thursday ; '97 ; '44.
<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
1923	208	9th year, Mēsha, śu. daśamī, Monday, Punarpūṣam. Śu. 10 and nak. Punarpūṣam cannot combine in the month of Mēsha. The date is irregular.
"	209	5th year, Mīna, śu. tritīyā, Rēvatī, Tuesday = A.D. 1256, February 29, Tuesday ; f.d.t. '49 ; '56.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYAS— <i>cont.</i>		
<i>Māṇavarman</i> alias <i>Tribhuvanachakravartin Kulasekharadēva</i> (I).		
1922	352	14th year, Rishabha, śu. daśamī, Monday, Rōhiṇī. Neither śu. 10 nor ba. 10 can combine with nak. Rōhiṇī in the month of Rishabha. The date is irregular.
"	357	Lost, Mēsha, śu. chaturthī, Monday, Rōhiṇī. In the body of the inscription the 6th and 7th regnal years of the king are quoted. It is found that the given details tally for the 7th year and the corresponding equivalent is A.D. 1275, April 1, Monday.
"	540	6th year, Vṛiśchika 13, ba. trayōdaśī, Thursday, Svāti = A.D. 1273, November 9, Thursday; '08; '22.
<i>Māṇavarman Tribhuvanachakravartin Kulasekharadēva</i> (II).		
"	517	2nd year, Dhanus, śu. dvādaśī, Monday, Kṛittikā = A.D. 1315, December 8, Monday; '64; '99.
SALUVA.		
<i>Tippayadēva-Mahārāja</i> .		
1922	482	Śaka 1396, Jaya, Makara, śu. pūrṇai, Monday, Pushya. Probably A.D. 1474, January 3, Monday; '44; f.d.n. '26. The week-day indicates that current Śaka 1396 (A.D. 1473-74) and not expired Ś. 1396 (A.D. 1474-75) is meant. Nak. Pushya was current practically all day on Monday and came to end at '26 on Tuesday.
<i>Narasimhadēva-Mahārāja Uḍaiyar</i> , son of <i>Gundayadēva-Mahārāja Uḍaiyar</i> .		
1923	112	Śaka 1407, Parābhava, Mēsha, śu. daśamī, Monday, Uttiram. Irregular. The given details seem to be erroneous in one or more respects.
VIJAYANAGARA I.		
<i>Vīra Hariyaṇa-Uḍaiyar</i> .		
"	133	Śaka 1303, Dunmati, Kaṇṇi, ba. saptamī, Monday, Anusha. Ba. 7 and nak. Anusha cannot combine in the month of Kaṇṇi. The given details are irregular.
1922	312	Śaka.... Īśvara, Āshādha, śu. 13, Sunday = A.D. 1397, July 8, Sunday; '62. The nak. was Mūla which was current till '43 of the day on Sunday.
<i>Mahāmaṇḍalēśvara Vīra-Bhūpatirāja</i> .		
"	742	Śaka 1[3]09, Kshaya, Mārgasira, ba. 7, Thursday, Hasta, Siddhi-yōga, Śakuni-karaṇa = A.D. 1386, December 13, Thursday; '86; f.d.n. '94.
<i>Vīra Dēvarāja-Mahārāja</i> .		
"	313	Śaka 1327, Pārthiva, Śrāvana, śu. 10, Friday. Probably A.D. 1405, August 5, Wednesday. The week-day quoted in the inscription seems to be a mistake. In Ś. 1327 current (A.D. 1404-5) the <i>tithi</i> ended at '92 on Thursday, 17th July, A.D. 1404.
"	319	Śaka 1328, Vyaya, Vaiśākha, śu. 1, Monday = A.D. 1406, April 14, Monday; '57. The nak. was Kṛittikā which was current till '90 of the day.
"	320	Śaka 1327, Pārthiva, Āshādha, śu. 1, Friday. There are two dates in the month of Āshādha for the given details, the year in question being one when there was a Nija as well as an Ādhika-Āshādha. I. A.D. 1405, May 29, Friday; the <i>tithi</i> śu. 1. was current till '24 of the day. II. A.D. 1405, June 26, Friday. In this case, amāvāsyā ended at '68 of the day and then prathamā commenced ending at '66 the next day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I—cont.		
<i>Vīra Dēvarāya-Mahārāya</i> —cont.		
1922	321	Śaka 1328, Vṛaya, Vaiśākha, śu. 1, Monday = A.D. 1406, April 19, Monday 57.
"	798	Śaka 1333, Nandana, Chaitra, śu. 5, Monday = A.D. 1413, March 6, Monday; f.d.t. 23. The Śaka year quoted should be either 1334 or 1335, not 1333 (A.D. 1411-12)— <i>Ind. Eph. Vol. I, part 1</i> , page, 53, paragraph 152.
1923	148	Viḷambi, Mina, ba. prathamā, Monday The cyclic year Viḷambi in the given reign falls in Śaka 1341 = A.D. 1419. In this year Mina ba. 1 fell on Sunday, 12th March, 1419 A.D.; ba. 1 was current till 88 of the day. The week-day cited in the inscription is perhaps a mistake, or Sunday was regarded as full-moon day (the <i>tithi</i> having ended at 98 on Saturday) and in that case Monday may have been regarded as ba. 1 (L.D.S.).
"	202	Śaka 1356, Ānanda, Mēsha, śu. asṭamī, Friday, Pūṣam = A.D. 1436, April 16, Friday; 90; 22.
"	Do.	Vibha[va], Rishabha, śu. daśamī, Uttiram, Sunday. The cyclic year cited is evidently a mistake for Bhāva. Then the equivalent would be A.D. 1394, May 10, Sunday; f.d.t. 26; 95. This date is also referred to in the inscription.
"	214	Śaka 1348, Viśvāvasu, Kanyā, śu. pañchamī, Wednesday, Uttiram. Śu. 5 and nak. Uttiram cannot combine in the month of Kanyā. The given details are irregular. <i>Mallikārjunadēva-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'</i>
1922	432	Śaka 1369, Vibhava, Kārttigai 20, [Hasta], Monday, daśamī. The given details seem to be erroneous in more than one respect. Ba. and śu. daśamī cannot combine with nak. Hasta in the month of Kārttigai.
"	448	Śaka 1370 (wrong), Prajāpati expired, Āṅgīrasa, Rishabha, śu. dvādaśī, Sunday, Hasta, Vaigāśī 4 = A.D. 1452, April 3, Sunday; 89; 55. The Śaka date 1370 given in the inscription is a mistake for Śaka 1374. <i>Praudhadēvarāya-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'</i>
"	452	Śaka 1379, Iśvara, Makara, ba. amāvāsyā, Ardha-Udaya, Sunday, Śravaṇa, Tai 19 = A.D. 1458, January 15, Sunday; 42; 70.
VIJAYANAGARA II.		
<i>Virapratāpa Krishnadēva-Mahārāya.</i>		
"	538	Śaka 1441, Pramādi, Makara, śu. Utthāna-dvādaśī, [Monday], Rē[va]tī. Śu. 12 and nak. Rēvati cannot combine in the month of Makara.
"	683	Śaka 1446, Tāraṇa, Jyēsthā, śu. 7, Sunday. Probably A.D. 1524, May 9, Monday; f.d.t. 29. The week-day quoted in the inscription may be a mistake for Monday or Tuesday.
"	686	Śaka 1438, Dhātri, Kārttika, śu. 15, Sunday = A.D. 1516 November 9, Sunday; 49.
"	697	Śaka 1440 (expired), Bahudhānya, Kārttika, śu. 12, Saturday. Probably A.D. 1518, October 15, Friday; 84. <i>N.B.</i> —The week-day quoted in the inscription is apparently wrong by a day; but probably the date has to be interpreted in the light of some local rule regarding the keeping of <i>ekādaśī</i> . For instance, it will be seen from page 67 <i>Ind. Eph.</i> , Vol. I, part 1, that if on <i>ekādaśī</i> day there is any part of <i>navamī</i> or <i>daśamī</i> , then the <i>Vaiṣṇava</i> rule is to keep <i>ekādaśī</i> on <i>dvādaśī</i> day. Actually in the year in question (<i>Ind. Eph.</i> , Vol. V, page 239), Thursday, 14 October, on which the <i>tithi</i> śu. 11 ended at 91 of the day was properly a day of <i>daśamī</i> (ended at 90 of day) and according to the above rule, <i>ekādaśī</i> may have been kept on Friday and <i>dvādaśī</i> on Saturday (L.D.S.)
"	724	Śaka 1433, Prajāpati, Chaitra, śu. [1]3, Wednesday = A.D. 1511, March 12, Wednesday; 41.
"	727	Śaka 1445, Svabhānu, Vaiśākha, śu. 5, Monday = A.D. 1523, April 20 Monday; 48.
"	824	Śaka 1438, Dhātu, Phālguna, ba. 5, Thursday = A.D. 1517 March 12, Thursday; 75.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II.		
<i>Virapratāpa Kṛishṇadēva-Mahārāya.</i>		
1923	108	Śaka 1436, Bhāva, Ādi 13. Calculated but cannot be verified; probably A.D. 1511, July 12, Wednesday.
"	155	Śaka 1442, [Ku]mbha, śu. tṛtīyā, Saturday, Uttirattādi = A.D. 1521, February 9, Saturday; f.d.t. '19; '88.
<i>Virapratāpa Achyutadēvarāya-Mahārāya.</i>		
1922-23	13 of App. A.	Śaka 1455, Nandana, Pushya, Makara-Saṁkramaṇa, Uttarāśādhā, śu. prathamā = A.D. 1532, December 27, Friday; the nak. and the <i>tithi</i> quoted ended at '45 and '57 of the day respectively.
1922	332	Śaka 1462, Vikāri, Āśādhā, śu. 12. Probably A.D. 1539, June 27, Friday; f.d.t. '09.
"	659	Kaliyuga—Śakābdam 4633 (expired), Nandana, Vaigāsi 10. Probably A.D. 1532, May 6, Monday.
"	684 & 685	Śaka 1461, Vikāri, Bhādrapada, ba. 12, Tuesday = A.D. 1539, September 9, Tuesday; '41.
"	695	Śaka 1461, Vikāri, Pushya, śu. 1. Calculated but cannot be verified. Probably A.D. 1539, December 11, Thursday; '58.
"	708	Śaka 1455, Vijaya, Mārgaśīrsha, śu. 11, Thursday = A.D. 1533, November 27, Thursday; '53. The nak. was Āśvinī which was current till '77 of the day on Thursday.
"	744	Śaka 145[4], Nandana, Śrāvaṇa, ba. 30, Thursday = A.D. 1532, August 1, Thursday.
1923	83	Śaka 14[5]1, Virōdhi, Mēsha daśamī, Uttirāḍam. Śu. or ba. daśamī cannot combine with nak. Uttirāḍam in the month of Mēsha.
"	114	Śaka 1454, Nandana, Rishabha, śu. dvitīyā, Monday, Mṛigaśīrsha = A.D. 1532, May 6, Monday; f.d.t. '05; f.d.t. '28.
<i>Virapratāpa Sadāśivadeva-Mahārāya.</i>		
1922	311	Śaka 1481, Siddhārthi, Śrāvaṇa, ba. 12, Friday. Probably A.D. 1559, July 31, Monday. The week-day quoted in the inscription is apparently a mistake.
"	313 and 334	Śaka 1480, Kālayukti, Māgha, ba. 14, Śivarātri = A.D. 1559, February 5, Sunday; f.d.t. '30; nak. Śrāvaṇa ended at '92 of the day.
"	331	Śaka 1465, Śōbhakṛit, Māgha, ba. 12. Calculated but cannot be verified.
"	333	Śaka 1479, Piṅgaḷa, Nija-Jyēshṭha, śu. 12. Calculated but cannot be verified.
"	525	Śaka 1471, Saumya, Mithuna, śu. Friday, Pūrattādi. Irregular. Nak. Pūrattādi was not current on either of the two Fridays in the bright half of Mithuna.
"	682	Śaka 1471, Saumya, Pushya, śu. 9, Makara-Saṁkrānti = A.D. 1549, December 28, Saturday; '60. The nak. Āśvinī was current till '24 of the day.
"	694	Śaka 1478, Nāḷa, Kārttika, śu. 12, Thursday = A.D. 1556, October 15, Thursday; '84. Nak. Pūrva-Bhādrapadā was current till '41 of the day.
"	696	Śaka 1467, Viśvāvasu, Chaitra, śu. 3, Thursday = A.D. 1546, March 4, Thursday; f.d.t. '18. On this day nak. Rēvatī was current till '23 and then Āśvinī commenced, ending at '17 the next day.
"	701	Śaka 1478, Nāḷa, Kārttika, śu. 12, Friday = A.D. 1556, October 15, Thursday; '84. The week-day cited in the inscription is evidently a mistake. But the day was dvādaśī which, as explained on page 57 of <i>Ind. Eph.</i> Volume I, part I, is subject to variations.
"	703	Śaka 1466 (expired), Krōdhi, Māgha, ba. 13, Hasta, Tuesday. Irregular: ba. 13, and nak. Hasta cannot combine in the month of Māgha.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II—<i>cont.</i>		
<i>Virapratāpa Sadāśivadēva-Mahārāya—cont.</i>		
1922	770	Śaka 1480, Kālayukti, Śrāvaṇa, ba. 3, Monday = A.D. 1558, August 1, Monday; f.d.t. '46.
"	791	Śaka 1480, Kālayukti, Āshādha, ba. 30, Monday. In A.D. 1558-59 (= Kālayukti) Āshādha ba. 30 was July 15, Friday; there is probably an error in the week-day.
"	797	Śaka 1487, Rudhirōdgārin, Āshādha, śu. 15, Monday = A.D. 1563, July 5, Monday. The <i>tithi</i> śu. 15 was current till '82 of the day. The cyclic year Rudhirōdgārin fell in Śaka 1485, and not in Śaka 1487 as cited in the inscription.
"	821	Śaka 1470, Plavaṅga, Kārttika, śu. 11, Monday = A.D. 1547, October 24, Monday; the <i>tithi</i> śu. 11 ended at '97 of the day.
1923	4	Śaka 1467, Viśvāvasu, Dakshināvāna, Varsha-ritu, Kanyā, ba. trayōdaśī, Thursday, Makhā = A.D. 1545, September 3, Thursday; f.d.t. '10; f.d.n. '39.
VIJAYANAGARA III.		
<i>Veṅkaṭapatirāya-Mahārāya.</i>		
1922-23	6 of App. A.	Śaka 1513, Khara, Āshādha, śu. 1 purnimā, Lunar eclipse = A.D. 1591, June 26, Saturday. There was a Lunar eclipse on Saturday. <i>Veṅkaṭapatidēva-Mahārāya, 'who levied tribute from all countries and from Iḷam (Ceylon).'</i>
1923	92	Śaka 1530, Kīlaka, Makara, śu. purnimā, Punarvasu, Monday = A.D. 1609, January 9, Monday; f.d.t. '05; '35.
<i>Virapratāpa Veṅkaṭapatirāya-Mahārāya.</i>		
1922	717	Śaka 1612, Pramōdūta, Māgha, ba. 3, Thursday = A.D. 1691, February 5, Thursday; '65.
<i>Veṅkaṭapatirāyadēva-Mahārāya.</i>		
"	719	Śaka 1674, Āṅgīrasa, Kārttika, ba. 12, Saturday; Svāti = A.D. 1752, December 2, Saturday; '62; f.d.n. '03.
WESTERN CHALUKYAS.		
<i>Trailōkyamalladēva.</i>		
"	677	Śaka 980, Hēvalambi, Vaiśākha, śu. purnamī, Thursday, Vyatipāta, Lunar eclipse. In Śaka 980, Hēvalambi = A.D. 1057, there was a Lunar eclipse on Sunday, 23rd March in the month of Chaitra and not in Vaiśākha as cited in the inscription. The given details seem to be erroneous in more than one respect.
<i>Tribhuvanamalladēva, ruling at Kalyāṇapura.</i>		
"	672	Chālukya-Vikrama year 16, Prajāpati, Kārttika, amāvāsyā, Sunday. In the Chālukya-Vikrama year 16, Prajāpati = A.D. 1091, Kārttika amāvāsyā was not current on Sunday.
"	673	Chālukya-Vikrama year 27, Chitrabhānu, Pushya, śu. 6, Wednesday, [Uttarā]yana-Samkrānti = A.D. 1102, December 17, Wednesday; '36.
"	819	Chālukya-Vikrama year 4[3], Viḷambi, Pushya, śu. pañchamī, Monday, Uttarāyana-Samkrānti. In the Chālukya-Vikrama year 43, Viḷambi = 1118, A.D. Pushya, śu. 5, was current on Wednesday, 18th December, 1118 A.D. The <i>tithi</i> commenced at '27 of the day and ended at '26 the next day. Anyhow it was not a day of Uttarāyana-Samkrānti which fell on Tuesday, 24th December A.D. 1118. But the expression "Uttarāyana-Samkrānti" is very loosely employed in the inscriptions.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		HOYSALA.
		<i>Vira Ballāḥa.</i>
1922	739	Śaka 1127, Krōdhana, Phālguna, ba. amāvāsyā, Saturday, Solar eclipse = A.D. 1206, March 11, Saturday. There was a Solar eclipse on Saturday.
		KAKATIYA.
		<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja.</i>
"	761	Śaka 1192, Pramōduta, Śrāvana, śu. 11, Thursday. Probably A.D. 1270, July 20, Wednesday; '38. In this case, the week-day is Wednesday and not Thursday as cited in the inscription. Ēkādaśī may have been kept a day late for some local reason (<i>Ind. Eph.</i> Vol. I, part.1., p. 57).
		GAJAPATI.
		<i>Pratāparudra.</i>
"	802	Śaka 1422, Raudra, Kārttika, Lunar eclipse. There was a Lunar eclipse in the Kārttika month of the given year on Thursday, 5th November, A.D. 1500.
		GOLKONDA.
		<i>Mahamandu Pādāsāha, "ruling from the Aśvapati throne at Gōlkonḍa."</i>
"	841	Śaka 1522, Śārvari, Nija-Śrāvana, śu. 7, Wednesday = A.D. 1600, August 6, Wednesday; '29. There was a Nija-Śrāvana in Śaka 1522, Śārvari = A.D. 1600.
		GANDAGOPALAS.
		<i>Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva.</i>
1923	110	28th year, Vriśchika, śu. tritīyā, Mūla, Sunday. Probably A.D. 1277, October 31, Sunday. The <i>tithi</i> tritīyā quoted in the inscription seems to be a mistake for chaturthī which was current till '83 of the day on Sunday.
"	196	28th year, Karkataka, śu. shashthī, [Sunday], Viśākha. Neither śu. 6 nor ba. 6 can combine with nak. Viśākha in Karkataka month.
"	211	8th year, Mēsha, śu. dvādaśī, Hastā, Wednesday. Probably A.D. 1258, April 16, Tuesday; '68; f.d.n. '23.
		<i>Tribhuvanachakravartin Vira-Gaṇḍagōpāla.</i>
"	109	4th year, Kumbha, śu. daśamī, Thursday, Punarvasu = A.D. 1295, Jan. 27, Thursday; śu. 10 was current till '66 of the days. The nak. was not Punarvasu, but Mṛigaśīrā which ended at '97 on Thursday.
		REDDI.
		<i>Anna-Vēma.</i>
1922-23	2 of App. A.	Śaka 1293, Rādha, i.e., Vaiśākha, Lunar eclipse. = A.D. 1371, April 30, Wednesday. There was a Lunar eclipse on this day.
"	15 of App. A.	Śaka 1293, Pausa, ba. 5, Saturday, Makara-Saṁkramaṇa. = A.D. 1371, Dec. 27, Saturday; '29.
		SAMBUVARAYA.
		<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.</i>
1923	140	16th year, Nandana, Tulā, śu. aṣṭamī, Sunday, Uttirāḍam. Irregular:
		NOTE:—The cyclic year Nandana fell in the 16th year of the king (i.e.) Śaka 1274, thus confirming the date of his accession, Śaka 1259 vide (<i>Ep. Report</i> for 1899-1900, page 34).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
SAMBUDARAYA —cont.		
<i>Sakalalōkachakrarartin Rājanārāyaṇa Sambudarāya—cont.</i>		
1923	200	7th year, Tulā, śu. shashthi, Monday. If śu. is an error for ba. the equivalent would be A.D. 1345, Oct. 17, Monday.
"	213	6th year, Dhanus, śu. daśamī, Monday, Rōhiṇī. = A.D. 1344, Dec. 13, Monday. The <i>tithis</i> śu. 7 and śu. 8 were both current on this day and the latter ended at 95 of the day. The <i>tithi</i> quoted in the inscription is perhaps a mistake. The nak. Rōhiṇī commenced at 47 on Monday and ended at 45 the next day.
MOGHUL.		
<i>Pāchhā Jahāpanahā Avarāṅgajēbu Ālamgīru.</i>		
1922	322	Śaka 1618. Īsvara, Mārgaśira, śu. 7, "Sna" (i.e.) Fasli 1106. Calculated, but cannot be verified.
<i>Miscellaneous.</i>		
"	298	Śaka 1772, Saumya, Chaitra, śu. 7, Monday. Probably A.D. 1850, March 19, Tuesday; f.d.t. 62. In this case the week-day was Tuesday and not Monday as quoted in the inscription.
"	340	Śaka 1355, Saumya (wrong), Āshāḍha, ba. 5, Thursday. Neither in Śaka 1355 nor in Śaka 1351, which fell in the cyclic year Saumya, Āshāḍha, ba. 5 was current on Thursday.
"	524	Śaka 1400, Vilāmbi, Dhanus, śu. purnai, Wednesday, Mṛigaśīrsha = A.D. 1478, December 9, Wednesday; 97; 55.
"	668	Śaka 1379, Īsvara, Śrāvaṇa, śu. 3, Sunday. = A.D. 1457, July 24, Sunday; 77.
"	674	Śaka 1549, Prabhava, Jyēshṭha, ba. 30, Sunday = A.D. 1627, June 3, Sunday.
"	689	Śaka 1435, Śrīmukha, Bhādrapada, śu. 15, Tuesday. = A.D. 1513, August 16, Tuesday. In the Śaka year 1435 there was an Adhika-Bhādrapada and a Nija-Bhādrapada and the details given in the inscription work correctly for the Adhika-Bhādrapada.
"	699	Śaka 1350, Kilaka, Vaiśākha, śu. purnimā, Thursday. = A.D. 1428, April 29, Thursday; 63.
"	700	Śaka 1328, Vyāya, Śrāvaṇa, ba. 8, Friday, Jayantī = A.D. 1406, August 6, Friday; f.d.t. 53; the nak. was Kṛittikā which commenced at 33 and was current till 26 the next day.
"	710	Śaka 1454, Nandana, Vyōma (i.e.) Śrāvaṇa, ba. 2, Thursday, Vaishnavanakshatra, Indra-yōga, [Tishya], Bālava. Kanyālagna = A.D. 1532, July 18, Thursday; 27. The nak. was not however, Vaishnavanakshatra (i.e.) Śrāvaṇa, but Dhanishṭha which was current till 83 of the day.
"	720	Śaka 1464, Plāva, Jyēshṭha, ba. 5, Monday = A.D. 1541, June 13, Monday 76.
"	746	Śaka 1545, Rudhirōdgārin, Bhādrapada, śu. 15, Friday. = A.D. 1623, August 29, Friday; 84.
"	747	Śaka 1655, Pramādīcha, Āśvija, śu. 10. = A.D. 1733, October 7, Sunday; 40.
"	752	Śaka 1471, Saumya, Pushya, ēkādaśī, Monday = A.D. 1549, December 30, Monday; 56.
"	754	Śaka 1465, Sōbhakrit, Āśvija, ba. 11, Wednesday = A.D. 1543, October 24, Wednesday; 27.
"	755	Śaka 1499, Īsvara, Vaiśākha, śu. 5, Thursday. Probably A.D. 1577, April 22, Monday; f.d.t. 05.
"	756	Śaka 1465, Sōbhakrit, Āśvija, ba. 10, Wednesday = A.D. 1543, October 23, Tuesday; 31. Excepting the <i>tithi</i> , the other details are the same as those in No. 754. Since the week-day is the same in both the inscriptions, ba. 10 in the present inscription is probably a mistake for ba. 11.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1922	758	Śaka 1364, Dundhubhi, Vaisākha, śu. 15, Thursday. Śu. 15 in the given cyclic year and month was current on Tuesday, 24th April, 1442 A.D. from 15 of the day. For ba. 15, the week-day cited in the inscription is correct. In the absence of other verifying data it is not possible to say which date was meant.
"	760	Śaka 1689, Sarvajit, Vaisākha, śu. 15, Monday. Probably A.D. 1767, May 12, Tuesday; f.d.t. 81. The week-day cited in the inscription is evidently a mistake.
"	771	Śaka 1371, Śukla, Māgha, śu. 5, Thursday. Māgha śu. 5 in the cyclic year quoted was current on Tuesday, 28th January, 1449 A.D. In this case, the week-day is not Thursday as quoted in the inscription. If, however, ba. 5 was intended, the corresponding date would be Thursday, 13th February, 1449 A.D. Since the nak. is not given, it is not possible to say the exact date intended.
"	775	Śaka 1189, Chaitra, śu. 1, Thursday, Mēsha-Samkrānti. Chaitra śu. 1 in the given year was current on Saturday, 26th February, 1267 A.D.; the tithi śu. 1 was current on this day till 67. But this day was, however, not a day of Mēsha-Samkrānti. Mēsha-Samkrānti fell on Friday, 25th March A.D. 1267. The tithi ba. 13 ended at 16 on this day.
"	776	Śaka 1162, Plava, Āshāḍha, śu. ekādaśī, Saturday = A.D. 1247, June 15, Saturday; 49.
"	778	Śaka 1300, Kālayukti, Chaitra, śu. 15, Thursday. Neither Chaitra śu. 15 at the beginning of S. 1300, Kālayukti (= A.D. 1378-79), nor that at the end of the year fell on a Thursday. The week-day in the former case was Sunday and in the latter Saturday. See <i>Ind. Eph.</i> Volume I, Part I, page 53, paragraph 152.
"	781	Śaka 1406, Krōdhi, Mārgasīra, śu. 11, Monday. Probably A.D. 1484, November 28, Sunday; 81.
"	788	Śaka 1708, Parābhava, Mārgasīra, ba. 10, Thursday = A.D. 1786, December 14, Thursday; f.d.t. 24.
"	790	Śaka 1351, Saumya, Vaisākha, śu. 3, Thursday = A.D. 1429, April 7, Thursday; 06.
"	792	Śaka 1378, Yuva, Chaitra, ba. 11, Sunday. Chaitra ba. 11 was not current on Sunday either at the beginning or at the end of the given cyclic year. Probably the date intended was A.D. 1456, March 31, Wednesday; f.d.t. 27.
"	794	Śaka 1808, Khara (wrong), Āsvīja, ba. 14, Saturday. Both in Śaka 1808 and in the cyclic year Khara which fell in Śaka 1813, Āsvīja ba. 14, was not current on Saturday.
"	801	Śaka 1197, Yuva, Chaitra, śu. 1, Thursday = A.D. 1275, February 28, Thursday; 36.
"	812	Śaka 1715, Ānanda, Vaisākha, śu. 13, Monday = A.D. 1794, May 12, Monday; 87.
"	814 and 816	Śaka 1041, Viḷambi, Pushya, śu. pañchamī, Monday, Uttarāyana-Samkrānti. Irregular.
"	826	Śaka 1166, Paushya, ba. 9, Sunday, Uttarāyana-Samkrānti = A.D. 1244, December 25, Sunday; 45.
"	828	Śaka 1189, Prabhava, Phālguna, śu. tṛtīyā, Friday. = A.D. 1268, February 17, Friday; 82.
"	835	Śaka 1603 (wrong), Siddhārthi, Mārgasīra, śu. 5, Friday. Siddhārthi fell in Śaka 1601 and not in Śaka 1603 as cited in the inscription. In Śaka 1601 the date is A.D. 1679, December 26, Friday; f.d.t. 66.
"	842	Śaka 1368 (expired), Prabhava, Māgha, śu. pañchamī, Thursday. The cyclic year Prabhava fell in Śaka 1370. In this year Māgha śu. 5 fell on Wednesday (i.e.) A.D. 1448, January 10, Wednesday and not on a Thursday as cited in the inscription.
"	77	Śaka 14[64], Śubhakrit, Tulā, [ba. tṛtīyā], Monday, Pūram. Neither ba. 3 nor śu. 3 can combine with nak. Pūram in Tulā month. In fact nak. Pūram was not current on any Monday in the Tulā month cited in the inscription.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*concl'd.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1923	90	Śaka 1658, Nāla, Āśvija, śu. 10, Arppaśi 5. Śaka 1658, Arppaśi 5, was Wednesday, 6th October, 1736 A.D.; but on this day, the <i>tithi</i> was trayōdaśī (which was current till '61 of the day) and not śu. 10 as cited in the inscription.
„	94	Śaka 1586, Ānanda, Mēsha, śu. 3, Saturday, Rōhiṇī = A.D. 1614, April 2, Saturday, '27; f.d.n. '36.
„	106	Śaka 1717, Kali 4896, Rākshasa, Vaigāśi, śu. paurṇimā, Thursday, Samkrānti = A.D. 1795, June 2, Tuesday; the week-day quoted in the inscription seems to be a mistake. Tuesday was, however, not a day of Samkrānti.
„	115	Śaka 1624, Chitrabhānu, Makara, ba. Sunday, saptamī, Hasta. Probably A.D. 1702, December 30, Wednesday; '14; '10.
„	161	Śaka 1427, Krōdhana, Makara, śu. daśamī, Monday, Rēvatī. Irregular.
„	162	Śaka 1715, Pramādin, Chittirai 6, Monday, pañchadaśī, Mṛigaśīrsha = A.D. 1793, April 15, Monday; 59; '69.

PART II.

THE PALLAVAS.

During the year under review, five lithic records (Nos. 661—666 of 1922) belonging to this dynasty were newly discovered and copied by Mr. K. V. Subrahmanya Ayyar who was acting for me during the period I was on leave. These were found in the Varāha cave-temple at Mahābalipuram (the Seven Pagodas). A set of 5 copper-plates with ring and seal (No. 5 of Appendix A) belonging to the same dynasty was also obtained through Mr. P. V. Jagadisa Ayyar, the Tamil Reader of this office.

2. As the five lithic records will be published in the *Epigraphia Indica* very soon by Rao Bahadur H. Krishna Sastri, the Government Epigraphist for India, I will confine myself here to the bare description of their situation and contents. No. 661 of 1922 is engraved on the portal of the north niche in the Varāha cave and consists of the name Śrī Simhaviṇṇu-Pōttādhirājan in the Pallava-Grantha characters. The niche below this inscription contains the seated figure of a king with a high crown (*kirīta*) and chest and ear ornaments, flanked on either side by a standing female

Sculptures of Simhaviṇṇu and Mahēndra-varman I at Mahābalipuram.

figure representing by their crowns his queens. No. 662 of 1922 cut on the top of the corresponding niche on the south

side of the main cave and opposite to the image of Simhaviṇṇu referred to above, consists only of the name Śrī Mahēndra-Pōttādhirājan. The niche contains the standing image of a king distinguished by his crown (*kirīta*) and ornaments. His half-raised hand points towards the shrine of the god evidently, whither he appears to be leading the nearer queen by her right hand. The above two inscriptions serve as labels to show whom the images represent. No. 663 of 1922 the beginning of which is covered by a brick wall is found on the top of the niche containing an image of Paraśurāma flanked by two attendants (*dvārapālas*), situated close to the north of the central cell containing the Varāha image. The inscription consists of the oft-quoted verse :

[मत्स्यः कूर्मवरा]ह[स्य](श्र) नारसिंह(श्र) वामन[ः]*]

रामो रामस्य(श्र) रामस्य(श्र) बुद्ध[ः] कल्की च ते दश ॥

enumerating the ten incarnations of Vishnu. No. 665 of 1922 is engraved on the floor of the same cave to the right of the entrance into the Varāha cell and consists of the following verse which is often quoted but sometimes with the substitute *Vishnuh* for *Rudrah*.

विक्लेषान्विक्लेषां पुनरपि विघ्निविघ्नस्तु विक्लेषां [1*]

येषान्न वसति हृदये कुपथग[ति]विमोक्षको रुद्रः ॥

The same verse appears at the end of the inscriptions of the Pallava king Paramēśvaravarman found at the Gaṇēśa temple and the Dharmarāja-*mandapa* and independently at the Rāmānuja-*mandapa* at Mahābalipuram (*Epigraphia Indica*, Vol. X, pages 8 ff). The verses in Nos. 663 and 665 of 1922 though quoted often could not be traced to any literary work earlier than the inscriptions themselves.

3. No. 666 of 1922 is engraved in Tamil and Grantha characters on a mutilated slab placed at the entrance into the Varāha cave. The inscription is dated in the 65th year of Nandipōtavarman of the Pallava family and records a gift of land by purchase from the citizens of Māmallapuram. The next in importance is the copper-plate record No. 5 of Appendix A of Ko-Vijaya-Nandivikramavarman. The plates are 5 in number and are strung on a big circular copper ring which was already cut when received in this office. To the latter is attached a circular seal the legend and the symbols on which are almost worn out. The diameters of the ring and seal are $7\frac{1}{4}$ inches and 3 inches respectively. The plates measure 10 inches in length and about $3\frac{1}{2}$ inches in breadth. They are written on 8 sides in all, the outer faces of the first and last plates being left blank. The seal is 3 inches in diameter. The whole set including the plates, ring

and seal weighs 320 tolas. These plates belonging to Mr. Rm. M. Sivanandam Pillai, Batu Naik Street, Kumbakonam, Tanjore district, have been purchased for the Madras Museum. It is said that these plates were unearthed ten years ago at Pallankōyil, a hamlet of the village Kottamaṅgalam in the Tirutturaipūndi taluk of the Tanjore district. The record is engraved partly in Grantha and partly in Tamil characters. The *virāma* or *pulli* in the Tamil portion is marked by a stroke over the letter. The grant consists of eleven Sanskrit verses followed by a prose passage in Tamil from lines 21 to 59. Verses 1 and 2 contain invocations to God Viṣṇu and the All-Pervading Being. Verse 3 gives the usual legendary genealogy of the Pallavas from Viṣṇu down to the king Pallava through Brahmā, Aṅgiras, Bṛihaspati, Śamyu, Bharadvāja, Drōṇa, and his son Aśvatthāmā. Then follows in verses 4 and 5 the panegyric account of the Pallava family. With verse 6 we enter on historical ground but the account is very meagre. It is stated that after many kings like Vīrakūrcha and others had gone to heaven, king Hiraṇyavarmā took up the reins of government. After him came king Nandivarmā whose 'feet were rubbed against by the crowns of various kings'. In verse 7 we are informed that he became king while yet young by conquering his enemies. Verse 9 enumerates Nandivarmā's conquests over the Vallabha, Kalabhra, Kēraḷa, Pāṇḍya, Chōḷa, Tuluva, Goṅgaṇa (Koṅkaṇa) and other kings. The remaining two verses 10 and 11 state in general terms that a subordinate of the king gave certain lands to a number of Brāhmanas. From line 21 begins the grant proper in Tamil. It is dated in the 61st year of the reign of Kō-Vijaya-Nandivikramavarman and registers a gift, as *brahmadēya*, of 16 *vēli* of land constituted into a village called Pattattālmāṅgalam. The village of Talī[kkoḷam] comprised forty *vēli* (of land). Excluding from this the old *brahmadēya* gift of twenty-four *vēli*, the remaining 16 *vēli* was made up of 12 *vēli* which was a *brahmadēya* gift made already by the same *Vijñapti* and *Ājñapti* as noted below, with the acquiescence of the king, in his 59th year and 4 *vēli* now granted in the 61st year. These 16 *vēli* of land were received—it is not stated in what proportion—by the 'good' Brāhmanas of various *gōṭras* and *sūtras* of Nalgūr, exempt from various taxes (*parihāra*). The 'good' Brāhmanas of the village Nalgūr were also the recipients of the *brahmadēya* granted in the Tāṇḍantōṭṭam plates. Mr. H. Krishna Sastri has identified Nalgūr with Nallūr near Kumbakonam (*South-Indian Inscriptions*, Volume II, page 518, note 3). Nallūr is even now a fairly big *agrahāra* village containing many learned Brāhmanas. All the exemptions including *uppuḷkōṣeygai* mentioned in the Tāṇḍantōṭṭam plates (*ibid.*, page 531) find a place as well in the present record. The request was made by Maṅgalanādālvāṇ who is variously called *Maṅgalarāṣṭrabhartā* and *Maṅgalajanapadabhartā* in the Sanskrit portion. The executor (*Ānatti*) was Vijayanallūḷāṇ of Ālappākkam. It is stated at the end that the record on the plates was engraved by Śrī Daṇḍi, son of Viḍēlvīdugu Pallava-Perundachchan of Aimbaṇaichchēri in Kachchippēdu (Conjeeveram). The engraver of the Vēlūrpālayam plates (*South-Indian Inscriptions*, Volume II, page 507) belonged to the hamlet Aimbaṇaichchēri but there the name has been read as Maṇaichchēri. Perhaps the two hamlets are identical and the latter name is only a phonetic variation of the former.

4. From the high regnal years given in the lithic record of Mahābalipuram (No. 666 of Appendix B) and in this copper-plate grant the kings Nandipōtavarman and Kō-Vijaya-Nandivikramavarman mentioned in them respectively must be identical with the Kō-Vijaya-Nandivikramavarman (Nandivarman III) of the Tāṇḍantōṭṭam plates and the Tiruvallam rock inscription. The date given in the Mahābalipuram record is the highest known until now. The Tamil alphabet of our copper-plate record closely resembles that of the Tāṇḍantōṭṭam plates except that the Tamil letter *dā* in ours is written with the length marked separately. The change must have happened in the interval of three years existing between them. It is said in this inscription for the first time that Nandivarman III assumed kingship while yet young and that he conquered the Vallabha, Kalabhra, Kēraḷa, Pāṇḍya, Chōḷa, Tuluva and Koṅkaṇa kings. The other copper-plate grants of this king secured so far are all silent on this point. It is curious to note from the Tāṇḍantōṭṭam plates (v. 12) that Nandivarman III was a Vaishnava in religion, but it is clear from v. 29 and the introductory word *Namaśś vāya* of the Vēlūrpālayam plates that he was also a Śaiva.

5. Of the later Pallava king Kōp-Peruñjīṅga only three records were secured during the year under report. No. 418 of 1922 copied from Vāyalūr deserves special notice. The record, which is undated, consists of a prose passage followed by five Tamil verses specially eulogising his conquests over the Chōla, Karnāṭa (Kannadā) and Pāṇḍya. In the prose passage at the beginning Sakalabhuvanachakravartin Kōp-Peruñjīṅga is stated to have conquered the Chōla at Tellāru, to have deprived him of all his royal insignia, to have imprisoned him with his ministers and to have taken possession of the Chōla country. The Chōla is referred to as *Pū-Pugār-Śōlaṇ* (i.e., the Chōla of the beautiful Pugār—the modern Kāvērippūmpattinam). In Tamil literature this place is reputed to be the seat of the ancient Chōla kings, but the Chōla contemporary of Peruñjīṅga had no connection with this place. Probably the Kōp-Peruñjīṅga defeats the Chōla king at Tellāru. epithet has been prefixed to exaggerate the greatness of Peruñjīṅga in having conquered and imprisoned the scion of

the illustrious Chōla family. He is herein known also as *Alagiya-Śiyan*. In the verses describing his conquests of the Chōla and the Pāṇḍya countries and of the Kāvēri river, he is called *Avaninārāyaṇa Kādava Peruñjīṅgaṇ, Nripatūṅga-Śiyan, Tribhuvanarājakkal-Tambirāṇ* and *Mallaivēndaṇ*. His devotion to the god at Chidambaram is also referred to. It appears as if the *prasasti* in Tamil verses was composed by *Śokka-Śiyan*.

6. From the Tiruvēndipuram inscriptions of Rājarāja III, dated in his 15th year (published by Prof. Hultzsch in *Epigraphia Indica*, Volume VII, pages 160 ff), we gather that Kōp-Peruñjīṅga had captured the Chōla emperor Rājarāja III at Śēndamaṅgalam and destroyed the (Chōla) kingdom with his army and that the Hoysala king Vira-Narasimha II rescued the Chōla king by defeating Peruñjīṅga and reinstated him on the throne. Reading the present record together with the Tiruvēndipuram inscription, we may safely conclude that Rājarāja III was the Chōla

king who was defeated at Tellāru and imprisoned with his ministers in Śēndamaṅgalam in the South Arcot district, probably in the Śiva temple. The outermost *prākāra* walls of this temple are constructed after the model of a fort wall with bastions, spaces on the tops of the walls for placing guns, and holes in the walls for firing through. The temple and its walls are overgrown with prickly-pear and lying uncared for. It is very likely that in former times the temple was used as a fort whenever necessity arose. The temple is surrounded on almost all sides by water clearly showing the existence of a moat.

7. The Kōp-Peruñjīṅga of the Tiruvēndipuram record has been identified by Prof. Hultzsch with *Avanyavanōdbhava Mahārājasimha* whose initial date is 1243 A.D. (*ibid.*). From No. 136 of 1900, which comes from the temple at Vṛiddhāchalam in the South Arcot district, we learn that in A.D. 1229-30, i.e., two years before the Tiruvēndipuram inscription, Kōp-Peruñjīṅga had acknowledged Rājarāja III as his sovereign. Peruñjīṅga or Mahārājasimha is stated to have defeated the Karnāṭa, Chōla and Pāṇḍya kings in our present record as well as in those of Drākshārāma (No. 419 of 1893 dated in Śaka 1184), Tripurāntakam (No. 197 of 1905) and Āttūr (No. 236 of 1921). In all these he is known to have been specially attached to the god at Chidambaram. But against the identification of Peruñjīṅga of our record with Mahārājasimha, two facts have to be noted. In the first place he bears the surname *Alagiya-Śiyan* in the introductory prose passage and secondly the name of the place, Śēndamaṅgalam, where the Chōla king is said to have been imprisoned, is not given. If great stress had to be laid on the surname *Alagiya-Śiyan*, Peruñjīṅga has to be identified with *Alagiya-Śiyan Avaniālappirandāṇ Kōp-Peruñjīṅga*, father of Mahārājasimha (*Annual Report* for 1905, part II, paragraph 6). It would then follow that the Chōla king Rājarāja III must have been defeated once before at Tellāru and imprisoned by *Alagiya-Śiyan* or Peruñjīṅga, for we are not aware of any defeat sustained by any Chōla king other than Rājarāja III as mentioned in the Tiruvēndipuram inscription. The alleged first invasion of the Chōla kingdom by Peruñjīṅga and the interference of the Hoysala king are clearly presupposed by the wording 'unless (I shall) have maintained (my) reputation of being the

establisher of the Chōla country' (*Epigraphia Indica*, Volume VII, page 162) as surmised by Prof. Hultzsch. Also in an inscription at Śravaṇa Belgola (No. 186—*Epigraphia Carnatica*, Vol. II, Śravaṇa Belgola—by R. Narasimhachar) dated in A.D. 1231 Narasimha II has already assumed the title 'the establisher of the Chōla kingdom'. The events recorded in the Tiruvēndipuram inscription had taken place in A.D. 1232-33, *i.e.*, before the anointment of Mahārājasimha or Peruñjīṅga in A.D. 1243. Allowing twenty years roughly for one generation, we may assume that his father Alagiya-Śīyaṇ Avaniālappiṇḍāṇ Peruñjīṅga should have been a powerful *rebel* against the Chōla king already in A.D. 1221-22. It is possible therefore that the Chōla king Rājarāja III was in trouble and that Hoysala Narasimha II marched to the south and helped him and thereby assumed the title of 'the establisher of the Chōla kingdom' about A.D. 1221-22. His opponent must have been Alagiya-Śīyaṇ Kōp-Peruñjīṅga as shown above. In an inscription dated A.D. 1222 (*Epigraphia Carnatica*, Vol. VI, Cm. 56) Narasimha is stated to be marching against Śrīraṅgam in the south and in the Harihar inscription of A.D. 1224 (Dr. Fleet's *Kanarese Dynasties*, page 507) he is called 'the establisher of the Chōla kingdom' and a Kādava king is said to have been his opponent in this connexion. Hence the conquest of Śrīraṅgam by Narasimha must have taken place between A. D. 1222 and 1224. The first defeat of Rājarāja III by Alagiya-Śīyaṇ must have occurred about his 5th or 6th regnal year.

8. There is another point that has to be noted here. In the Tripurāntakam inscription which is not dated, Mahārājasimha claims to have been the 'Sun to the lotus tank of the Chōla family' (*Annual Report* for 1906, page 46) and as such it is doubtful if Mahārājasimha is identical with the Peruñjīṅga of the Tiruvēndipuram inscription which is dated 10 years before the former's coronation in A. D. 1243. Besides, our record does not mention Peruñjīṅga's conquest of the Āndhras. The titles Kshīrāpagādakshīṇāyaka and Pennānadīnātha denoting the limit of conquests in the north and usually found in records of Mahārājasimha are wanting in the inscription of Alagiya-Śīyaṇ Kōp-Peruñjīṅga. Alagiya-Śīyaṇ's conquests extended only up to the river Kāvērī in the south. It is therefore probable that Peruñjīṅga of the Tiruvēndipuram record is no other than Alagiya-Śīyaṇ, the father of Mahārājasimha and that Rājarāja III sustained defeat at his hands and was imprisoned by him twice. Alagiya-Śīyaṇ could not have forgotten the interference of Narasimha II at the first instance and evidently desired to have better luck a second time.

EASTERN CHALUKYAS.

9. At the request of the late Mr. K. V. Lakshmana Rao, M.A., who wanted to study the poetry of certain early Telugu inscriptions in the Ongole taluk, Guntur district, Nos. Ongole 3, 39, and 40 of the *Nellore Inscriptions* by Messrs. Butterworth and Venugopal Chetti, were recopied during the year under review and are registered as Nos. 838 to 840 of Appendix B. They are damaged and mutilated; nevertheless, No. 838 warrants the conclusion that it is written in Telugu poetry of the 9th century A. D. to which it belongs. It must be assigned to the reign of the Eastern Chālukya

king Guṇaga-Vijayāditya III (A.D. 844-888). It mentions his famous general

Pandaraṅga who was anointed commander of the royal forces in the very first year of the king's reign and states that he marched with the armies of the subordinate chiefs (*sāmanta*) and reduced twelve strongholds (*kōṭṭambu*) of the Bōyas, conquered the Vēṅgī-nādu (*i.e.*, the country round about the modern Peda-Vēgi in the Ellore taluk, Kistna district), established the supremacy (?) of Tribhuvanāṅkuśa (*i.e.*, the king who bore this title), broke open the Kaṭṭepu-durga and 'made Kandukūru (like) Bejavāda'.

His general Pandaraṅga's conquests and gifts. From the given order of his conquests we must understand Pandaraṅga to have begun his victorious marches in the north, *i.e.*, in the Vēṅgī country in which the Bōya strong-holds must have been situated. Proceeding southward he must have reduced the fort, called 'Kaṭṭepudurgam' (read as Kiṭṭepudurgam in *Nellore Inscriptions*) which may have to be identified with the village of Kaṭhevaram in the Tenali taluk of the Guntur district, and proceeding southwards must have reached Kandukūru (*i.e.*, the modern Kandukūr in the Nellore district). By the expression 'he made Kandukūru like Bejavāda' we should probably infer that he embellished the place like

Bejavāda which was a famous city and probably the capital of the Chālukyan kings. The general is said to have made a grant of land to the (god or Brāhmana ?) Āditya-Baḍara, *i.e.*, Bhaṭāra at Dammavūram (modern Dharmavaram).

10. No. 839 of Appendix B evidently of the same reign mentions Bejaya and Gunaka-nalla by which expressions we must understand a reference to the king whose name Gunaka (or Gunaga)-Vijayāditya stands for Gunakkenalla-Vijayāditya (*Indian Antiquary*, Vol. XX, page 102). The record seems to mention a certain Ayyaparāja as the elder brother of the king (?) who is not known from other records. Ayyaparāja probably died early leaving it to Gunaga to assume the crown. The record is damaged, nevertheless, it mentions the known conquests of the king and his general, *viz.*, the conquest of Achalapura, the burning of Kiranapura and the conquest of Saṅkila and Kannara (*i.e.*, the Rāshtrakūṭa Krishna II). The king is also stated to have espoused the cause of and protected the Chōla king of the time. It is difficult to decide whether this Chōla king was an ancestor of the southern Chōlas in which case he must be either Vijayālaya or Āditya I who ruled towards the latter half of the 9th century A. D. The greater probability is that the Chōla ally and protege of Gunaga must have belonged to the Chōlas of the Cuddapah district. This suggestion is strengthened by the other suggestion made in paragraph 20 below that Saṅkila, the enemy of Gunaga must be identical with (the Vaidumba) Saṅkali who was an enemy of the Chōlas; moreover, the inscription under review pertinently mentions Saṅkila immediately before 'Chōla.'

11. No. 840 of Appendix B is too badly damaged and mutilated to say whether it is in poetry or in prose. Some of the extant portions suggest that it is written partly at least in verse. It seems to refer to the reign of the same king, *i.e.*, Gunaga-Vijayāditya under the name Bejaya-rāju, *i.e.*, Vijayarāja. He appears to have built a temple called Bejayēśvaram (*i.e.*, Vijayēśvaram) evidently at Dharmavaram from which village comes the record. The record also refers to Bejayarāja having deputed (to some conquest) Paṇḍaraṅga (who is herein styled as Perggaḍa, *i.e.*, the minister) and Aylamapeddi-perggaḍa. It mentions the place Paṇḍaraṅgunūru which is also mentioned in No. 839 of this Appendix in the form Paṇḍaraṅgavūru. We have probably to understand that the general Paṇḍaraṅga was a native of the village Dharmavaram. It is also possible that the village now belonged to Paṇḍaraṅga. It makes mention of Kaḍeyarāja who is already mentioned in the Pōṇaṅgy plates of this king and who has been taken to be the father of Paṇḍaraṅga (*Annual Report* for 1909, page 106, para. 53). Very few stone records belonging to the Eastern Chālukya kings have been discovered hitherto and the above-noticed three inscriptions are some of them. Though they are mutilated and damaged they still give some information for the period to which they belong. Further, from the fact that at least two of them are in Telugu verse of the 9th century A.D. we wish very much that they were more complete and less damaged than they are. The Government Epigraphist has made arrangements for their early publication in the *Epigraphia Indica* where the full historical and prosodical importance of these inscriptions is expected to be discussed.

THE VAIDUMBAS.

12. As expected when the Madanapalle taluk was proposed by me for village-war survey, a number of early inscriptions were discovered in the villages of the taluk. Most of these are of about the 8th or 9th century A.D. and nearly half the number of these early records belong to the line of Vaidumba kings, who are until now very

Early Vaidumba records in the Madanapalle taluk. sparsely represented. Almost all of these record deaths of heroes in battles and so we may not be wrong in taking
these inscribed stones to be either tomb or memorial stones. They are invariably in archaic Telugu which has its own interesting features to be studied by the student of language. This shows also that the Vaidumbas were a Telugu-speaking family.

13. The Vaidumba-Mahārāja Gaṇḍa-Trinētra who appears with the title 'Baidumba-Mahārāja' is represented in two inscriptions, one of which (No. 314 of Appendix B) is from Veligallu and the other (No. 338 of Appendix B) is from a hamlet near

Gūdupalle. In the former the king is stated to have been ruling over the Rēnāṇḍu (same as Rēnāṇḍu) 7,000 country. He fought a battle with the Nōlamba (i.e., the Nōlamba king) at Mudumaḍuvu and therein killed the Mahārāja Chantamānadaḍi (called also Chantama). This latter appears to have been a Kannada king since the epithets applied to him are in the Kannada language though the main drift of the record is in Telugu. He was certainly a great warrior since he is compared to the sons of Gonti (i.e., Kuntī) in prowess (*parākrama*), and with Sudraka (Śūdraka) in valour (*bala*). Another hero named Kōra (called also Kōrā) Dēśinga (i.e., Jayasimha) fighting probably on the side of the Vaidumba king, is stated to have killed the commanders (*paḍālvulu*)—naturally—of Chantama. The Vaidumba must have fought with the Nōlamba in more than one battle; for we are told in No. 533 of 1906 that the Vaidumba and the Nōlamba fought a battle at Sōremaḍi (read elsewhere as Sōremati). From No. 295 of 1905 we may infer that the Bāna king of the time was in alliance with the Vaidumba Gaṇḍa-Trinētra, for as stated in this inscription they joined together and captured Sōremaki (?) (same as Sōremaḍi) from the Nōlamba. A battle at Mudumaḍuvu (whether the same as the one mentioned above or another) is referred to in No. 292 of 1905 in which a chief of the Loṅkūlas falls. Mudumaḍuvu has probably to be identified with the modern village of Mudivēḍu in the Madanapalle taluk. The village Veluṅgumguṇṭa, the income from which was gifted away by the record (No. 314 of Appendix B), is identical with the village Veligallu from which the record comes.

The Loṅkūlas, enemies of the Vaidumbas.

14. Another king of this line called Manuja-Trinētra is mentioned in two records, viz., Nos. 328 and 342 of Appendix B. The latter of these says that the king was ruling over the Rēnāṇḍu 7,000 country. The former may have to be ascribed to the king called Palava-Mahārāja, who was the son of Manuja-Trinētra. This inscription refers to an attack upon Vānarāja, (i.e., the Bāna king). The alliance between the Vaidumba and the Bāna noticed in the above paragraph appears to have been only accidental. No. 296 of 1905, which belongs to king Manuja-Trinētra, records the death of a hero called 'Manujaradēva' whom we must distinguish from the king.

15. No. 309 of Appendix B from Mudivēḍu states that Gaṇḍara-Mutrāja, who was the son of Śrī-Sajāla who was the son of Kalivadejama, (i.e., Kalivadhayama), was anointed by the Vaidumbas and fell in a battle with the Loṅkūlas at Tiruvuḷa. Gaṇḍara-Mutrāja, a Vaidumba Commander.

The Loṅkūlas also were, like the Nōlambas, generally the enemies of the Vaidumbas as suggested by Nos. 292, 293 and 294 of 1905. From the fact that the title *Mahārāja* or Vaidumba-Mahārāja is not added to the name Gaṇḍara-Mutrāja, we will not be justified in considering Mutrāja of our inscription as a king. He was evidently a general only. A battle at Tiruvuḷa is referred to in No. 439 of 1914 which belongs to king Vaidumba-Mahārāja. Tiruvuḷa and Tiruvuḷa must be identical villages and if the battles mentioned in connexion with it are also identical events which happened in the time of Vaidumba-Mahārāja, the anointment of Gaṇḍara-Mutrāja must have been to the commander's position only. No. 347 of Appendix B we may take to be the sequel of No. 309 of Appendix B since therein Udārabuddhi, the son of Vaidumba Mutrāja (probably the Gaṇḍara-Mutrāja of the latter record), made a gift of land (?) to a Brahman (*pārālu*) named Onḍayya probably in memory of his dead father. Attention may be drawn here to a Mutturāja mentioned in an archaic inscription from Nallacheruvupalle in the Cuddapah district (No. 495 of 1906). He was a contemporary of [E]lachōla-Mahārāja. It is possible that the queen Elaṅchōlamahādēvī mentioned in No. 400 of 1904 from Chilamkūru in the same district was related to Elachōla-Mahārāja. If this was the Vaidumba Mutturāja he would then be a contemporary of the Chōla king Vikramāditya Chōla-Mahārāja who issued this record which may be assigned to the 8th century A.D.

Udārabuddhi.

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16. No. 327 of Appendix B is damaged but mentions a Vaidumba-Mahārāja. The portion immediately preceding this name is entirely lost. So, we are not in a position to say whether the record is of a particular Vaidumba king or of the king called Vaidumba-Mahārāja to whom No. 439 of 1914 belongs. The greater probability is the latter because the chief

The Vaidumba city—Vaidumbavrōlu. named Eṛeyamma of this year's record presents a probable identity with the chief Eṛaga mentioned in the other. We now learn that there was also a battle in this king's reign, at Koturu (Kottūru?) in addition to the known battle at Tiruvaḷa. It is also interesting to learn from No. 346 of Appendix B that there was a place called Vaidumbavrōlu (*i.e.*, the city of the Vaidumbas).

17. There are a few other inscriptions of about this period coming from the Madanapalle taluk which refer to certain chiefs whose dynasties are not mentioned. They mention some heroes that died in battle. However, the inscriptions are referred to here on account of their proximity in time and place to the inscriptions noticed above.

18. One of these chiefs who is named Gaṇḍa-Saṅkali is mentioned in Nos. 300 and 301 of Appendix B. The title Gaṇḍa appears here as in the name of the Vaidumba king Gaṇḍa-Triṇētra. But this does not enable us to assign him definitely

Gaṇḍa-Saṅkali. to the Vaidumba line. Nor is it impossible that he was a Vaidumba. He appears to have been an enemy of the Chōḷas, for we are told in No. 301 that his brother-in-law (*maṇḍi*) died in an attack against the Sōḷas (*i.e.*, Chōḷas). No. 300 of Appendix B, which belongs to the same king and which is partly damaged, mentions the Sōḷas.

19. From the Mālepāḍu plates of the early Chōḷa king Puṇyakumāra published by Rao Bahadur H. Krishna Sastri in *Epigraphia Indica*, Volume XI, No. 35, from Nos. 393 and 408 of 1904 and No. 517 of 1906 we learn that the Rēnāṇḍu 7,000 country was under the Chōḷas (of the Cuddapah district) whom Mr. Krishna Sastri has assigned to about the 8th century A.D. (*ibid.* page 344). But from Nos. 314 and 342 of Appendix B we learn that the Vaidumba kings Gaṇḍa-Triṇētra and Manuja-Triṇētra were, in their time, rulers of this

The Chōḷa-Vaidumba conflict for the Rēnāṇḍu country. country. It therefore appears that the Rēnāṇḍu country changed masters, *i.e.*, passed into the hands of the Chōḷas from those of the Vaidumbas or *vice versa* about this period. And the hostility of the 'Sōḷas' to Gaṇḍa-Saṅkali referred to above was probably one aspect of the Chōḷa-Vaidumba conflict for the possession of the Rēnāṇḍu country.

20. From the Eastern Chālukya copper-plates we learn that the king Guṇaga-Vijayāditya III of this dynasty terrified an enemy of his, by name Saṅkila who was an ally of the Rāshtrakūṭa king Krishna II. Dr. Hultzsch has latterly identified Saṅkila with the king Śaṅkuka, (*i.e.*, Śaṅkukarna) of Chēdi (*Epigraphia Indica*, Volume IX, page 48 f). But in view of the fact that the Malliyapundi grant of Amma II refers to the frightening of the Vallabha king and of Saṅkila by Guṇaga-Vijayāditya

Saṅkila and Saṅkali. along with the conquest of Maṅgi of the Nodamba (*i.e.*, Nōḷamba) country (*ibid.*)

and in view of the mention of Saṅkila as a friend of Baddega who has been identified with the Western Chālukya Baddiga (*Annual Report* for 1918, page 132) it appears more probable that Saṅkila was a southern, more than a northern, chief with his dominions lying near the Nōḷambavādi country. We may therefore consider the greater probability of Saṅkila being identical with the Saṅkali of Nos. 300 and 301 of Appendix B. If this identity could be granted Saṅkali would belong to about the 9th century A.D., by which time or even earlier still, the Rēnāṇḍu country from which the records come and to which they refer must have passed from the Chōḷas to the Vaidumbas. With the passing of the Rēnāṇḍu country from the Chōḷas to the Vaidumbas, Chirppuli (the modern Chippili) also passed into the Vaidumba dominion (see Nos. 299 and 300 of 1905). It is probable that Chirppuli, where Puṇyakumāra was ruling, was the capital of the Rēnāṇḍu country under the Chōḷas and under their successors, the Vaidumbas.

21. No. 341 of Appendix B belongs to Vira-Mahārāja whose dynasty is not mentioned. We may provisionally identify him with the Bira-Mahārāja of No. 437 of 1914 which comes from Mallela in the Madanapalle taluk. The chief Pōrirāja appearing in Nos. 307 and 329 of Appendix B has probably to be assigned to the

unknown family to which the Chōla queen Vasantipōri Chōla-Mahādēvi of No. 384 of 1904 of the time of Puṇyakumāra belonged. To this family also might have belonged the chiefs Jāpōrēri and Gōyindapōrēri of No. 231 of 1923 which comes from Bhairavakona in the Nellore district lying near the borders of the Cuddapah district. Attention may be drawn here to the name of the princess Prithivi-Pōri, daughter of Śrī-Maghinduvārāja mentioned in a copper plate record of the Eastern Chālukya king Viṣṇuvardhana III A.D. 739 to 746 (*Annual Report*, for 1920, page 99 f).

WESTERN CHALUKYAS.

22. The Western Chālukyas of Kalyāṇi are represented very meagerly in this year's collection which has only five records of these kings. No 722 of Appendix B belongs to Vikramāditya V and is dated in Śaka 93 [5] (A.D. 1013-14). The last figure of the date is read doubtfully and if the proposed reading is correct it

would prolong the king's reign by two years beyond the latest date proposed for him by Dr. Fleet (*Bombay Gazetteer*, Volume I, Part II, table opposite page 428). This record seems to mention a subordinate of the king named I[r]iva-Nolambādhirāja whom we may identify with the Pallava prince named I[r]iva-Nolambādhirāja, also called Ghateya-Aṅkakāra, who in A.D. 1010-11 was governing the Nolambavādi *Thirty-two thousand*, the Keṅgali (Kōgali?) *Thousand*, the Ballakunde *Three-thousand*, the Kukkanūr *Thirty* and five towns in the Māsavādi country, under Vikramāditya V. He is said to have married a daughter of the Western Chālukya prince

His cousin sister Vriddimabbarasi. Irivabedaṅga Satyāśraya and a cousin sister of Vikramāditya V (*ibid* page 332 and table opposite page 428). The name of this princess appears from the inscription to have been Vriddimabbarasi. The relationship explains the means by which the later Chālukyas gained their hold over the Nolamba country partly to have been matrimonial alliances with the Nolamba-Pallavas, the earlier masters of the country. The inscription makes mention of Pampā. (modern Hampi) and seems to record a gift

made to the god Mahākālā of the place. Temple of Mahākālā at Pampā (Hampi). In the time of the early Western Chālukya king Vinayāditya (*circa* A.D. 689) Pampā was a *tīrtha* with no temple mentioned in connection with it (*ibid*. page 369) and it appears to have continued to be popular as a religious centre up to the time of Vikramāditya V (*circa* A.D. 1000). The chief Trailōkyamalla Iriva-Nolamba Narasiṅga who was a subordinate of Trailōkyamalla Sōmēśvara I (*Annual Report* for 1914, page 87), the nephew of Vikramāditya V, must have been the son of the Iriva-Nolambādhirāja noticed above.

23. No. 677 of 1922, which comes from the vicinity of the Kollam-Bhārati temple near Kottapalle, in the Nandikotkur taluk of the Kurnool district, belongs to the reign of Trailōkyamalla Sōmēśvara I.

His chief queen (*piriyarasi*) Mailaladēvi and the chief Ballavarasa are stated in this record to have paid a visit to (the god) Mallikārjunadēva and the Pātālagangā (evidently on the Śrīśaila mountain) and to have made gifts in the presence of the god, pouring water into the hands of the Kālāmukha teacher Surēśvara-Paṇḍitadēva, the disciple of Gaṅgarāsi-Bhaṭṭāraka who was the *āchārya* (presiding priest) of the temple of Brahmēśvara of Mōsaṅgi, for the benefit of

the temple of Ādi-Svayambhu-Bhairavadēva at Kollam. This name is evidently preserved in the modern place name Kollam (—Bhārati). The spot is stated to have been the western entrance to the Śrīśaila (region). Grants were made for feeding-houses attached to the Bhairava temple and two other temples, *viz.*, Sāraṅgēśvara and Indrēśvara. The queen is mentioned in a record of Tilawalli in the Dharwar district belonging to A.D. 1053-54 and noticed by Dr. Fleet (*Bombay Gazetteer*, Vol. I, Part II, page 433). But our record gives her a date later by five years, *i.e.*, A.D. 1058-59. For the influence of the Kālāmukha school of Śaiva teachers over

this king see *Annual Report* for 1915, page 88. The chief Ballavarasa who is not mentioned anywhere else is probably identical with the Telugu-Chōḍa chief Ballaya-Chōḷa-Mahārāja mentioned on page 131 of the *Annual Report* for 1916, paragraph 42. The district Kanne 300, in which the villages Duddheyālu, Siripura and Kurukunde granted to these temples respectively are stated to have been situated, must be identical with the Kanna-vishaya mentioned in a copper-plate grant of Vikramāditya I (*Bombay Gazetteer*, Vol. I, Part II, page 364 f.)

24. Inscription No. 672 of Appendix B, which comes from Siruguppa in the Bellary district, mentions a queen of Tribhuvanamalla (Vikramāditya VI) named

Vikramāditya VI.

Piriya-Kētaladēvi. This is the first known reference to this queen. Dr. Fleet

has noticed only a queen of Trailōkyamalla named Kētaladēvi (*Bombay Gazetteer*, Vol. I, Part II, table opposite page 428). Piriya-Kētaladēvi of our record is stated to have been a very learned lady and one accomplished in music. She was familiar

with many languages. It was perhaps on this account that she was called Abhinava-Sarasvatī. She was governing

the three villages Siruguppa, Kolanūru and another (name lost) in the Ballakunde *Three hundred* and Tekkakallu *Twelve* and made provision for worship, etc., in the temple of Svayambhu-Kētalēśvaradēva at Siruguppa. The temple was probably founded by the queen as is suggested by the name of the god Kētalēśvara. Her local subordinate, the Sinda chief Mahāsāmanta Manneya Chokarasa, also made a gift for the temple on this occasion. It is probably the same chief that is mentioned under the names Daṇḍanāyaka Chokkarāya and Chokkarasa in No. 673 of 1922 dated in the Chālukya-Vikrama year 27 which comes from the same place. No. 678 of Appendix B, which belongs to the same king, mentions a Chōḷa subordinate of his named Bijjanachōḷa-Mahārāja who, from his *prasaṣti*, appears to have been one of the Telugu-Chōḍa chiefs. We may have to identify him with the ancestor of the B and C branches of these Chōḍas whose genealogy is given by Mr. Venkayya on page 16 of the *Annual Report* for 1900.

THE CHOLAS.

25. As usual a large number of records of this dynasty has been secured this year from the Trichinopoly, South Arcot, North Arcot and Chingleput districts, the earliest of them being those of Parāntaka I and his son Rājakēsari 'who took Madura'. Almost all the kings from Rājarāja I to Rājarāja III are well represented in the collection.

An inscription of Parāntaka I from Pullalūr dated in his 34th year (No. 46 of 1923) mentions a queen Śeyyabhuvanasu[ndara]maṇiyār as making a gift of gold, for a lamp, to the temple of Śrī-Rāghava who was 'pleased to take his stand' at Tiru-

Parāntaka I; his queen Śeyyabhuvana-
su[ndara]maṇiyār. Kōkkilāṇadigaḷ (*Epigraphia Indica*, Vol. VII, page 133) and another queen called

Villavaṇ-Mādēviyār (*Annual Report* for 1910, paragraph 16) are already known to us. The lady mentioned in our present inscription may therefore be another queen of Parāntaka, hitherto unknown. It is also possible that *Kōkkilāṇadigaḷ* might have been only an honorific title meaning "Her Royal Highness". Of the records of Parakēsarivarman without any epithet, one in Vatteluttu characters found at Tiruttāṅgal in the Ramnad district (No. 557 of 1922) may perhaps be assigned to Parāntaka I, since it was he who first carried his victorious arms to the south. Another inscription of Parakēsarivarman dated in his 14th year (No. 74 of 1923) is in early characters but much damaged. It records certain transactions of the *sabhā* of Aparājita-chaturvēdimāṅgalam of Perundarappuram (Parandūr) in Purisai-nādu. We learn for the first time the existence of a committee of the assembly called the *Sabhāi-vāriyam* along with the tank-supervision and other special committees. This record may also belong to Parāntaka I.

26. Next in point of time is the inscription of Rājakēsarivarman "who took Madura" dated in his 12th year (No. 366 of 1922). It records a gift of land to the

Madiraikonḍa Rājakēsari.

temple of Śrīvenkāttil-Parameśvara at Madhurāntakam by a certain chief called

Elunāyarradigal Śembiyaṇ Valivalanāṭṭu-Mūvēndavēlār, son of Pāṇḍikulāntaka-Mūvēndavēlār praying for the long life and victory of the king (Perumāṇadigal). This Rājakēsari has been taken to be Gaṇḍarāditya, the second son of Parāntaka I (*South-Indian Inscriptions*, Vol. III, page 250).

27. Rājarāja's conquest of the Western Chālukyas has been surmised to have taken place towards the end of the 21st year of his reign or the beginning of the 22nd (*South-Indian Inscriptions*, Vol. II, Part V, Introduction, page 6). No. 217 of 1894 dated in his 22nd year refers to the conquest of Rattapādi, i.e., the Western

Rājarāja I.

Chālukya country (*Annual Report* for 1895, paragraph 11). No. 387 of 1922

dated in his 22nd year is however silent on that point, while those dated in his 23rd and subsequent years mention that achievement. Three inscriptions of Rājarāja dated in his 14th regnal year (No. 376 of 1922 and Nos. 67 and 121 of 1923) give us for the first time a new historical introduction. It enumerates in order his victories at Śālai, Tattapādi (Tadigaipādi?), Talaikkādu (Talakād), Nuḷambapādi, [Piru]digāṅgar-vaṇanādu and Vēṅgai-nādu, and calls him Nittavinōḍaṇ, Arumoli-dēvaṇ and Mummudiśōḷaṇ. The last of these inscriptions (No. 121 of 1923) states that he cut off the ships at 'Śālai' by sending the army (சைலேஷ) and conquered the above-named countries with his forces (சைலேஷ). Should we perhaps understand by this that Rājarāja I did not himself command his forces at Śālai? The inscription records the setting up of a lamp in the temple at Kalakkāṭṭūr by a certain chief called Kāḍaṇ Mayindaṇ for the welfare of the king and of the whole earth, at the instance of no less a person than the king himself. The chief says that as his royal master himself was pleased to order the grant of one lamp he would give two instead of one. In No. 139 of 1923, we hear for the first time of a queen (*nambirāṭṭiyār*) of Rājarāja named Śembiyaṇ-Mukkōk-kilāṇadigal *alias* Kaṇṇaranā-chehi Piḍārināṅgai[y]ār.

28. An inscription of the 9th year of the king copied from Uttiramērūr (No. 197 of 1923) mentions some local legislation of

A local legislation of his time.

the great assembly of the place which is

stated to have held its deliberations in the front hall of the Tulābhāra-Śrīkōyil. This is probably the Sundaravarada-Perumāḷ temple where the inscription is engraved and wherein the ceremony might have been performed by Rājarāja. In an inscription dated in his 29th year found at Tiruviśālūr in the Tanjore district, reference is made to the performance of the *tulābhāra* ceremony by Rājarāja in the Śiva temple of that place (*Annual Report* for 1907, Part II, paragraph 37). The enactment made at the Uttiramērūr assembly was, that the employees of the royal household and the courts of justice as well as Brāhmaṇas, Śiva-Brāhmaṇas, Kanakkar (accountants), merchants, Vellālas and the other communities should individually be responsible for the payment of the fines imposed upon the respective classes. As the record is incomplete the necessity for such a regulation is not clear. Perhaps special favour was shown to some particular community and others resented such partiality. Another inscription of this king (No. 369 of 1922) as well as others copied from Agaram call the place Nripatūṅga-Jayantāṅgi-chaturvēdi-maṅgalam and record gifts to the temple of Kayirūrayyaṇ Mahāsāstā (probably the present Abhirāmēśvara temple). We know of a certain chief of Malādu named Kayirūr-Perumāṇār from an inscription of Parāntaka I at Tirukkōyilūr (*Epigraphia Indica*, Vol. VII, page 141). The Śāstā temple may therefore be supposed to owe its existence to this chief.

29. An account of how the property of defaulters in paying taxes or fines was disposed of at this period is gathered from No. 379 of 1922. An order was received by the assembly of Nripatūṅga-Jayantāṅgi-chaturvēdimāṅgalam from the officer (*adhikāri*) Parākramaśōḷa-Mūvēndavēlār, with whom we are already familiar (*Annual Report* for 1919 paragraph 12) to the effect that the property of those who ran away without paying the fines imposed upon them, was to be sold away for any

Rent recovery.

price it could fetch and the money credited to the *tālam* (temple treasury?)

at Kachchippēdu after obtaining a receipt. This order was communicated in turn to the *sabhā* of Tirunārāyaṇachchēri, a hamlet of the village, whereupon a certain

Kilākkil Avanipa-Bhaṭṭa was deprived of his *bhaṭṭasvām* land which was sold to the temple of Mahāśāstā as an *ājñāyakraṇam*. This term has probably to be distinguished from *Ūvilai* and *Chaṇṭēśvara-vilai*.

30. In ancient times the duty of supervising the temple administration seems to have been entrusted to a committee of the assembly itself appointed every year, or to independent bodies subject to the control of the assembly. No. 66 of 1923 mentions such a committee consisting of 8 members called *Maṇṇādivāriyam*, to which the work of inspecting the produce of the temple land and conducting the festivals in the temples with the *mēlvāram* received from the tenants, was assigned. Punishments were meted out to defaulters in the matter of burning perpetual lamps by the "Annual Supervision Committee" along with the *Śraddhāmāntas* and devotees (Nos. 163 and 164 of 1922). Local bodies responsible to the *sabhā* were the *Pērilamāyār* (Nos. 163, 164, 166, 167, 178 and 182 of 1923) also called *Irāṇḍupakkattu Pērilamāyār* (No. 185 of 1923) whose assurance was obtained by the donors or by the assembly with regard to the burning of perpetual lamps, the *Vīraṇattār* (No. 187 of 1923), the *Kāligāṇattār* (No. 189 of 1923), the *Krishṇaṇapperumakkaḷ* (No. 174 of 1923), and the *Śrīvaiṣṇava-vāriyam* (No. 188 of 1923). Similarly we come across the *Śāttagaṇattār* comprising ten members evidently constituted for the management of the Śāstā temple (No. 37 of 1923).

31. Inscriptions of Rājendra-Chōla I range in date between his 3rd and 30th years. No. 194 of 1923 dated in his 26th year gives the surname of Oḷugarai as Vīrārakshasanallūr evidently after the king. The inscription is a record of the sale of land by the assembly to the Vishṇu temple of Vellaimūrtti-Ālvār exempting it from taxes like *siddhāyam*, *pañchavāram*, *śillirai*, *eṇchōru*, *kūrr-ariṣi*, *ārrukkāl-amañji*, *ērīkkūdi*, *ṇāḍaganellu*, *ulaviṇai*, *nārvilai*, etc. No. 184 of 1923 dated in his 30th year registers a sale of land made tax-free, to the temple, for making a flower-garden and for feeding Śrīvaiṣṇavas in a *maṭha* called after the king's aunt Śrī-Kundavai[*yā*]lvār.

32. Rājamahēndra whose epigraphs are very rare is represented by a single record (No. 50 of 1923) dated in his 2nd year. It records a gift of land made as *Bhāraṭa-vṛitti* by the wife of a member of the *ālunṇaṇam* (director) of Madhurāntaka-chaturvēdimāṅgalam probably after purchasing it from the assembly (of Pullalūr).

33. In a mutilated record of the 2nd year (No. 138 of 1923) of Rājendra-Chōla II i.e., Kulōttuṅga I a gift of two lamps was made to the temple by queen Trailōkyamādēviyār and her mother Umai-Nāṅgai, for the merit of Vikrama-kēsaripallavaraiyar, probably the latter's husband. We know of a queen of Rājarāja I bearing that name, but it is quite improbable that she or her mother could have continued to live up to the time of Kulōttuṅga I. She may therefore be supposed to be a different person and perhaps a queen of Kulōttuṅga himself. Nos. 521 and 519 of 1922, dated in the 34th and 36th years respectively of the king, record some gifts to the Vishṇu temple at Tirukkannapuram by Vīra-Kēraḷaṇ Adhirājarājadēvar of Koṅgu who is also called Kēraḷakēsarī Adhirādhirājadēva. He is identical with the chief of that name whose inscription dated in his 22+18th year has been found at Palāṇi (No. 711 of 1905). The records are important in giving us an approximate date for this chief which was hitherto doubtful, and also in establishing that he held

His Chēra feudatory. sway over the Koṅgu country which seems to have included the country round Palāṇi at this period. His relationship however to the Chōla kings in whose territory he makes the present gift is not clear. He was probably a feudatory of Kulōttuṅga like the other Chēra chiefs Rājasimha and Rājarājadēva noticed by Mr. Venkayya as subordinate to the Chōlas (*Annual Report* for 1905, page 44, para. 14). Kulōttuṅga's minister, a certain Tirupputtūr Bhāradvājaṇ Māraṇārāyaṇaṇ *alias* Vīra-santōsha-Brahmachakravarti is also mentioned in No. 519 as making a gift to the temple placing it under the protection of "the Śrīvaiṣṇavas of the eighteen *nāḍus*". Other inscriptions copied this year, in the same place and in the Sundaravaraḍar temple at Uttiramērūr refer to them as guardians of grants made to those

temples. Their permission was also solicited by the temple authorities for receiving the gifts or entering into any transaction with the donors regarding their management as in No. 168 of

"The Śrīvaishnavas of the eighteen *nāḍus*" 1923, wherein, with their sanction, two

individuals of Uttiramērūr received a sum of money for feeding ten persons in a *maṭha*. Out of this they bought 30 *pāḍagam* of land which had been lying waste for 60 or 70 years, *i.e.*, since about A.D. 1046, and brought it under cultivation naming the land *Sōlaviechchādiraviḷāgam*. In the first year of cultivation, they were exempt from paying the *iraiyilikkāṣu*. For the years following it was fixed at 5 *kāṣu* per year with no other liabilities such as *pidāgaivari*, *uppukkāṣu* etc. These "*Śrīvaishnavas of the eighteen nāḍus*" are very often met with in inscriptions irrespective of their locality but the names of these *nāḍus* are nowhere mentioned. They seem to have been wielding great influence in Vaishnava temples.

34. We are introduced to two officers or chiefs of Kulōttuṅga I in this year's collection, one of whom was Arumbā[*kkilāṇ*] Ponnambalakkūttan *alias* Kālīṅgarājar (No. 207 of 1923) and the other, Rājarāja-Brahmādirāya Gōvinda-Pillai (No. 501 of 1922). The latter brought under cultivation a certain land in Kākkaimaṅgalam granted to the temple long before but lying uncultivated for about 20 years. He is also stated to have detached it from Dānatuṅga-chāturvēdimāṅgalam in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-valanāḍu with the permission of the assembly of that place with the result that the change provided for the regular conduct of the four *viśhu-ayanam* and three other festivals in the temple every year.

35. Vikrama-Chōḷa is represented by about a dozen inscriptions ranging between the 5th and the 15th years of his reign, of which one or two deserve to be noticed

Vikrama-Chōḷa.

here. No. 508 of 1922 of his 10th year which comes from Tirukkannapuram mentions the *mahāsabhā* of the place as consisting of three-hundred and fifty—or it may be seven-hundred and fifty—members (*ēḷaimbadiṇmar*). It records an undertaking given to the temple by the merchants of five towns, for colonising permanently (at Tirukkannapuram) four families of weavers from each of the five places, who, in consideration of their exemption from all taxes, were to do service in the temple. They had to supply cloth for the sacred banner and other purposes during the two festivals in the months of Śittirai and Aippigai every year, on which occasions they were also to feed Śrīvaishnavas in a *maṭha* called Āyōgana(va?)śālai. The record incidentally quotes a verse (damaged) in Sanskrit defining the Utkrīṣṭa-Āyōgana(va?) or Paṭṭanavar as weavers who supply cloth to gods, kings and people. *Āyōgana* is one of mixed caste sprung from a Śūdra man and a Vaiśya woman. Nos. 510 and 511 of 1922 presumably of the time of Vikrama-Chōḷa mention the erection of a temple for Saint Tirumaṅgai-Ālvār and the provision made for worship therein by the grant of land and paddy.

36. A certain Kulōttuṅga *alias* Viraśēkhara is represented by an inscription in the present collection (No. 156 of 1923), dated in the 2nd year of his reign. It begins with the words *சீரமேதணையாக தியாகமேயணியாகச்செல்கின்ற*, etc., which are usually found at the commencement of the records of Vira-Rājēndradēva. But the name Kulōttuṅga given to him precludes the possibility of identifying him either with that

Kulōttuṅga II. His other name Vira-
śēkhara.

king or with his successor Kulōttuṅga I who was called Rājēndra-Chōḷa in his early inscriptions and who assumed that title only after his 4th regnal year. Hence we may tentatively identify him with Kulōttuṅga II whose queen Bhuvanamuḷududaiyāl mentioned in most of his inscriptions makes a gift in the present record to the temple of Paraśirāmaśvaram-uḍaiya-Nāyanār at Puttālī after obtaining the sanction of her husband (*perumāḷ*).

37. It has been surmised (*Annual Report* for 1913, page 111, para. 41) that the temple of Rāmanandīśvaramuḍaiyār at Tirukkannapuram might have been built in the reign of Kulōttuṅga I. It seems from No. 533 of 1922 that it was for a time neglected during the reign of Kulōttuṅga II. This inscription states that the image of the deity was reconsecrated in its original place, named Śivapādaśēkhara-maṅgalam after the king and 5 *vēḷi* of land was set apart for its worship.

38. Inscriptions of Kulōttuṅga III in the year's collection range between the 11th and the 38th years of his reign.

Kulōttuṅga III. Those dated before his 22nd year mention his conquests of Madura and Īlam only, while the later ones include Karuvūr in the list. He is called Tribhuvanavīradēva in No. 172 of 1923 dated in his 38th year and in No. 480 of 1922. It was a title assumed by him in the latter part of his reign (*Annual Report* for 1913, page 108, para. 38) and we find him appearing with that name in his 32nd year (Nos. 273 and 400 of 1913).

39. No. 505 of 1922 dated in his 11th year is the renewal of an agreement, made by the community of Karuṇākaravīrar Tenniḷāṅgai Valaṇṇijiyar living in Tirunīruch-chōlapuram and other villages, that they would subscribe among themselves 2 *kāṣu* per head and provide for the maintenance of a *matha* at Tirukkannapuram, evidently built by their own community for feeding Śrīvaishnavās therein on all festival occasions. These "Valaṇṇijiyar of Southern Ceylon" are already known to us as the mercantile classes spread all over the country and as the leaders of the Vēlaikkāras and other classes of people (*Annual Report* for 1913, page 102 and for 1915, page 102). We

The Valaṇṇijiyars of Ceylon. find them professing the Buddhist and in some cases the Śaiva faith (*ibid.*) but in the present instance, their endowment was to a Vaishnava *matha*. The epithet Sūchakar Karuṇākaravīrar by which the inscription distinguishes them probably denotes a further subdivision of the class. M. Williams defines a Sūchaka as the son of an Āyōgava and a Kshatriya. We learn from No. 198 of 1923 that the king had a palace at Vikrama-Chōlapuram from where he issued the grant and that his officer was a certain Minavaṇ Mūvēndavēḷār who is already known to us as a royal secretary (*Annual Report* for 1913, page 110). An inscription from Āvarāṇi (No. 488 of 1922) mentions the *Kūttapperumakkaḷ* of Simhavishṇu-chaturvēdimāṅgalam 'who were doing the *grāmakāryam* from the month of Kaṇṭāka'. No. 490 of 1922 refers to a land survey made in the 9th year of *Īriyādēvar* Rājādhirājādēva, evidently Rājādhirāja II. The temple of Śrīnivāsa-Perumāḷ at Pāpanāṣam is built of inscribed stones which are all misplaced and quite out of order. From the pieces which could be connected together in some order of continuity, two inscriptions were formed which are numbered as 467 and 468 of App. B. One of these is dated in the 19th and the other in the 21st year of the king and both refer to a temple of Viśvēśvarādēva built and endowed by a certain Vādūḷaṇ Ārāvamudu-Mādēvaṇ *alias* Vikramaśōḷa-Brahmārāyaṇ at Nallūr *alias* Pañchavaṇmahādēvi-chaturvēdimāṅgalam.

40. The importance of re-engraving old inscriptions on temple walls at the time of renovation as a means of preserving earlier records has been pointed out in the *Annual Report* on Epigraphy for 1911, page 72 and for 1913, page 111. We often meet with such instances in inscriptions which show that the people of those days realised the wisdom of such a procedure. In the current year's collection we have two such instances. No. 99 of 1923 from Tirupparuttikuṇṇu is of the time of

Re-engraving of old inscriptions. Kulōttuṅga III, dated in his 22nd year which states that it is a copy of a record of the 13th year of Vikrama-Chōla registering a sale of land to the temple by the village assembly, which was re-engraved while re-building the southern *mandapa* in front of the Trailōkyanātha temple. Similarly No. 564 of 1922 (from Tiruttāṅgal) dated in the 42nd year of Kulōttuṅga (I ?) is stated to be a copy of an older inscription engraved on the *mandapa* to the east of the temple (' *Tiruvīḍaiyudi* ') as the rock over which it was built had to be blasted.

41. From No. 175 of 1923 we learn that king Rājarāja III himself was approached by a certain Pāraśivaṇ Tiruvīraṭṭānamudaiyāṇ *alias* Kulōttuṅgaśōḷa-paṇḍitaṇ who is stated to have had the *janmakkāni* of the *Mātristhānas* (the modern Mādari-amman temple) of Uttiramērūr with a petition for the remission of the taxes due on 10 *vēḷi* of land given to two temples of Piḍāri by one Śēdirāyaṇ. The king granted his request and ordered the *sabhā* and the *tanduvāṇ* (collector of revenues) to enter it in the accounts as tax-free, and have the order engraved on the walls of the Vellaimurtti Ālvār (Sundaravarada-Perumāḷ) temple. Another inscription (No. 172 of 1923), also from the same place, records that some valuable additions

were made by a dancing woman to the temple premises such as the high walls of the second *prākāra* of the *abhishēka-māṇḍapam* inside the temple and other similar works, in return for which she and her descendants received certain privileges in the temple. The same person is referred to in No. 183 of 1923 of the reign of his successor,

Privilege of waving *Chāmaras* granted to a dancing girl.

along with another lady who also makes similar improvements to the temple.

Their services were recognised by the

temple by the grant of the privilege of waving the *chāmaras* before the images during the car processions and by the daily gift of a *kuṟuṇi* of rice to her and to her descendants from the temple. The privilege of waving the *chāmara* before the god in car festivals seems to have been a rare one granted only to the favoured few. We find another such instance in No. 210 of Appendix C of the time of Gaṇḍagōpāla which records the grant of the privilege to a dancing girl in appreciation of her valuable gifts to the temple at Tiruppulivaṇam.

42. The recitation of the hymns of Śaṭhaḡōpa (Nammālvār) seems to have been an important function held on the 5th day of the god's marriage festival in the

Recitation of the hymns of Śaṭhaḡōpa (Nammālvār).

month of Sittirai every year in the temple at Tirukkannapuram. No. 503 of 1922 dated in the 14th year of Rājarāja III

refers to one such occasion when, the merchants residing and carrying on their trade in a street called Śavuripperumāl-perunderuvu were, at their request, exempted by divine order from the payment of taxes due on their houses. It was also stipulated that only in consultation with the *sthānikas* and the other residents of the village that they could sell, mortgage or make a gift of those houses. They were to have dealings in gold (jewellery?), bell-metal (vessels), cloths, etc., on which articles they were to pay taxes to the temple at the rates fixed by themselves and the *kōvaṇavar* (?) of the temple. They were also allowed the privileges enjoyed by the latter on important occasions.

43. The temple of Rāmanandīśvara noticed above in paragraph 37 as having been in a neglected state already in the reign of king Kulōttuṅga II is again mentioned in No. 537 of 1922, wherein another attempt at bringing it to a flourishing condition is recorded. The inscription is of some interest as showing how small temples which were not very prosperous were helped by the richer ones. It states that the *Māhēśvaras* and the *Tāṇattār* (*sthānikas*) of the temple of Uḍaiyār Irāmanandichchuramudaiya-Nāyaṇār set up as a Paurāṇīyadēvar (?) at Tirukkannapuram approached

Rich temples supporting the poor ones.

the temple authorities of Chidambaram in their assembly hall and represented to

them that, as fifty *vēli* of land in the village granted as *dēvadāna* to the temple became reduced in extent and the other sources of income also diminished, their usual donations should be continued without any reduction, especially as there was no other means of income for the temple to fall back upon. Those assembled in the hall resolved thereupon that in the districts within the influence of the temple and in all the surrounding and far-off lands, all the servants of the Śiva temples including those of the central shrines (*tiruvunnāligai*) should contribute 20 *kāśu* each per annum as before. "Those marked with the sacred trident" should also pay 20 *kāśu* a year per head and in other villages, the *Māhēśvaras* and the *Brāhmaṇas* "distinguished barely by the sacred thread" (பூசாநாடெரு சூழியாக) (i.e., the brahmans in general whether temple servants or not) should pay 10 *kāśu* each. The collection thus made either in coin or in paddy should be paid into the temple treasury for being converted into capital fund to be spent for worship, offerings, etc. The *sthānikas* and the *Vīra-Māhēśvaras* who collected these donations were each entitled to receive (as remuneration?) from temples owning more than 10 *vēli* of *dēvadāna* land, one *kalam* of rice, and from others 1 *tūṇi* and 1 *palakku*. The *dēvakaṇṇmis* (temple servants) and the accountants were to co-operate with the *Māhēśvaras* in the collections.

44. A public sale of a village called Puṇṇai in seven equal shares among some groups of individuals by the assembly of Ukkal in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam is recorded in No. 137 of 1923, dated in the 16th year of Rājarāja III. It is signed at the end by fifty-one persons including the arbitrator (*mudhyastha*) and attested by about the same number of other residents. The former is probably the number that constituted a committee of the assembly, of whom every

one had to sign the sale-deed. It is curious to note that the transaction about a

Publicity of transactions.

village in Pāgūr-nādu should have been engraved in Ārpākkam which is said to be in Māgaral-nādu in Eyir-kōttam in No. 136 of 1923. It is perhaps to be explained as an attempt at preserving such an important transaction from oblivion and to give publicity to it by its being engraved in more than one place such as the local temple and in the temples of the nearest convenient places. Such instances have been met with in inscriptions copied in previous years (*Annual Report* for 1905, page 54, para. 43 and for 1911, page 75, para. 38). No. 136 of 1923 which is dated three years later, further, records the grant by the villagers of Puṇṇai of 500 *kuli* of land exempt from all liabilities such as *kadamai*, *kudimai* etc., as a *rakshā* (security?) perhaps for the fulfilment of the above charity engraved on the walls of this temple. Nos. 158 and 159 of 1923 from Pulivāy may both belong to this king. The former records the renovation of the temple by a certain Gaṇḍagōpāla-Pichchaṇ of Nerkuppai in Tañjāvūr-kūrṇam and the latter mentions a certain Irāmaṇ Tāli *alias* Śivabastaṇ of the 'heroes of Naraśiṅgavikrama-vīrar,' a regiment of the king.

45. The long string of titles of Rājendra-Chōla III has been noticed in detail in the *Annual Report* for 1912, page 63, para. 32. A fragmentary and damaged inscription of this king copied at Tirukkannapuram (No. 515 of 1922), gives his

Rājendra-Chōla III.

usual grandiloquent *prasasti* in Sanskrit, wherein he is called a Rāma to the northern Laṅkā, a death-dealing club to the Karṇāṭa[rāja], the establisher of the various religious creeds and a worshipper at the divine lotus-feet of Kanakasabhāpati at Vyāghrapura (Chidambaram). In the Tamil portion of the record he calls himself *Narapati* Rājendra-Chōla "who took the crowned head of two Pāṇḍyas." The inscription registers some provision made for a service, instituted in the temple of Ālvār Śavuripperumāl, called Araśagaṇḍarāmaṇ-*sandi* in the name of the prince (*nam-maṇ*) Śemappillai. This Śemappillai appears in some inscriptions as a feudatory of Vira-Pāṇḍya (*Annual Report* for 1915, page 104) and it is for the first time in this year that we learn that he was no other than the son of the Chōla king Rājendra-Chōla III. The date of Rājendra-Chōla's reign is known to have been A.D. 1246 to 1268. He was the last powerful king who tried to save the Chōla line from annihilation, an ambition which was never to be fulfilled. The Pāṇḍyas gradually regained their lost power under Māṇavarmaṇ Sundara-Pāṇḍya I and his successors, and their aggressions were too much for the declining Chōla power under the successors of Rājendra-Chōla, that they were ultimately reduced to the position of mere vassals under the Pāṇḍya rulers. From No. 522 of 1922 which may be assigned to the same king we learn the exchange value of gold in terms of the coin *kāsu* of those days. A certain Sattivana-Nāyakaṇ *alias* Kāḍavarāyaṇ sold some plots of his land measuring in all $1\frac{3}{4}$ *vēli* and 1 *mā* to the Śavuripperumāl temple for 5,350 *kāsu* which was not however paid to him in coin but in gold. He got 13 *kalaṇḍju* made up by melting an ornament of the deity called Vira-Rājendra-Śolappadakkam which works out at $411\frac{1}{2}$ *kāsu* per *kalaṇḍju*.

THE PANDYAS.

46. Inscriptions of the Pāṇḍya kings are not many in this year's collection and the few that have been secured come mainly from the villages of Tiruttāṅgal and Tirukkannapuram which are important centres of Vaiṣṇava worship in the Ramnad and Tanjore districts respectively. These two places have the reputation of being sung by the Ālvārs, though curiously enough, there are no inscriptions in these villages dated prior to the 10th century A.D. Five of the Ālvārs, *viz.*, Tirumaṅgai-Ālvār, Nāmmālvār, Periyālvār, Kulaśekhara-Ālvār and Aṇḍāl have sung the praises of god Śrī Śaurirāja-Perumāl at Tirukkannapuram so that the deity has also come to be known as "*Aṇḍarpāḍum-Perumāl i.e., the God sung by five.*"

Jaṭāvarman Śrīvallabhadēva whose exact period of reign has not yet been determined is the earliest king of the dynasty that is represented in the year's collection. No. 555 of 1922 which begins with the historical introduction "*Tirumaḍandaḍiyum Jayamaḍandaḍiyum*" etc., is dated in the 22 + 1st year of Jaṭāvarman.

Tribhuvanachakravartin Śrīvallabhadēva. It records an order of the king issued while he was seated on his throne called *Kālingarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. *Kālingarāyaṇ* appears to have been an officer of the king after whom the royal seat came to be called. This *Kālingarāyaṇ* at whose instance, king Śrīvallabha issued certain orders is mentioned in the *Annual Report* for the year 1909 (part II, paragraph 23). Perhaps Udayāṇ Uyyaniṇṛāduvār *alias* Udayār *Kālingarāyaṇ* of Andanūr Śīrukambūr in Muttūru-kūṛram mentioned along with his wife Sadagōpaṇ Tirumaṅgai Āṇḍāl in two inscriptions of Tiruttaṅgal dated in the 13th year of Jaṭavarman Kulaśēkhara (Nos. 559 and 562 of 1922) is to be identified with this *Kālingarāyaṇ*. The mention of *Kālingarāyaṇ* in the records of Jaṭavarman Kulaśēkhara I also makes it certain that Śrīvallabha was either his contemporary or immediate predecessor.

47. Ten records of Jaṭavarman Tribhuvanachakravartin Kulaśēkhara have been secured this year from Tiruttaṅgal. Of these No. 543 of 1922 begins with the introduction "*Pūvinkilatti*", etc. This inscription registers the order issued by the king from his seat called *Kālingarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. It was at the instance of the officer *Kālingarāyaṇ* mentioned above that the present order was issued by the king creating a *brahmadēya* village called Kulaśēkhara-chaturvēdimāṅgalam after clubbing together four *dēvadānu* villages with lands and house-sites allotted to 54 Brāhmanas well versed in the Vēdas and the Sāstras and capable of expounding them. It is interesting to note that the minister Ādicchadēvaṇ *alias* Pallavarāyaṇ of Perumanalūr in Āṇḍa-nādu figures as a signatory in this record. Rāmaṇ *alias* Pallavarāyaṇ of Perumanalūr figures as a minister in a record of Māra-varman Tribhuvanachakravartin Sundara-Pāṇḍyadēva dated in his 7th year and 98th day (No. 549 of 1922). This Rāmaṇ *alias* Pallavarāyaṇ is also mentioned in a copper-plate grant of Jaṭavarman Kulaśēkhara (*Annual Report* for 1899, Part II, paragraph 42). The history of these ministers and the part they played under the Pāṇḍya sovereigns are still obscure.

48. No. 545 of 1922 also begins with the introduction "*pūvinkilatti*, etc., " and the astronomical details given therein for his 13 + 1st year work out correctly for A.D. 1207, September 6. This inscription gives us an idea as to how waste lands and forests were given away for cultivation when petitioned for by the people. In the present instance one Śrī Kṛishṇaṇ Śrī Kṛishṇaṇ *alias* Tirumaliśaidāsar of Tiruvellarai petitioned the big assembly of Parāntaka-chaturvēdimāṅgalam for a gift of land to the temple of Paramasvāmin who was pleased to stand on the hill at Tiruttaṅgal.

Darkhast of waste lands. Accordingly a tank was dug and the land adjacent to this tank was made fit for cultivation by clearing forests, providing boundary lines and digging water channels, and the village thus formed was named Grāmaṇinallūr *alias* Niṇṇarāyaṇappērēri after the god and presented to the temple, free of taxes, by the assembly.

49. Māra-varman Sundara-Pāṇḍya comes next in chronological order and his inscriptions generally commence with the historical introduction "*pūmaruviya tirumadandaiyum*, etc., " or "*pūmalar tiruvum*, etc." The king generally styles himself as one "who presented the Chōla country" and "who performed the anointment of heroes at Mudigondaśōlapuram". His inscriptions in the present collection range in date from 4 + 1st year to 22 + 1st year which is the latest date so far known for him. No. 549 of 1922 from Tiruttaṅgal commences with the introduction "*pūmaruviya tirumadandaiyum*", etc., and registers an order of the king issued while he was seated on the throne called *Maḷavarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. This method of introducing himself shows how carefully Māra-varman Sundara-Pāṇḍya followed the traditions of his predecessors, Jaṭavarman Śrīvallabha and Jaṭavarman Kulaśēkhara. The present inscription dated in his 7th year registers a gift of land by purchase from the residents of Āṇaiyūr by Śōraṇ Uyyaniṇṛāduvāṇ *alias* Gurukulattaraiyaṇ for the maintenance of the service called "Sundara-Pāṇḍya-saṇḍi" in the temple. This Śōraṇ Uyyaniṇṛāduvāṇ appears to have been

an important personage. No. 554 of 1922 which contains verses in praise of him states that he was the minister of the king and that he built the *garbhagriha*, the *ardha-mandapa* and the *mahā-mandapa* of the Perumāḷ (*i.e.*, Viṣṇu) temple at Tiruttāṅgal. He is eulogised as the lord of Tadaṅgaṇṇi and as one who set apart his village Āṇaiyūr *alias* Tennavaṇ Śīrūr for conducting the “Sundara-Pāṇḍyaṇ-*sandi*” in the 7th regnal year of the king. He ultimately rose to such an eminence in the State that whenever he visited the temple he enjoyed the honour of a *kālam* being sounded by sounding a bugle. Special privilege of proclaiming one’s presence by sounding a bugle. proclaiming “Hail! Gurukulattambirāṇ is come.” The importance of the inscription

lies in its giving the Śaka year 1149 (A.D. 1227) in combination with the 12th year of Sundara-Pāṇḍya corroborating thus the initial date A.D. 1216 fixed for him.

50. The benefactions of Gurukulattaraiyaṇ did not stop with the Perumāḷ temple mentioned above. No. 575 of 1922 which is dated in the 17th year of the king records in verse the construction of a stone temple for Taṅgāl-Īsar (*i.e.*, Īśvara of Taṅgāl) and his consort Gaurī. He also instituted a service in his name in the temple of Tirunelvēlinādaṇ, thus enabling the god to avoid begging his daily bowl of *bali*. Herein the writer of the verse puns upon the literal meaning of the surname *Bhikṣhātēnamūrti* of Śiva who went out a-begging with a bowl in his hand. He humourously says that with the institution of a service for conducting worship with offerings the god need not beg any longer. No. 546 of 1922 dated in the 4 + 1st year of Māṇavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva registers a gift of land as *Mahābhārata-vṛitti* by Tiruvaraṅgadēvaṇ Kuṇṇeduttāṇ and his brother Tiruvaraṅgadēvaṇ Uyyakkolvaṇ to provide for the reading of the *Mahābhārata*, the *Maṭhas*—Endowments for reading the *Purāṇas*. *Rāmāyana* and the *Purāṇas* in a *maṭha* built by them and in the immediate presence of

the god at Tiruttāṅgal. In this connexion it may be interesting to note the important part played by *maṭhas* as religious institutions in ancient Southern India. A large number of epigraphic records relates to *maṭhas* which grew in power and popularity under the Chōḷa and Pāṇḍya kings. From about the 10th century onwards it became a very common feature to attach *maṭhas* to temples. These institutions wielded great influence and in a majority of cases held control over the affairs of the temples. Pilgrims from abroad found a ready residence in them. No. 357 of 1916 registers a gift of 6 *achchu* (coins) for feeding on the day of the Rōhini-Nakṣatra 30 itinerant ascetics in the “Vīrapanditaṇ Tirumadaṇ” at Tiruvāḷīśvaram in the Tinnevely district. In mediæval times *maṭhas* served a useful purpose as teaching and disciplinary institutions. They maintained teachers for the several *Śāstras*. No. 667 of 1916 records a gift for feeding the *tridandi-sanyāsins* and the maintenance of a teacher of the *Śāstras* in a *maṭha*. No. 671 of 1916 refers to grants made for the study of the *Rik*, *Yajus*, *Sāma*, and *Atharva Vēdas* and for the teaching of the *Śāstras* and the recital of the *Purāṇas*. It is thus quite clear that the *maṭhas*, besides controlling in a few cases the affairs of the temple and providing lodgings and boarding to devotees, were important centres of educational activity and moral and spiritual instruction.

51. One record of Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (No. 548 of 1922) dated in his 2nd year registers a gift of land by purchase by Śōraṇ-Uyyaniṇṇāḍuvāṇ *alias* Gurukulattaraiyaṇ (who has been mentioned already) for a service in the temple instituted in his name. Since this inscription makes mention of the gift

of land in Āṇaiyūr for the maintenance of the “Sundara-Pāṇḍyaṇ-*sandi*” and since the same individual institutes a similar *sandi* in the reign of Māṇavarman Sundara-Pāṇḍya I, we cannot identify the Jaṭāvarman Kulaśēkhara of No. 548 of 1922 with the ruler of the same name who came to the throne in A.D. 1190. Since Gurukulattaraiyaṇ figures in the record of Māṇavarman Sundara-Pāṇḍya I as also in that of Jaṭāvarman Kulaśēkhara, we have perhaps to take the latter as the successor of Māṇavarman Sundara-Pāṇḍya I. Mr. L. D. Swamikannu Pillai introduces a Jaṭāvarman Kulaśēkhara who commenced his reign in 1237 A.D. (*Ind. Art.* Vol. XLII, p. 165) and the Jaṭāvarman Kulaśēkhara of the present record may have to be identified with him.

52. Only three records of Vira-Pāṇḍya have been secured during this year. Since all these records are without any distinguishing titles, identification becomes a little difficult. No. 195 of 1923 mentions an order of Kulaśekhara Śambuvarāya. This Kulaśekhara Śambuvarāya figures also in No. 92 of 1900 from Tiruvottūr in the

Vira-Pāṇḍya.

North Arcot district in the reign of Vira-Pāṇḍya. No. 77 of 1908, also from the same district, is a record of Śambuvarāya dated in his 25th year, but, in this case, he issues the order independently. Probably both the persons are identical. However, this Kulaśekhara Śambuvarāya seems to have been a feudatory of Vira-Pāṇḍya ruling over the country round the present North Arcot district. Another feudatory of the king was Sēmappillaiyār who figures in No. 358 of 1922 dated in the 14th year of Vira-Pāṇḍya. He has been already noticed above to be a son of the Chōla king Rājendra-Chōla III whose latest date is A.D. 1263. Hence this Vira-Pāṇḍya may be identified with the one who came to the throne in A.D. 1276.

53. Five inscriptions of Jaṭavarman Sundara-Pāṇḍya of the present collection are without any distinguishing titles and they range in date from the 2nd to the

Jaṭavarman Sundara-Pāṇḍya I.

1[9]th year. Astronomical details for No. 209 of 1923 dated in his 5th year

are given and they work out correctly for A.D. 1256, February 29. He must therefore be identified with Jaṭavarman Sundara-Pāṇḍya I whose initial date is A.D. 1251. This inscription records a gift of 115 cows for supplying milk daily for sacred bath and offerings to the god by certain shepherds on behalf of Viradamudittān Bagavati Ālvān Śēdiyarāyadēvar who rescued the cows and sheep stolen away by certain persons.

54. Next in chronological order comes Māṇavarman Kulaśekhara I whose inscriptions range in date from the 2nd year to the 21st year. No. 540 of 1922 that comes from Tiruttaṅgal is dated in his 6th year and the astronomical details given therein work

Māṇavarman Tribhuvanachakravartin Kulaśekhara-dēva I, A.D. 1268—1308.

out correctly for A.D. 1273. In this inscription, Tiruvarāṅgadēvaṅ Uyyakkolvāṅ and Kuṇṇeduttāṅ Tiruvarāṅgadēvaṅ

make a gift of land for offerings and worship to Śiṅgapperumāl whose shrine and a *mandapa* called “Tiruvarāṅgadēvaṅ *tiru-maṇḍapam*” they constructed on the western and northern circuits of the temple of Paramasvāmin at Tiruttaṅgal. Another inscription of Kulaśekhara (No. 571 of 1922) from Tiruttaṅgal with the distinguishing title “who took every country” may also be attributed to Māṇavarman Kulaśekhara-dēva I.

55. No. 357 of 1922 from Vēmbaṇūr in the Trichinopoly district is an interesting document. The regnal year in this inscription is unfortunately damaged, but from the other astronomical details given we can verify the date. In the body of the inscription the 6th and the 7th regnal years are quoted, and the given astronomical details tally for the 7th year corresponding to A.D. 1275, April 1, Monday. This inscription records that the revenue expected for the 6th and 7th years from the village of Marudūr in Uṇṇattūr-kūṇṇam failed as there were no people to cultivate the fields. To make good the loss to the state, the whole *nāḍu* undertook to bear the burden,

Distribution of arrears of Annual Rental of a village over the tenants of a *nāḍu*.

and in this document, the villages, the cities and the *nāḍu* of Kaḍalaḍaiyādilaṅgaikondaśōla-vaḷanāḍu agreed among

themselves to give away Marudūr to two individuals for providing offerings to the god Tirumālīśvaramudaiya-Nāyaṇār at Vēmbaṇūr for the prosperity of the country. It will be seen that this is the simplest and the most equitable arrangement that could be arrived at under the circumstances. The State was no loser because it got the revenue from the village and since the deficit amount was distributed over the whole *nāḍu* which comprised many villages, it was not felt as a burden by any particular village. Added to these, the people had the satisfaction of instituting worship in the temple for the prosperity of the whole *nāḍu*. From this inscription we come to know that “Pillai” Mābēli Vāṇarāyar was in charge of Kōṇāḍu *alias* Kaḍalaḍaiyādilaṅgaikondaśōla-vaḷanāḍu. The above inscription records the agreement by the whole *nāḍu* to share the burden, but No. 354 of Appendix B from the same village records the royal sanction given to the residents of Vadakōṇāḍu for granting the village Marudūr to the two individuals. No. 355 of 1922 is only a duplicate of No. 354 of

Appendix B communicating the royal sanction to the two individuals. The royal sanction, in this case, was communicated to the contracting parties separately. No. 354 of 1922 though dated in the 7th year does not mention the name of the king who ratified the gift, but refers to a gift of land made by the king for conducting the service “Sundara-Pāṇḍya-*sandi*” called after him. Sundara-Pāṇḍya who ratified the gift must be either Jaṭavarman Sundara-Pāṇḍya II or Māṇavarman Sundara-Pāṇḍya III who, according to Mr. L. D. Swamikannu Pillai, began to rule in A.D. 1277 and A.D. 1270 respectively. These two initial dates fall within the period of the rule of Māṇavarman Kulasekhara, i.e., 1268—1308 A.D. Thus again there is clear proof that more than one Pāṇḍya king ruled together at a time.

56. Altogether fourteen inscriptions of Kōṇēriṇmaikoṇḍāṇ were secured during this year and they all come exclusively from Tirukkannapuram and Tiruttangal in the Tanjore and Ramnad districts respectively. The title Kōṇēriṇmaikoṇḍāṇ which is generally assumed by the Chōla and the Pāṇḍya sovereigns is invariably found in orders

Kōṇēriṇmaikoṇḍāṇ.

issued by the sovereign to the assembly or to revenue officers (*variyilār* and *varikkūruseyvar*) intimating the grant made by him, so that effect might be given to it by making the necessary alterations in the revenue register. In such orders, it is generally the custom to give the date of the record at the end or in the middle, and often times, this order is issued in the king's surname Kōṇēriṇmaikoṇḍāṇ some time after the actual grant is made orally by the king. No. 536 of 1922 dated in the 32nd year, 308th day of Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ records the communication of the royal sanction for conferring the right of worship in the temple of Rāmanandīśvaram-Udaiyār upon a certain individual and his descendants at the instance of Maḷavarāyar. This inscription also states “we have ordered the revenue officers to make the necessary entries in the register.” Such orders to the revenue officers of the State are frequently met with in inscriptions of “Kōṇēriṇmaikoṇḍāṇ.” In Nos. 510, 513, 536, 544, 550 and 551 of 1922 is found the expression “we have ordered the grant of *ulvari* with the signatures of *variyilār* and *varikkūruseyvar*.” The chief feature of this *ulvari* is that it is signed by a number of revenue officers (*puravavaritinaikkalam*). The *ulvari* seems to be a title-deed issued by Government to the donee for the actual enjoyment of the grant. An instance of the triple documents pointed out in Part II, paragraph 8 of *Annual Report* for 1917 is to be found in Nos. 543 and 544 of 1922. No. 543, which is dated in the 9th year, 216th day of Jaṭavarman *alias* Tribhuvanachakravartin Kulasekharadēva I, registers an order

Triple documents.

creating a *brahmadēya* village called Kulasekhara-chaturvēdimangalam at the instance of Kāliṅgarāyar while the king was occupying the seat called ‘Kāliṅgarāyaṇ’ in his palace at Madura to the east of Mādakkulam. In No. 544 of 1922, the king under the title Kōṇēriṇmaikoṇḍāṇ issued an order to the assembly of Kulasekhara-chaturvēdimangalam intimating this transaction and ordering “the grant of *ulvari* with the signatures of the revenue officers.” A copy of the *ulvari* granted is also appended to this inscription, and in it are mentioned the grant of the *brahmadēya* village, the object of the grant and the boundaries of the land in detail, and the whole document is attested to by a number of revenue officials. No. 526 of 1922 dated in the 21st year of Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ registers a gift of land by one Narasiṅgadēva who is styled the “*Tiruvāymoliparikshai*”. This title might have been given to him for his proficiency in the Vaiṣṇava sacred hymns called *Tiruvāymoli*. The inscription affords no clue for the identification of the king.

57. Most of the rulers who issued orders under the title Kōṇēriṇmaikoṇḍāṇ can be easily identified from the subject matter of the records. For instance, No. 498 of 1922 mentions the “Vira-Pāṇḍya-*sandi*” instituted after the name of the king in the temple of Śauripperumāl at Tirukkannapuram. No. 527 of 1922 mentions the channel *Bhuvanēkaviraṇ-aruvi*, dug out in the king's name. “*Bhuvanēkavira*” is the title of Māṇavarman Vikrama-Pāṇḍya who, according to Mr. L. D. Swamikannu Pillai, ascended the throne in A.D. 1249. A tax-free gift of land for a service called “Kōḍandarāma-*sandi*” in the name of the king is recorded in No. 529 of 1922. *Kōḍandarāma* is the title of Jaṭavarman Sundara-Pāṇḍya who ascended the throne in A.D. 1302 (*Annual Report* for 1918, part II, paragraph 50).

THE KONGU KINGS.

58. The inspection of the villages of Annūr, Kōvilpālayam and Idigarai in the Coimbatore district during the last field-season has yielded inscriptions of the following Kōngu kings :—

- (1) Kōk-Kalimūrkan Vikrama-Chōla (2nd to 27th years).
- (2) Vira-Chōla (19th to 23rd years).
- (3) Vira-Parākrama-Chōla.
- (4) Vira-Nārāyana (7th year).
- (5) Kulōttunga-Chōla (4th to 7th years).
- (6) Vira-Rājēndradēva (13th to 31st years).
- (7) Vikrama-Chōla (3rd to 25th years).
- (8) Vira-Pāṇḍya (5th to 18th years).
- (9) Sundara-Pāṇḍya (30th year).
- (10) Vikrama-Pāṇḍya (6th year).

All the three places are stated in epigraphs to have been situated in the Vadapariśāra-nāḍu, one of the districts comprised in North Kōngu in ancient times (*Annual Report* for 1911, part II, paragraph 37). Annūr is called in inscriptions Maṇṇiyūr, of which Adikkittālam including the village Tirumurugaṇpūṇḍi formed a suburb (*Annual Report* for 1916, part II, paragraph 20). Kōvilpālayam goes by the name of Kavaianputtūr (cf. Nos. 639, 642, 650 of 1922) different from Kōvanputtūr (the modern Coimbatore) which was in Pērūr-nāḍu (*Annual Report* for 1910, part II, paragraph 40). Idigarai has been known by the same name from ancient times up to the present day. Besides these villages, we find the following also included in Vadapariśāra-nāḍu :—

- Kallaimadai (No. 640 of 1922).
 Śēvūr (Nos. 613 and 634 of 1922 and No. 24 of 1923).
 Kūḍalūr (No. 34 of 1923).
 Kāraiappādi (No. 647 of 1922).
 Gaṅgaippalli (No. 613 of 1922).
 Vellaipādi (Nos. 613 and 635 of 1922).
 Śattimaṅgalam (No. 632 of 1922).
 Korramaṅgalam (No. 13 of 1923).
 Karuvalūr (Nos. 27 and 33 of 1923), but stated to be in Valalaiyūr-nāḍu in No. 641 of 1922.
 Muḍukkarai (No. 16 of 1923).

Other places mentioned in the records of this year are—

- (1) Tirumukkūdal in Tattaiya-nāḍu (No. 19 of 1923).
- (2) Kīranūr in Poṅgalūrkal-nāḍu (No. 30 of 1923).
- (3) Śēlam in Śēla-nāḍu (No. 655 of 1922).
- (4) Rājarājapuram (Dharapuram) (No. 621 of 1922).

59. A study of these inscriptions reveals the existence in the Kōngu country (Salem and Coimbatore districts) of the following different classes of people whose social status however cannot be ascertained :—

- (1) Vellāṇ Pulli (Nos. 622 and 652 of 1922).
- (2) Do. Malaiyar (Nos. 642 of 1922 and 18 of 1923).
- (3) Do. Mādai (No. 641 of 1922).
- (4) Do. Paiyar (Nos. 7, 11, 15, 23 and 29 of 1923).
- (5) Do. Karuntōli (No. 14 of 1923).
- (6) Do. Korrandai (Nos. 647 of 1922 and 5, 9, 10 and 25 of 1923).
- (7) Do. Śēvāyar (No. 33 of 1923).
- (8) Do. Śēttar (No. 27 of 1923).
- (9) Pūluvaṇ Mayilar (Nos. 654 and 656 of 1922).
- (10) Do. Muṭṭai (Nos. 650 and 657 of 1922).
- (11) Do. Ūravar (No. 611 of 1922).
- (12) Pūluvakku Magalar (?) (No. 626 of 1922).
- (13) Vēṭkōvar (No. 640 of 1922).

60. The inscriptions give us also the relative value of the coins *varāhaṇ-panam achchu* and *kaḷaṇṇu*. For burning one twilight lamp we find 10 *varāhaṇ* being provided in Nos. 5, 11, 13, 14, 15, 16 and 18 of 1923, and $10\frac{1}{2}$ *panam* in No. 583 of 1922. This coin *varāhaṇ* is also mentioned in inscriptions as *varāhaṇ-panam* and *varāhaṇ-puḷikkuligai*. We have nearly ten records which provide one *kaḷaṇṇu* and a quarter for one twilight lamp while No. 581 of 1922 provide $2\frac{1}{2}$ *achchu* for two lamps.

Koṅgu currency.

Nos. 655 and 657 of 1922 provide again one *paḷaṇṇalāgai-achchu* for one lamp.

Taking the amount deposited for one twilight lamp to be more or less constant, we may tentatively suppose that *kaḷaṇṇu* and *achchu* (also called *paḷaṇṇalāgai-achchu*) were almost equal in value and about 8 times that of *varāhaṇ-panam* or *varāhaṇ-puḷikkuligai*.

61. The earliest records of the collection are 4 inscriptions of Kōk-Kalimūrkaṇ

Kōk-Kalimūrkaṇ Vikrama-Chōḷadēva. Vikrama-Chōḷadēva (A.D. 1004 to circa A.D. 1046) ranging between the 2nd

and the 27th years of his reign. Three of them are in Vaṭṭeḷuttu while the fourth is in Tamil. No. 594 of 1922 registers a gift of some women and their children for service in the temple of Maṇṇiyūr-Paramēśvara by a resident of Kavaiyaṇputtūr.

62. Of the two inscriptions of Vīra-Chōḷadēva (Nos. 613 and 629 of 1922) dated in his 19th and 23rd years respectively, the former records an order of the king conferring the right of *maṇṇādu* and *ūrāḷmai* on certain individuals over the *dēvadāna* vil-

Vīra-Chōḷadēva.

lage of Vellaippādi *alias* Vīraśōḷanallūr which had been granted to the temple. These persons had to pay a certain amount to the temple of Maṇṇiyūr-Āṇḍār just as they were paying to the Avināśiyāṇḍār temple. No. 629 records that the assembly of Māṇambādi in Vikramaśōḷa-valanādu agreed to pay certain quantity of paddy every year along with the taxes due to the temple at Annūr. The name of the district called after Vikramaśōḷa may go to show that Vīra-Chōḷa was a later king than Vikrama-Chōḷa who must in all probability be identical with the Kalimūrkaḷa Vikrama-Chōḷa mentioned above. No. 624 of 1922 belonging to Vīra Parākrama-Chōḷa mentions a certain Vikrama-Chōḷa and Abhimāna-Chōḷa who should therefore have been his predecessors, and the latter may be identical with Abhimāna-Chōḷa Rājādhiraḷa (A.D. 1080 to C. 1100) referred to in the *Annual Report* for 1920, Part I, paragraph 26.

63. No. 618 of 1922 couples the 7th year of Kulōttuṅga-Chōḷa's reign with Śaka 1125, thus giving him the initial date A.D. 1196-97 instead of the year A.D. 1149

Kulōttuṅga-Chōḷa.

as surmised in the *Annual Report* for 1920, Part II, paragraph 29. Nos. 618 and 619 of 1922 have perhaps to be read together. The former takes stock of the number of lamps in charge of the Śiva-Brāhmanas of the temple of Maṇṇiyūr-Āṇḍār till the month of Āṇṇigai while the latter records the provision made for burning lamps from Kārttigai onwards.

64. Vīra-Rājēndradēva who is known to have reigned from A.D. 1207 to 1252

Vīra-Rājēndradēva.

(*Annual Report* for 1920, Part II, paragraph 34) is represented in the collection

by about 20 inscriptions ranging between his 13th and 29th years. They record practically nothing of historical importance. Malli Kēsi, a maid-servant of his queen (*Kōkkiḷāṇḍigai*) makes a gift of a lamp to the temple at Annūr in the 13th year of his reign (No. 601 of 1922). No. 599 dated in the 15th year makes provision for the worship of an image of Gaṇapati called Vadugappillaiyār in the same temple by a Brāhmaṇa of Uttirāpati (Uttarāpatha, *i.e.*, Northern country) called Aghōrāstradēva *alias* Paramānandadēva of the Viśva-gōtra.

65. Nos. 590, 614 and 615 of 1922 mention a class of people called Āmaṭṭam-Kaṇḍanterinda-Kaikkōḷar and their *sēnāpatīs* as making certain gifts to the temple at Annūr. The same people are mentioned in No. 610 of 1922 of the 5th year of Kulōttuṅga. We are already familiar with this class of people from No. 98 of 1915, where they are also called "*Mūḷṭasamakkaṭṭu*" and are mentioned along with another body called "*Ilaiya-Samakkaṭṭu alias* Vīrarājēndiraṇ-terinda-Kaikkōḷar". They seem to have formed a regiment of the king like those of the Vēḷaikkāras mentioned in the Tanjore inscriptions of Rājārāja I.

66. Of Vikrama-Chōla there are 26 inscriptions. Except No. 586 of 1922 dated in the 8th year of Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōladēva, all

of them call him merely Vikrama-Chōladēva. It is possible that some of these may be referred to the king of that name who commenced to rule in A.D. 1255. All his inscriptions found at Idigarai are dated in his 3rd year and mention a certain Tirunattāṇ Agattiśuramudaiyāṇ *alias* Sittiramēli-Bhattāṇ of the Kāśyapa-gōtra who receives the gifts made to the temple. An individual bearing the same name also figures as a donee on behalf of the temple in the reigns of:—

- (1) Vīra-Rājēndradēva (No. 604 of 1922).
- (2) Vīra-Pāṇdyadēva (Nos. 5 and 32 of 1923).
- (3) Sundara-Pāṇḍya (Nos. 16, 21, 26 and 27 of 1923).
- (4) Vik[rama-Pāṇḍ]ya (No. 25 of 1923), and
- (5) The Hoysala king Vīra-Ballāladēva (Nos. 6, 8 and 31 of 1923).

It is not possible to say who the Vīra-Ballāladēva mentioned here was, since the inscriptions give only the cyclic years which suit the dates in the reigns of both Ballāla II and Ballāla III. It is also doubtful whether the name of the donee in these records could refer to one and the same person, since he is to be given an unusually long life if he be supposed to be the contemporary of both Vīra-Rājēndra in A.D. 1236 (No. 604 of 1922) and Vīra-Ballāla III in Bhāvaka (A.D. 1334) (No. 31 of 1923), or Vīra-Ballāla II in Krōdhana (A.D. 1205) (No. 8 of 1923) and Rājakēsari Vīra-Pāṇḍya in A.D. 1283 (No. 32 of 1923). It may be noted however that in the records of Ballāla the donee is called Agattiśuramudaiyāṇ Tirunattāṇ *alias* Sittiramēli-Bhattāṇ. This suggests that the person is different from and possibly the son of the individual mentioned in all the other epigraphs, in which case the king may be Ballāla III.

67. No. 586 of 1922 records a gift to the Annūr temple by a certain Muṇaiyadaraiyaṇ who is stated to be one of the 'Mudalis' of the king (*Perumāl-Mudali*). Some Tuḷu-Nāyakas figuring among the 'Perumāl-Mudalis' are mentioned in No. 616. Another inscription (No. 617 of 1922) refers to a gift by a member of his 'Tuḷu-Mudalis'. The reference may evidently be to a regiment of the king which comprised among others, recruits from the Tuḷu country (South Canara district). Even at the present day a section of the Vellāla community goes by the name of Tuḷuva-Vellālas.

68. Vīra-Pāṇḍya called also Rājakēsariivarman in No. 635 of 1922 is represented by a dozen epigraphs. No. 32 of 1923 is dated in the 18th year of his reign thus extending his reign further by two years. The Vīra-Pāṇḍya referred to in

No. 35 of 1923 has the *birudas*, "the result of the meritorious deeds of the Lunar race, the Lord of Mathurāpurī, (the dispeller?) of the gloom of the Karnāṭas, a lion to the elephant Gaṇḍagōpāla, the Lord of Kāñchinagara, a *garuḍa* to the serpent Gaṇapati, etc." The inscription which is damaged registers the consecration of the image of the goddess called Tennavaṇ-Mādēvī and the provision made by the king for worship and offerings to the deity. This Vīra-Pāṇḍya could be no other than the Pāṇḍya king Jaṭavarman Vīra-Pāṇḍya who ascended the throne in A.D. 1253 (*Epigraphia Indica*. Vol. IX, page 227 and *Annual Report* for 1912, Part II, paragraph 37). His boast recorded in No. 437 of 1917 and other epigraphs, of having conquered Koṅgu, Īlam and Śōlamandalam has been actually substantiated (at least so far as the first country is concerned) by the existence of our present inscription in the Koṅgu country. It may be noted that some of the epithets of Vīra-Pāṇḍya given in the record are also applied to Jaṭavarman Sundara-Pāṇḍya I who ascended the throne in A.D. 1254 (*Indian Antiquary*, Vol. XXI, pages 121 and 343).

69. No. 639 of 1922 dated in the 26th year of Sundara-Pāṇḍya who should have lived about the same period as Vikrama-Chōla and Vīra-Pāṇḍya as mentioned above in paragraph 66 is an interesting inscription recording the gift of a village called Kaḍikūval *alias* Vānavaṇ-Mādēvinallūr which was a *kālpāḍu* of the Ūravar of Kavaiaṇputtūr to Kālakālīśvaramudaiyār. These Ūravar were to colonise the village and pay the taxes due on it such as *iraipuravu*, *śīrrāyam*, *dandakurram*, etc., to the temple.

70. The other kings occurring in the inscriptions of the collection, whose identity however is uncertain, are Vira-Nārāyaṇa (No. 652 of 1922) and Vikrama-Pāṇḍya (No. 25 of 1923). The former of these may perhaps be identical with Rājakesari-varman Uttama-Chōla Vira-Nārāyaṇa mentioned in the *Annual Report* for 1920, page 111, paragraph 34.

71. Of the inscriptions of Kōṇēriṇmaikondāṇ, No. 631 of 1922, dated in the 15th year of the king, may perhaps be assigned to Vira-Rājendra or his successor Vikrama-Chōla to whom clearly belongs No. 632 of 1922, dated in his 24th year. It records the gift of the village of Śattimaṅgalam with all its taxes to the temple at Anṇūr under the name Vikramaśōlanallūr after the king. It is signed at the end by a certain Śōlakulamāṇikka-Mūvēndavēlāṇ who also figures as a signatory in No. 631 of 1922. This latter inscription also records grant of certain taxes by the king to the same temple for conducting worship. Besides, it confers some privileges on the residents of the Vira-Rājendra-tirumadaivilāgam, such as the sounding of drums on all occasions, auspicious and otherwise, for the *Śrī-Rudras* and *Śrī-Māhēśvaras*, and gongs in the case of other residents. The residents were allowed to build storeyed buildings with lime-plaster and to enjoy generally all the other concessions granted to the *tirumadaivilāgam* of the Āḷudaiyār temple. The grant of such social rights is somewhat similar to the concessions shown to the *Kaṇmālar* of the Kōngu country (*Annual Report* for 1905, page 54, paragraph 43).

THE VIJAYANAGARA KINGS.

72. The earliest record (No. 671 of 1922) of this line of kings comes from the Kadiri taluk in the Anantapur district. It is dated in the Śaka year 1289 and belongs to the reign of Bukka I, who is called in the inscription Mahāmaṇḍalēśvara Vira Bukkaṇṇa-Vodeya. It records a gift of land made by the Mahānāyaṇkāchārya

Bukka I. Bommi-Nāyaka to the god Lakshmi-Narasimha of Kadiri. Kampana-Uḍaiyar the famous son of Bukka I, who drove the Mussalmans out of Madura and vastly extended the Vijayanagara kingdom is represented by three inscriptions

Kampana II. (Nos. 107, 149 and 152 of Appendix C) from the Tamil country. In one of them (No. 152 of 1923) the trustees of the temple of Tirumāgaralūḍaiya-Nāyaṇār confer the hereditary right of supervising the temple on Āḷaiyatiruchchirrambalam-Uḍaiyār, son of Bhuvanēkabāhudēva.

73. A record (No. 312 of Appendix B), dated in the cyclic year Īśvara (corresponding to Śaka 1319) and belonging to the reign of Harihara II refers to the great

Harihara II. Jaina general Irugapa-Dandanātha, the "nominal" author of the *Nānārtharatnamālā* one of the best Sanskrit lexicons. The record states that he was the Mahāpradhāna and the *rājyapratipālaka* of the king. Irugapa has been taken to be

His chief minister Irugapa-Dandanātha. the minister of Bukka II, son of Harihara II (paragraph 50 of the *Annual Report* for 1912 and foot-note 3 on page 243 of the *Archæological Survey Report* for 1907-08). But the inscription under review states explicitly that he was the chief minister of Harihara II, thus supporting the following statement in the introduction to the *Nānārtharatnamālā*.

‘भारं हरिहराधीशो भुवः कूर्मादिदुर्वहम् ।

बुद्धौ कुशाग्रसूक्ष्मायां यस्य विन्यस्य मोदते ।’

It may be observed here that the name of the father of Iruga read as Chaicha or Chaichapa in the inscription at Hampi published in *South-Indian Inscriptions*, Vol. I, page 156, must be correctly read as Baicha since in the Telugu-Kannada script of the period very little but still perceptible difference existed between *cha* and *ba*. The reading Baichā would well conform to the name Vaichaya as given in Nos. 41 and 42 of 1890 (*Annual Report* for 1890, paragraph 3).

74. All the three sons of Harihara, *viz.*, Virupanna-Uḍaiyar II, Bukka II and Dēvarāya I are represented in the records under review, the first two by one each (Nos. 201 and 70 of Appendix C). No. 201 of 1923, a record of Vīra Virupanna-Uḍaiyar which is dated in the cyclic year Prabhava corresponding to Śaka 1310 supplies an interesting information about the encouragement given to handicrafts in those days. It states that the king gave an assurance to the weavers of Tirupulivaṇam, who had deserted the village owing to their inability to pay the taxes, that, except a consolidated amount of five *panam* on every loom per annum, no other tax would be collected from them in future. One of the records (No. 320 of Appendix B) dated in Śaka 1327 and belonging to the reign of Dēvarāya I, the successor of Harihara II on the throne of Vijayanagara, states that the king was ruling at Penugonda. It records the renewal of a gift of money income originally enjoyed by the temple of Mallikārjuna at Chandragiri in the Mārjavādi-nādu from the times of Kampanna-Oḍeya, Bukkanna-Oḍeya and Chikkōḍeya. Chikkōḍeya of this record must perhaps be understood to stand for Kampana II who was sometimes called Chikka Kampannōḍeya, to distinguish him from his uncle Kampa I (page 241 of *Archæological Survey Report* for 1907-08). A peculiarity to be noticed about the epigraph is that it is bi-lingual. The royal order renewing the grant is in Kannada while the rest of it including the introductory portion is in Telugu. No. 321 of Appendix B discloses the names of two *Mahāpradhānis* of Dēvarāya I, *viz.*, Antappa-Dannāyaka and Narasimhadēva-Oḍeya. We know of an Anantarasa-Oḍeya, the *Mahāpradhāna* of Bukka I, who built the fortifications at Penugonda (page 242 of *Archæological Survey Report* for 1907-08). It is not known, however, whether this Anantarasa-Oḍeya is identical with the Antappa-Dannāyaka of our record. Narasimhadēva-Oḍeya is met with for the first time in this record.

Two officers of the king.

75. No. 315 of Appendix B from Śivapuram in the Madanapalle taluk dated in Śaka 1325 refers to a Harihararāya, son of Vīra Viruparāya, ruling at Rāyavara. It is not certain whether the Harihara of this record is an unknown son of Virūpāksha I, the first son of Harihara II or whether he is identical with Harihararāya III, son of Dēvarāya I (*Archæological Survey Report* for 1907-08, page 248). The latter appears to be more probable; for Harihara might have called his uncle Viruparāya II as his father. Vīra-Bhūpati, the son of Bukka II and the patron of the great Vēdic scholar Chaṇḍapāchārya is also represented by an inscription from Sandūr (No. 742 of Appendix B). Here he is explicitly stated to be the son of Bukkanna-Oḍeya who was the son of Vīra Harihararāya (II). The epigraph refers to a gift by a certain Saṅkarasa Viṭṭhapa, the *pradhāni* of Bhūpatirāya. The other ministers Chāvundarasa and Ādittarasa are already known to us. Ādittarasa must be identical with Āditydēva the younger brother of Chaṇḍapa (*Trien. cat. Sans. Mss.*, 1910-11 to 1912-13, p. 1050).

Vīra Bhūpati and his minister Saṅkarasa Viṭṭhapa.

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76. Five records of Dēvarāya II, 'who instituted the elephant hunt' were copied during the year. One of them (No. 214 of Appendix C) of Śaka 1348 states that *Mahāpradhāna* Mallarasa-Uḍaiyar fixed the taxes on the several crafts to be paid to the temple of Vyāghrapurīśvara annually. He must be identical with Mallappa-Uḍaiya, the younger brother of Bāchanna-Oḍeya, ruling at Guttidurga in Śaka 1341 (*Archæological Survey Report* for 1907-08, page 245). Another record belonging to this reign (No. 424 of Appendix B) mentions two of his officers, *viz.*, Annar-Uḍaiyar and Nāgai-Nāyaka as commanders under Dēvarāya at Pārināyakka-pādi. The former must be the same as Annappa-Oḍeya who communicated an order of king Vijaya, putting a stop to the extortion of money from the ryots (see paragraph 30 of the *Annual Report* for 1905). In my report for 1922, Part II, paragraph 46, I have suggested that the king Vijayarāya-Mahārāya in whose inscription of Śaka 1368 these two chiefs appear, might be a hitherto unknown prince who

Dēvarāya II.

His chief minister Mallarasa-Uḍaiyar.

the temple of Vyāghrapurīśvara annually. He must be identical with Mallappa-Uḍaiya, the younger brother of Bāchanna-Oḍeya, ruling at Guttidurga in Śaka 1341 (*Archæological Survey Report* for 1907-08, page 245). Another record belonging to this reign (No. 424 of Appendix B) mentions two of his officers, *viz.*, Annar-Uḍaiyar and Nāgai-Nāyaka as commanders under Dēvarāya at Pārināyakka-pādi. The former must be the same as Annappa-Oḍeya who communicated an order of king Vijaya, putting a stop to the extortion of money from the ryots (see paragraph 30 of the *Annual Report* for 1905). In my report for 1922, Part II, paragraph 46, I have suggested that the king Vijayarāya-Mahārāya in whose inscription of Śaka 1368 these two chiefs appear, might be a hitherto unknown prince who

reigned between Dēvarāya II and Mallikārjuna (see also *Annual Report* for 1907, Part II, paragraph 55). The next and the last king of this dynasty represented in this year's collection is Mallikārjuna, who is also called Praudhadēvarāya in No. 452 of

Mallikārjuna.

Appendix B. His inscriptions range in date from Śaka 1369 to 1386. In No.

102 of Appendix C, Mallikārjuna is stated to have remitted the taxes on two villages for the repairs of the Ekāmbaranātha temple, for the merit of the poet Apparasa-Udaiyar of Chandragiri. Unfortunately, the record does not give any more details about the poet who seems to have been a special favourite of the king.

77. It is known already that the Śāluvas were growing in power in the time of Mallikārjuna and were sometimes wielding supreme authority in his name. In Nos.

The Śāluvas.

448 and 452 of Appendix B which are dated respectively in Śaka 137[4*] and

1379, figures the Śāluva chief Tirumalaidēva-Mahārāja with all the Śāluva *birudas* attached to his name. In one of them he is called "the establisher of Śam-

Tirumalaidēva-Mahārāja.

buvarāya." He is evidently no other than Gōpa-Timma who is mentioned as an inde-

pendent king in an inscription at Tanjore (*South-Indian Inscriptions*, Vol. II, page 117 ff). Though in the inscriptions under review he appears as the subordinate of Mallikārjuna, he issues an inscription in his own name in the Śaka year 1397 (No. 534 of Appendix B) and makes certain remissions of taxes. Another prominent Śāluva chief who is represented in this collection (No. 482 of Appendix B, dated in Śaka

Tippaiyadēva-Mahārāja or Gōpa-Tippa.

1396) is Śāluva Tippaiyadēva-Mahārāja who is otherwise known as Gōpa-Tippa

alias Tripurāntaka (page 167 of *Archæological Survey Report* for 1908-09). In the *Kāvya-lāṅkārasūtra* a work on Rhetoric by Vāmana (published by the Vāṇi Vilāsa Press of Srirangam), we have a commentary named *Kāvya-lāṅ-*

Author of the *Kāvya-lāṅkāra-kāmadhēnu*.

kāra-kāmadhēnu by a Gōpa-Tippa Bhū-

pāla of the Lunar race. The name Gōpa-Tippa and the date Śaka 1396 suggest the identification of the commentator of the *Kāvya-lāṅkārasūtra* with the Tippaiyadēva of our record. The following extract from the commentary shows that he was the author of two other works, one on Music and the other on Dancing :—

प्रबन्धं तालानां भवन्नुतिमिषेणातनुत यः

शिवाङ्गताकारा नटनकरणानामपि भिदाः ।

स वृत्तेर्व्याख्यानं सरलरचनं वामनकृतेः

विद्यते गोपेन्द्रत्रिपुरहरभूपालतिलकः ॥

Aufrecht (page 230, *Catalogus Catalogorum*) and Burnell (page 61 a, *Tanjore Manuscripts*) have noticed a work on Music called *Tālādīpikā* by Gōpa-Tippabhūpa. This is perhaps the work referred to in the above-quoted verse by the expression *tālānām prabandham*.

78. The usurper Śāluva Narasiṅga who is called Narasiṃhadēva-Mahārāja-Udaiyar, son of Guṇḍaiyadēva-Mahārāja in No. 112 of Appendix C, is stated to have remitted taxes on a village. The inscription is

Śāluva Narasiṅga.

issued by him as an independent king in

Śaka 1407 (=A.D. No. 1485) a year before the usurpation took place. A record of his son Immaḍi-Narasiṅgarāya (No. 84 of 1923) mentions Maṅgarasaiaṇ, the palace accountant.

His son Immaḍi-Nrisiṃha.

father. It records a gift of several

79. A large number of inscriptions of Krishnarāya has been secured during the year. Most of them record gifts made to temples for the merit of his father Narasana-Nāyaka and his mother Nāgāji-Amma. One of them (No. 683 of Appendix B) dated in Śaka 1446 gives the genealogy of the Tuḷuva family from king Īśvara down to Krishnarāya, eulogizing at length the achievements of Narasana-Nāyaka, the king's father. It records a gift of several villages situated in the Pāṇḍya-nādu, a subdivision of the Hastināvatī-valīta made by the king to the temple of Anantapadma-nābha at Sale-Tirumalamahārāyapura founded by the king. This Tirumalarāya in

Krishnarāya.

villages situated in the Pāṇḍya-nādu, a

whose honour the town was founded is perhaps identical with the son of Krishnarāya who was crowned *Yuvarāja* when he was only six years of age. The poet that composed the inscription is Sabhāpati, who is familiar to us as the writer of several copper-plate inscriptions in the reigns of Krishnarāya and his brother Achyutarāya. He belonged to the famous Diṇḍima family of Mullandram which produced Rājā-

Sabhāpati, a poet of the Diṇḍima family. nāthakavi, the author of the two poetical works called *Sāluvābhyudaya* and *Achyutarāyābhyudaya*. Rājanātha's father Arunagirinātha, who possessed several *birudas* was the author of the comic interlude called *Sōmavallīyōgānanda-prahasana* (See *Annual Report* for 1912, Part II, paragraph 72). In an extract of this work published by the late Mr. Gopinatha Rao (*Indian Antiquary*, Volume XLVII, page 134), Arunagirinātha calls himself the nephew through sister (मागिनेयः)

The maternal uncle of Arunagirinātha. of Sabhāpati. No. 697 of Appendix B states that Krishnarāya and his queen Tirumaladēvī made a gift to the temple of Tiruvēngalanātha of Añjanagiri, (i.e., Tirumala) for the merit of Tirumalarāya-Mahārāya in Śaka 1440. Apparently this

Prince Tirumalarāya-Mahārāya. was a gift made for the welfare of Krishnarāya's son in the year of his birth which has been suggested to be Śaka 1440 (*Annual Report* for 1912, Part II, paragraph 55). The hundred-pillared *mandapa* in the Viṭṭhalarāya temple at Hampi was, we understand from No. 711 of Appendix B, built by Krishnarāya. A piece of interesting information supplied by No. 686 of Appendix B is that Rāganātha-Dikshita who had 'performed all sacrifices' was the *purōhita* (family priest) of king Krishnarāya.

80. Among the officers of Krishnarāya mention is made of Sāluva Timma- Chief minister Sāluva Timma. rasa the great brahman minister and general of the monarch who followed him throughout his conquests. The *Upapradhāna* (i.e., second minister) Sōmarasa, an assistant of Timma and the son of Mēlamamantri of Chandragiri (page 183 of *Archæological Survey Report* for 1908-09) is represented by one record (No. 689 of Appendix B) which states that he made some gift to the goddess Ekkanāthe for the merit of king Krishnarāya. A Sāluva chief, named Tirumalayyadēva-Mahārāja, of a collateral branch of the family to which the usurper Narasiṅga belonged, made a grant of land to the temples of Mallikārjuna and Virēśvara at Nūtulapāḍu, the *nāyaṅkara* of which was granted to him by Timmarusaiyya, minister of Krishnarāya (No. 756 of Appendix B). The inscription states that he was the son of Teluṅ-

A collateral branch of the Sāluva family; Tirumaladēvayya-Mahārāja. gurāya and the grandson of Sāluva Sambuvarāya. It may be noted here that the two inscriptions of the Sāluva chief come from the Bapatla taluk, thus indicating that he must have been ruling over parts of the modern Guntūr district. It is also possible that, as suggested in paragraph 63 of Part II of the *Annual Report* for 1916, he had included the extreme north of the Nellore district in his dominion.

81. Of Achyutarāya who succeeded Krishnarāya, this year's collection has about 20 epigraphs. Two of them record the grant of the Ānandanidhi, which has been variously conjectured to mean a bank or fund, or village, to Brāhmaṇas as a consequence of which "they became considerably rich". Rao Bahadur R. Narasimha Achar, M.A., in his *Mysore Archæological Report* for 1920, page 38, paragraph 89, Achyutarāya and his gift of Ānandanidhi. says that it was "a potful of money" and that it is referred to in Hēmādri's

Dīnakhaṇḍa, pages 583 to 588. His gift of Svarṇamēru is commemorated in a verse composed by Vōduva Tirumalamma and inscribed in the Viṭhala temple at Hampi (No. 703 of Appendix B which is a duplicate of No. 9 of 1904). The gift called Dhānyamēru made by Krishnarāya has been noticed on page 105 of the *Annual Report* for 1921. The poetess is perhaps identical with Tirumalāmbā, the author of the Kāvya entitled *Varadāmbikāparinayam* which describes the marriage of Varadāmbā with king Achyuta (*Sources of Vijayanagar History* by Dr. S. Krishnaswami Ayyangar, page

170, foot-note). This is the second known lady of the Vijayanagara period gifted with poetic talents, the first being Gaṅgādēvi, the wife of Kampa II, who wrote *Vīrakamparāyacharitam*. A poetess by name Mōhanāṅgi who is identified with the wife of Rāmarāja is said to be the author of a love poem called *Mārīchīparinayam*. It is also suggested that Mōhanāṅgi might have been the surname of Tirumalāmbā, the wife of Rāmarāja and daughter of the great Krishnarāya (Viresalingam's *Lives of Telugu Poets*, page 187). We are not sure if Vōduva Tirumalamma was the same person as this Tirumalāmbā.

82. The most prominent officer during this reign, viz., Pradhāna Tirumalarāja, the brother-in-law of Achyuta, who led the campaign against Tiruvadirāja and who espoused the cause of Venkatādri, son of Achyuta, as against Rāmarāja, is mentioned in No. 681 of Appendix B. The next chief figuring in the records of this year is Achyutarāja Mallapanna who is stated (No. 695 of Appendix B) to have made a gift of the taxes realized in the villages of the Sōmalāpura-sīma for the offerings of the god Raghunāthadēva at Varadājammanapattana. Besides these, mention is made of the *Mahānāyāṅkūchārya* Kambham Timmānāyani Venkatādri-Nāyaka, the *nāyāṅkara* ruler of Penugonda Mārjavādi-sīma (No. 332 of Appendix B).

83. From two inscriptions of the year's collection, we get an idea of the power that the village assemblies and other corporations such as merchant guilds, exercised in the past. Even high local officers of the central government could not remit taxes or make gifts of them without the consent of these bodies which represented the general will of the local people and which carefully guarded the interests of the community. No. 681 of Appendix B states that Important part played by local bodies in mediæval times. Abbarāja Timmappa, the agent of the Pradhāna (minister) Tirumalarāja granted the 'mūlavīsa' of certain villages for the offerings of the god Tiruvēṅgalanātha, with the consent of the Setti-Pattanasvāmīs (presiding merchants) of the villages and of the *Mahānādu* (general assembly). Again, Kampadēva Anna another officer of Achyuta, is said to have made a gift of some duties on crops and of the fee on marriages to the temple of Gaurēśvara, with the consent of the *Nānādēsa* merchants (No. 679 of Appendix B). Thus it is seen that these associations as intermediate bodies between the individual and the State vastly contributed to the preservation of the democratic spirit in mediæval Indian administration.

84. No. 710 of Appendix B which belongs to this reign is a very interesting inscription as it records the installation of (the image of) the god Yōga-Varada-Nṛsiṁhasvāmi in the court-yard of the Viṭṭhala temple at Hampi by the great Mādhva teacher Vyāsātīrtha. It is well known that he was the disciple of Brahmanyatīrtha and the author of several works on Dvaita philosophy, e.g., *Tātparyachandrikā*, *Tarkatāṇḍava* and *Nyāyāmṛita*, and the commentator of "all the *Śāstras*" (Part II, paragraph 33 of the *Annual Report* for 1905). The *Vyāsaviṣaya* a small work dealing with his life, says that he built a big tank called Vyāsasamudra (*ibid.*) and resided for a number of years on the Tirupati hill (see also No. 74 of 1889). The work also says that he went to Vijayanagara and received many honours from king Krishnarāja. This fact is borne out by the large number of gifts made to him by the king (*Epigraphia Carnatica*, Volume VII, Introduction, foot-note page 41). A work of the 16th century entitled *Sampradāyakuladīpikā* by Gada says in the 3rd *Prakarana*, that "at a meeting held at the court of Krishnadēvarāja and presided over by Vyāsayati (Vyāsātīrtha), a mendicant of the Mādhva sect, Vallabhāchārya defeated the opponents of the Vaishnava religion". (Seshagiri Sastri's *Report on the Search of Manuscripts*, Volume I, page 16.) Even to-day the pious pilgrim who goes to the *Pampāksheṭra* (Hampi) is shown the tomb of this great religious teacher and scholar on an island called "Navabrindavana" in the Tungabhadra river about half a mile to the east of Anegondi.

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85. The puppet king Sadāśiva who was the last of this dynasty is also represented by numerous records. A striking feature of these epigraphs is that they suggest the great influence that Vaishnavism had over this king and his subordinates which has also been noticed in Part II, paragraph 48 of the *Annual Report* for 1915. Almost

Sadāśiva. all of them register grants of lands made to temples dedicated to Vishnu. They also furnish the names of two renowned Vaishnava teachers, viz., Veṅgalāchārya, son of Tirumala Avuku Tātāchārya and Kandāla Śrīraṅgāchārya. The former Influence of Vaishnavism on him. perhaps came from a collateral branch of the family to which Kōṭikanyādānam Tātāchārya, the preceptor of king Venkata I, belonged. He is stated in No. 707 of Appendix B to have made a grant of lands, to the god Viṭhaladēva, in Niṭūru situated in Tekkalakōṭe-sime which was originally granted to him by Sadāśivarāja. No. 703 of Appendix B refers to the Mahāmaṇḍalēśvara Jambuladinne Śrīraṅgarāja as being the disciple of Kandāla Śrīraṅgāchārya.

86. Aliya-Rāmarāja is referred to in three inscriptions (Nos. 705, 732 and 770 of Appendix B). His brother Tirumalarāja, who was also a minister of Sadāśiva, is actually called the *Rājyabhāradhurandhara* in No. 311 of Appendix B which is dated in Śaka 1481. About this time, i.e., circa A.D. 1559, Rāmarāja was absent in the north conducting military operations against Hussain Nizam Shah, in alliance with Ally Adil Shah of Bijapur (Sewell:

Officers of Sadāśiva belonging to the Āravīḍu family. *Lists of Antiquities*, Vol. II, page 247; Brigg's *Translation of Ferishta*, Vol. III

page 120). During this period Tirumalarāja was at the capital acting as the chief minister of the king. The next chief of the Āravīḍu family who appears in the records of this year is the Mahāmaṇḍalēśvara Raghunāthadēva-Mahārāja, the eldest brother of Venkata I. No. 694 of Appendix B states that he was the son of Tirumalarāja (I) and the grandson of Āravīḍu Rāmarāja Raṅgarāja. The other feudatories of Sadāśiva mentioned in this year's collection are Mūrtirāja Viṭhaladēva-

Other feudatories.

Kambham Venkatappa-Nāyaka, son of Venkatādri-Nāyaka. A noteworthy record of this reign (No. 720 of Appendix B) dated in Śaka 1464 furnishes the information that the image of Tiruvēṅgalanātha at Santhe-Muddalāpura alias Immaḍi-Dēvarāyapura situated on the bank of the Nārāyaṇī (river) was set up by Paramahamsa Parivrājākāchārya Surēndratīrtha-Śrīpāda (of the Pūrvādi-Maṭha). He is said to be the disciple (*karakamalasaṅjāla*)

Surēndratīrtha-Śrīpāda and his two predecessors. of Raghunandana-Vedēya who was the son (*varakumāra*) of the Vaishnavamata-siddhānta-pratishthāpanāchārya Mathitāmitratīrtha. In the traditional list of the āchāryas of the Maṭha as given in the *Rāghavēndravijaya*, Jitāmitra (a synonym for Mathitāmitra), Raghunandana and Surēndratīrtha occur as the 12th, 13th and 14th respectively. This statement is corroborated now for the first time by the inscrip-tional evidence quoted above.

87. The third or the Karnāṭa dynasty is represented by epigraphs of Śrīraṅga II and Venkata I. The only record of Śrīraṅgadēva-Mahārāja, dated in Śaka 1495

Śrīraṅga II.

(No. 806 of Appendix B) registers a grant of land made by Adapa Nāgappa-Nāyaka, the agent of the king, to Bhāgavatula Raṅgama. Two copper-plate inscriptions of Venkatapatirāja (Nos. 6 and 7 of Appendix A) record gifts of villages made by the king to Brāhmaṇas learned in the *Vēdas* and the *Śāstras*, thus showing the patronage given by the king to the development of Sanskrit culture by means of munificent gifts to scholars. We learn from No. 7 the

Venkata I.

name of an eminent scholar and astronomer Rāmakrishna-Jōsya of the Svaramaṇḍala family who was well versed in the *Vēdas*, *Vēdāṅgas*, *Tarka*, *Smṛiti* and *Sūrya-Siddhānta*. No. 92 of Appendix C states that the king made a gift of two villages in Śaka 1530, while staying at Tātasamudram in Paḍavīḍu-nāḍu. Evidently the Tātasamudram mentioned here is

the village which contains the big tank of the same name constructed by the renowned preceptor of the king, viz., Kumāra Tātāchārya, (*Annual Report* for 1920, part II, paragraph 51).

88. An important record (No. 718 of Appendix B) which belongs to this reign registers a gift of land made by Rāmamma the "crown princess" (*paṭṭada komārati*) of the famous Haṇḍe chief

The Haṇḍe chiefs.

Hanuma-Nāyaka, to a Chenna-Mallappa, the disciple of Śānta Mallikārjunasvāmi. Mr. W. Francis, I.C.S., says in the *Gazetteer of the Anantapur district* (page 144) that Hanumappa-Nāyaka helped Rāmarāya in putting down an insurrection, as a reward for which Rāmarāya and his brother Tirumala bestowed upon him Anantapur and the country around it. Hence the place was known thereafter as Haṇḍe Anantāpura.

89. This year's collection supplies inscriptions, dated in Śaka 1612, 1664 and 1674, (Nos. 717, 745 and 719 of 1922) of a king or kings bearing the name Venkaṭapati-rāya. The Venkaṭapatirāya mentioned

Later kings of the name Venkaṭa-patirāya.

in No. 717 as well as his namesake of No. 745 have all the Vijayanagara titles prefixed to their names. The former is perhaps identical with Venkaṭadēva-Mahārāya referred to in paragraph 54, Part II of *Annual Report* for 1915.

MISCELLANEOUS.

90. In my *Annual Report* for 1921, page 109, I have tentatively identified Pārthivēndravarman with the Gaṅga king Prithvipati II. He is represented this year by a few records, of which Nos. 68 and 69 of 1923, dated in his 9th and 6th

Pārthivēndravarman.

years respectively, mention a lady called Teṇṇavaṇ Mādēviyār to whom the village of Piḍavūr (Poḍavūr) in the Conjeeveram taluk had been given as a *jīvita*. Her brother was a certain Patti to whom the *uravar* sold some lands exempting them from all taxes. Maintenance of watersheds for quenching the thirst of wayfarers during summer is considered an act of merit just like the construction of temples, digging public wells and the establishment of rest houses for pilgrims. An inscription from Kūram in this year's collection (No. 105 of 1923) registers a sale of land by the *ālum-sabhai* (managing committee) of the village to an individual for the erection and maintenance of a watershed (*ambalam*) where water was to be served to all wayfarers during summer. All the taxes on the land hitherto paid to the assembly were collected by the *Annual Supervision Committee* every year and paid to the purchaser of the land, that is to say, the land was freed from all obligations and taxes due to the assembly. This concession was evidently meant as part contribution made to the charity by the assembly.

91. Of the feudatories of the Chōlas, Vijaya-Gaṇḍagōpāla is represented by seven inscriptions this year ranging in date from the 8th to the 28th year. No. 196 of Appendix C which comes from Uttiramērūr in the Conjeeveram taluk is dated in the 28th year of Vijaya-Gaṇḍagōpāla and registers the grant of the southern

Vijaya-Gaṇḍagōpāla.

hamlet of Kūḍalūr with all its taxes as a *tiruvidaiyāttam* to the god Śokkapperumāl at Uttiramērūr by Madhusūdanadēva who bears also the title "Vijaya-Gaṇḍagōpāla." Probably, this Madhusūdanadēva is identical with the son of Tripurāntaka who makes a gift of land in the 18th year of his reign (No. 15 of 1896). But in the present record Madhusūdanadēva figures only as a *Mahāmaṇḍalēśvara* and mentions himself as a descendant of the "Mukkaṇ Kāḍuvetti" family with the usual string of the family *birudas* such as "Pallavakulatilaka", "Rishabhalāñchhana", "the lord of Kāñchi" "the founder of 700 *agrahāras* to the east of Śrīparvata" (Śrī-Śailam), etc. *Mukkaṇ* or *Mukkaṇṭi*, *Trilōchana*, *Trinētra* and *Trinayana* are synonymous epithets that occur frequently in inscriptions with the name Pallava or Kāḍuvetti. In this inscription Uttiramērūr is otherwise known as Gaṇḍagōpāla-chaturvēdimaṅgalam which must evidently have been named so after Vijaya-Gaṇḍagōpāla. The coin "*Gaṇḍagōpālaṇ-māḍai*" mentioned in No. 433 of Appendix B seems to have been struck in his time. Tyāgasamudrappattai Nallaśiddaraiyaṇ Vijayadēvaṇ who appears to have been a chief under Vijaya-Gaṇḍagōpāla is mentioned in an inscription of Vijaya-Gaṇḍagōpāla (No. 110 of Appendix C) and also in a record of Vira-Gaṇḍagōpāladēva (No. 109 of Appendix C), dated in his 4th year.

92. The Śambavarāyas who largely figure as the feudatories of the Chōlas between the reigns of Rājarāja II and Rājarāja III, are represented by a few records in the

The Śambavarāyas.

present collection which take them back to earlier times and throw some side-light on the origin of the power and influence which they gradually acquired. No. 422 of 1922, dated in the 11th year of Vikrama-Chōla, shows the popularity enjoyed among the people of Uttamaśōla-valanādu by an early member of the family named Śēngēni Śambugarājan Nālāyiravan Ammaiappan *alias* Rājendraśōlach-Chambugarājan who had his residence at Muññūruppalli (Munnūr) in Oymā-nādu. The inscription mentions that this chief constructed tanks with sluices for them in several villages, reclaimed waste lands in various places and brought them under cultivation for the benefit of the people, built and constructed numerous temples and did many other acts of charity besides giving protection to the people from occasional dangers. In grateful appreciation of these services they gave away the village of Sittiramēlinallūr as a *dēvadāna* for the expenses of the temple of Ammai-Vinnagar Tiruvirundālvār and his consort built by this chief on the Tiruvēdimalai hill at Vāyalūr. The Śambavarāyas should have first made themselves popular by such liberal acts with the people of the surrounding country with whose voluntary and enthusiastic help they should have built up their subsequent power. In this connexion it may be useful to refer to No. 389 of 1922 which records a gift of the taxes *kālalaṇu-kōrkūli* and *aṅgāḍipāttam* collected from the village of Dīnachintāmaṇinallūr (Chintāmaṇi) by Vikramaśōlaṇ-Tāya-Vēlaikkārar, called also Mīnavanai-veṅkaṇḍār consisting of 4,000 people of whom it mentions seven, who were chief among them. The mention of this body of 4,000 people almost tempts one to associate them with the surname Nālāyiravan meaning “(the commander) of the Four Thousand” assumed by some of the chiefs as in No. 234 of 1919 and in the present case. The title ‘Mīnavanai-veṅkaṇḍār’ perhaps refers to some conflict with the Pāndyas in which they distinguished themselves. A lieutenant (*tūṇaiyan*) of Śēngēni Nālāyiravan Ammaiappan was one Pukkaturāivallavan *alias* Akalaṅkach-Chambavarāyar who made some gifts of lamps to the temple of Tiruvenkāduḍaiyār at Madhurāntakam in the 15th year of king Vikrama-Chōla (No. 401 of 1922). Akalaṅka, we know, was the surname of Vikrama-Chōla. No. 421, dated in the 15th year of Tribhuvanachakravartin Rājarāja (evidently Rājarāja II) mentions the grandson of the Nālāyiravan referred to in No. 422 above, who was called Miṇḍan Śīyan Ammaiappan *alias* Ediriliśōlach-Chambavarāyan, who made over the taxes of Sittiramēlinallūr such as *vetti*, *śirupāḍi-kāval*, *taṇiyāṭpēru* and *kaṅgānimānellu* for the expenses of some special festivals in the temple at Tiruvēdimalai built by his grandfather. It is again probably his son who is referred to in No. 393 of 1922 as Aḷagiyaśīyar *alias* Aḷagiyaśōlach-Chambavarāyan, the son of Ediriliśōlach-Chambavarāyar.

93. Other members of this family are Tribhuvanavīrach-Chambavarāyan (No. 406 of 1922), Śīyan Pallavan *alias* Rājanārāyanach-Chambavarājan (No. 428 of 1922) and Kulaśekharach-Chambavarāyan figuring in a record of the 25th year of the Pāndya king Vīra-Pāndya (No. 195 of 1923). The last of these is already known to us from Nos. 92 of 1900 and 77 of 1908. A later chief Sakalalōkachakravartin Rājanārāyana Śambavarāya is known to have ascended the throne in Śaka 1260 (= A.D. 1338) (No. 30 of 1890). No. 200 of 1923, dated in the 7th year of his reign refers to a dispute between the villagers of Uttiramērūr and Tiruppulivaṇam regarding the river channel irrigating the former village and feeding the tank of the latter. It was settled amicably by arbitration that the canal should irrigate Tiruppulivaṇam, Maruttuvanpādi, Māppāṇḍārpūṇḍi and Uttiramērūr. Since the inscription is built in in the middle the details of the award cannot be ascertained. This settlement seems to have been sealed by the gift of the village of Kulattūr as a *tirunāmatlukkāni* to the god.

94. A copperplate grant of the Redḍi king Anna-Vēma with the title Vīra-nārāyana (No. 9 of Appendix A) was sent for my examination this year by the late Mr. K. V. Lakshmana Rao of the Telugu Encyclopædia Office, Egmore. It is dated in Śaka 1293 (= A.D. 1371) Rādhā, i.e., Vaiśākha, Lunar eclipse, and it records the restoration of the grant to several Brāhmanas of the village Uppugallu which had been resumed some time back. This renewed grant is exactly to the spirit of

The Redḍis.

the statement made in lines 32 to 35 of the copperplate No. 6 of 1920, where it is stated that "the matchless king Anna-Vēma, being crowned to rule the kingdom of his paternal estate after (the death of) his brother, makes and confirms grants to Brāhmanas betowed by old kings, his father and his brother". In paragraph 61, Part II of the *Annual Report* for 1920, Rao Bahadur H. Krishna Sastri suggests that the Śaka year 1296 (A.D. 1374) might be the year of Anna-Vēma's accession to the throne. The importance of the present grant is that it takes back the date of his accession by three years since it is dated in Śaka 1293. Moreover, the present grant states that Anna-Vēma succeeded to the ancestral throne of his brother Anna-Pōta. The composer of this grant was the court poet Bālasarasvatī who also composed the contents of the copperplates No. 6 of 1920. Another set of plates (No. 15 of Appendix A) of the same king forwarded to me by the Collector of Kistna is also dated in Śaka 1293. Astronomical details given in the record correspond to A.D. 1371, December 27, Saturday. This inscription mentions Appayārya, the king's *purōhita*, and his brother Pinnaya-Bhaṭṭa, the king's adviser on *dharma*, (i.e., law).

95. Another Reddi chief is represented by a stone inscription (No. 115 of Appendix C) from Dāmal in the Conjeeveram taluk dated in Śaka 1[3]24, Chitrahānu. Astronomical details given in it work out for A.D. 1403, January 14, Sunday. This inscription records the construction of a spring and a channel at Kilai-Vembākkam in Vadagarai-Vallanādu by Gaṇapati-Reddi for the merit of his mother. Gaṇapati bears the titles "Jayadobbagaṇḍa, Jaṭṭaḍḍagōpāla, the constructor of a flight of steps to Śrīparvata, Andhradēśanātha, the lord of the throne of Addanki, Valudilampattusthāpanāchārya," etc. The genealogy is traced from Vēmā-Reddi of Vellaichēri-gōtra whose brother was Mallā-Reddi and whose son was Māchama-Reddi from whom Gaṇapati-Reddi was descended. In paragraph 69, part II of the *Annual Report* for 1912, is mentioned Annā-Reddi, the son of Mallā-Reddi. But the present record mentions Māchama-Reddi, the son of Mallā-Reddi. Evidently Mallā-Reddi had two sons, Anna and Māchama.

96. A certain Titta or Tittāra-Pillai is mentioned in three records coming from Conjeeveram. No. 101 of Appendix C mentions Tittāra-Pillai as the agent of Sāluva-Nāyaka while in No. 57 of the same appendix he figures as the agent of Raghunātha-Nāyaka. One inscription from Gōvindavādi (No. 39 of Appendix C) registers a gift of land for the merit of Tittā-Pillai. Two records of Achyutadēva-Mahārāya (Nos. 238 and 242 of 1910) mention Tittāra-Pillai in Śaka 1455. It seems possible that both these persons are identical and that Tittāra-Pillai was some officer under the local subordinates of the Vijayanagara king Achyutadēva-Mahārāya.

97. The *Hanumadvimśati* of Ēṭṭūr Tirumalai Kumāra Tātāchārya, the spiritual guru of the Vijayanagara king Venkata I, which is mentioned in No. 651 of 1919 from the Varadarājasvāmin temple at Little Conjeeveram is engraved on the walls of the Tātāchārya—his inscriptions repeated. Āñjanēya temple at Ayyaṅgārkulam in the Conjeeveram taluk (No. 93 of 1923). No. 94 of Appendix C which records his construction of the Kalyānakōṭi-vimāna and the gift of several *vāhanas* to the temple by the same guru is again the same as No. 475 of 1919 from Little Conjeeveram. His agent Kōnēṭi-Ayyaṅ is mentioned in an inscription at Madhurāntakam (No. 408 of Appendix B).

98. Of the Nāyakas of Tanjore Achyuta Vijayarāghava-Nāyaka (No. 461 of 1922) and Raghunātha-Nāyaka (No. 460 of 1922) are mentioned in the inscriptions at Pāpanāśam. A certain Chennappa-Nāyaka of Dāmaral is mentioned in an inscription (No. 95 of Appendix C) from Ayyaṅgārkulam. It will be interesting, in this connexion, to note that Chennappaṇam or Chinappaṇam, i.e., Madras, is associated with the name of this Nāyaka. Chennappa from whom the present Raja of Kālahasti traces his descent held as *inam* the village of Dāmal in the Conjeeveram taluk. It was Dāmarla Venkaṭādri-Nāyudu, the son of Chennappa that gave Madras to the East India Company which was confirmed by the Vijayanagara king, Rānga VI in 1645 A.D. Mr. Sewell in his

"List of Inscriptions and Sketch of the Dynasties of Southern India" (Vol II, page 183) states that when giving the land to the company, "the Polegar stipulated that the new settlement was to be called Chenna-pattanam after his father Chennappa or Chennayya-Nāyudu." Dāmarla Veṅkaṭādrī's desire to perpetuate the name of his father is evidenced by three inscriptions on the bund of the tank at Narasamaṅgalam in the North Arcot District (Nos. 261, 262 and 263 of 1906.) They are dated in Śaka 1560 (A.D. 1633-39) and record that Veṅkaṭappa-Nāyaka built a tank at the village and called it Chenna-sāgaram. Mr. Love in his "*Vestiges of old Madras*" (page 346) points out that Chinapaṭam was founded by Aiyappa-Nāyak, the other son of Chenapa, in the name of his father. The same authority thinks it probable that Chinapaṭam was the specific name of the new fort and town which the English erected within the limits granted by Dāmarla Veṅkaṭādrī-Nāyudu. One Koṇḍama-Nāyaka is mentioned in No. 59 of Appendix C. It is not certain whether he was the person of the same name that figures in Achyuta's records (Nos. 374 of 1912 and 386 of 1912).

99. The Gōlkoṇḍa sovereigns are represented by three inscriptions this year. An inscription on a slab at Puttēri (No. 131 of 1923) in the Conjeeveram taluk mentions Kōchehālamu Sāyabu, the manager to the agent of Kutumu-Pārsā of Gōlkoṇḍa. Since only the cyclic year Viśvāvasu is given in this record, the identification of this

The Golkonda chiefs. Kutumu-Pārsā (i.e., Qutb Shah) becomes difficult. It is known to history

that the fertility of the Golkonda country, the world-wide fame of its diamond mines and the wealth of its kings roused the greed of Aurangzeb. In A.D. 1656 the Moghul prince made a treacherous attack on Abdulla Qutb Shah, the Gōlkoṇḍa sovereign, who fled to the fortress of Gōlkoṇḍa where he agreed to the terms imposed on him, one of which was to give his daughter in marriage to Sultan Mahammad with dowry and territory. A record of this Abdulla dated in Śaka 1586 (No. 80 of Appendix C) was copied this year at Ēkanāmpēṭṭai in the Conjeeveram taluk. This inscription registers a *cowle* given to the inhabitants who colonised the hamlet established in the name of Ēkanām-Khān Sāheb in Taṅgi, a village in Kāliyūr-nādu. Another inscription dated in Śaka 1580, Ānanda (No. 323 of Appendix B) from Dēvulacheruvu in the Chittoor district, mentions Hazarat Anāru Sāheb of Gōlkoṇḍa who was governing over the Gutti, Guṛamkoṇḍa, Chandragiri, Ghandikōṭa and other provinces 'when the reign of Vīra Rāmadēvarāya of Ānegondi had ended.'

100. A Moghul inscription (No. 130 of Appendix C) of the time of Hajaratu Ālamgīru-Pāchā Avaraṁgajēbu was copied at Puttēri in the Conjeeveram taluk. This inscription mentions that when Rajabu-Khān was the *Faujdār*, a grant of some land in the village of Puttēri was made by the residents and village officers to a certain Timma-Bhaṭṭa. The record from Burrakāyalakōṭa of the same emperor (No.

Moghul.

332 of Appendix B) dated in Śaka 1618, Īśvara, records the settlement of the standard of measurement for land made for the village of Burrakāyalakōṭa by Ināyat-Khān, the *Naib* of Amārat Ayālat Panahā Mokarrabu Hazrat . . . who was ruling over the entire Karnāṭaka from his capital at Haidarābād and who was the *Faujdār* and Governor of Guṛamkoṇḍa. Amadatulla Ayyānamallika Abdulla Mahamada Rehana-Sāheba and his chief *Havaldār* at Ādavāni (Adoni) and Rāyachūru (Raichur) are mentioned in a record from Siruguppa in the Bellary district (No. 674 of Appendix B). It was in the reign of this Abdul Muhammad that Rājā Śrī Dalapati-Rāya of Siruguppa constructed in Śaka 1549, Prabhava, the bastion called "*Hus-saini-burju*". Another inscription dated in Śaka 1613, Prajōtpatti from Koṇḍa-marripalle in the Chittoor district (No. 299 of Appendix B) mentions the lease of certain lands given by the *Faujdār* Mirza Ajam Najaru Bēgu and the *Havaldār* Rājā Śrī Narasō Chandarsu-Pantulu on behalf of Khāne Dāyavanda Khāne Ajum.

101. A Persian inscription (No. 680 of 1922) on a slab in the mosque to the east of the Bazaar street at Hospet mentions that Ghafoor Khān of high lineage built the holy mosque in the Hijra year 1210 (—A. D. 1795) during the reign of the 'Exalted' King Tippu Sultan. The Hijra year in the inscription is expressed by

Mosques with Persian inscriptions.

the chronogram "Tughra" which, according to the calculations of "Abjad", gives the Hijra year 1210. Another Persian inscription (No. 82 of Appendix C) on a slab in the mosque at Tollāli in the Conjeeveram taluk states that the mosque was built by Muhammad Hussain in the Hijra year 1251 (A.D. 1835) expressed by a chronogram.

102. Gōvindavādi about 8 miles north of Conjeeveram was visited this year with the idea of securing inscriptions in the Dakshināmūrti temple. The prime importance of this village lies in the fact

Gōvindavādi and its inscriptions.

that it is the only place where there is a separate temple for Dakshināmūrti. The tradition is that god Dakshināmūrti wanted to visit Conjeeveram, but abhorring the idea of treading over the *līngas* with which Conjeeveram was studded, He preferred to stay away at Gōvindavādi itself. The temple at Gōvindavādi does not seem to be very old and in fact the cult of Dakshināmūrti seems to be of a late origin. Two inscriptions in this temple (Nos. 38 and 41 of Appendix C) refer to Yōgānandatīrthasvāmin, whose image is set up in the niche of the west wall of the *mandapa* of this temple. The connexion of this Saint with the temple is not known.

103. Līngōji Saṅgarsu-Mahārāya, who was governing the entire Karnāṭa country, is mentioned in an inscription from Puttēri (No. 128 of Appendix C) in the Conjeeveram taluk. This inscription registers that Mahārāja Rāja Śrī Līngōji Saṅgarsu-Mahārāya renovated the temples of Ēkāmbaranāthasvāmin, Kāmākshidēvi, Kachohhapēsvarasvāmin and Varadarājasvāmin at Conjeeveram. In this inscription

Līngōji Saṅgarsu Mahārāya.

he also claims to have extended the tank at Puttēri to provide better irrigational facilities to many villages by opening a new channel to feed it from the Pālēru river. A copper-plate grant dated in Śaka 1602, Durmati (No. 18 of 1917-18) mentions him as governing the Karnāṭaka kingdom from Penugondapattana as a subordinate of Akkanna, the Generalissimo of the Gōlkoṇḍa forces. His name is still remembered in Conjeeveram for his several meritorious acts such as the renovation of temples and construction of wells for Brāhmaṇas. The street in Big Conjeeveram that leads to the Sarvatīrtha tank is still known after him.

104. Pullalūr, about two miles east of the Railway station of the same name on the Arkonam-Chingleput line, is known to history as the scene of a battle between the English and Hyder Ali of Mysore. Only two sepulchral monuments about

Pullalūr and its monuments.

15 feet high on a base of about 5 feet from the ground commemorating the death of two soldiers, Captain James Hislop and Lieut.-Col. George Brown, now mark the battle-field. No. 44 of Appendix C copied from one of these monuments runs thus :

Sacred to the Memory
of
Captain James Hislop,
who was killed by a Cannon Ball
from the Enemy near this Spot,
The Field of Battle
27th August 1781;
while serving as Aid-de-camp to
Lieut.General Sir Eyre Coote, K.B.,
Commander-in-Chief.
His professional Abilities
And private Virtues,
were felt and acknowledged by all his
Contemporaries.

The inscription on the other monument (No. 45 of Appendix C) reads :

Sacred to the Memory
of
Lieutenant-Colonel George Brown :
When Lieutenant of Grenadiers in Draper's Regiment
he lost his Right Arm
On the Storm of Conjeeveram Pagoda occupied by ye French
on the 16th of April 1759 :
and fell
in a general Action fought on this Field between the English
Forces and Troops of Hyder Ally Cawn Bahauder
on the 27th of August 1781 ;
esteemed by every Rank,
a gallant Soldier,
an able Officer,
and
an Honest Man.

105. It is known from history that a detachment of 3,700 men marching down along the coast from Guntur under Col. Baillie was surrounded at Pullalūr, better known to modern Indian History as Polilore, by Hyder and completely routed. When the news of this disaster reached Calcutta, the Governor-General, Warren Hastings, at once deputed Sir Eyre Coote to take command of the troops. On the same battle-field where Baillie's forces were annihilated Sir Eyre Coote won a victory over Hyder Ali. It was in this second battle of Polilore that James Hislop and Lieut.-Col. George Brown lost their noble lives.

106. Epigraphical references to irrigational facilities provided for the people are very many, and in all, we find the Government working in close harmony with the local people for their prosperity. Private benefactions came in largely to supplement the resources of the state. The old irrigational system was not a complicated one

Epigraphical references to the construction of tanks and channels. and it comprised generally of tanks and channels which were built mostly by individual benefactions and maintained

by communal enterprise (*Kuḍimarāmat*). Endowments of land or money were frequently made for the upkeep of tanks and channels, and repairs to these were done from the income of these endowments and also from the money realized by the lease of fishing rights. The "tank-supervision committee" instituted by the Chōla king Parāntaka I in the beginning of the 10th century A.D. worked well in almost all villages, towards efficient administration of these endowments. The upkeep of tanks and channels generally includes the removal of silt besides the safe-guarding of the bund against any breach. An inscription from Sōmaṅgalam in the Chingleput district (No. 183 of 1901), of the time of Kulōttuṅga III refers to heavy rains and consequent breaches of the tank bund and provides for the annual repair of the tank. It states that in the 12th year of his reign, the tank at Sōmaṅgalam *alias* Pañchanadivānach-chaturvēdimāṅgalam breached at seven places on a single day owing to heavy rains and that one Tiruchchūrak-Kannappaṇ Tiruvēgambamuḍaiyāṇ Kāmaṇ Kāṇḍavāṇavaṇ repaired all these breaches. When in the next year the tank was full, it again gave way at two places which were also repaired by the same individual. Seeing the precarious condition of the tank, Tiruchchūrak-Kannappaṇ, in the 14th year of the king, set apart 40 *paḷaṅkāśu* as endowment for repairing the channels and the bund of the tank. The assembly received this amount and agreed to have the earth dug out of 40 *kuḷi* of stated dimensions added annually to strengthen the bund of the tank. Another epigraph of the time of Rājēndradēva (A.D. 1052 to 1062) records the utilisation of the money presented by a certain individual to the temple towards repairing the damages caused by floods to the irrigation channel (No. 214 of 1911).

107. No. 404 of 1911 records that in Śaka 1194 (= A.D. 1771) Pottapi-nādu (about the modern Cuddapah district) raised 1 *kalāṅgu* (coin) from each village to construct an embankment to prevent any damage being done to the temple by the floods of the river. Similarly No. 192 of 1919 copied from Tribhuvani and dated in the reign of Rājendra-Chōladēva I informs us that the *Great Men* of the village ordered that the Tank Supervision Committee holding office for every year should collect one *kalam* of paddy as *ēri-āyam* on every six *mā* of land for the proper maintenance of the tank. This *ēri-āyam* was a regular tax collected for the purpose. From No. 66 of 1919 it is noticed that a private individual purchased the right of collecting a specified quantity of paddy on wet and dry lands and paid it over to the village assembly for strengthening the tank bund wherever necessary. Besides this, there were private donations called *ēri-patti*, the income from which went to meet the cost of repairs to the tank (*Annual Report* for 1922, Part II, paragraph 70). In a record of Jaṭavarman Sundara-Pāndya (No. 518 of 1918) we are informed that a new flood embankment was substantially built for the Coleroon, a branch of the river Kāvērī, the old one having breached and covered the neighbouring lands under cultivation with sand. A small cess seems to have been collected for this purpose (*ibid.* paragraph 26). No. 417 of 1912 registers a private benefaction for constructing an embankment of stones (*kalīngu*) for the tank of Marudādu and the renovation of the head of the irrigation channel.

108. The village assembly went at times even to the length of acquiring lands for public purposes. No. 84 of 1906 records how the assembly, for an object of public utility, viz., for the bed of a newly constructed tank acquired land by compensating the dispossessed proprietor by providing him with another plot of land. Rai Bahadur V. Venkayya in his article on "Irrigation in Southern India in ancient times" in the *Archæological Survey Report* for the year 1903-04 has pointed out several instances of the removal of silt from tanks. An instance of the discretionary powers exercised by the assembly in a useful direction is supplied by an inscription from Tiruppārkaḍal (No. 693 of 1904). This inscription, which is dated in the 12th year of Parāntaka I, states that the donation of gold made by one of the king's officers for feeding Brāhmanas was utilized by the "Tank Supervision Committee" to pay the wages of the workmen employed to remove the silt in the big tank at Kāvērīpāk. Another record of the time of Dantivikramavarman states that certain ryots had failed to pay the dues on their holdings. The village assembly, by paying the amount for them, resumed their land for three years for the benefit of the tank. The stipulation was that if at the end of that period the defaulters should return and pay up all their dues they were to get back the land, else it was to be sold for the benefit of the tank.

109. A few inscriptions copied this year refer to construction of tanks and channels. One inscription dated in Saka 1444, Kārttika (No. 725 of 1922) mentions the digging of a channel and the gift of certain lands under the channel for offerings to the god. The construction of a tank between the villages Nūmtulapādu and Pūnūru is mentioned in No. 758 of Appendix B. No. 667 of Appendix B registers the provision of taxes payable in grain on all the wet lands under the tank at Pāntarlapalle for maintaining the canal dug from the tank.

110. The village survey of Conjeeveram taluk that was taken up this year with great expectations has not materially advanced the history of the country. This survey has, however, helped us to find certain Jaina vestiges near Conjeeveram. Kāñchī is one of the oldest cities in South India and Hiuen Tsiang, who visited

Jaina vestiges in the Conjeeveram taluk. the place about A.D. 640 states it to be as old as Buddha (Sewell's List of Antiquities. Volume I, page 176). The Chinese traveller further declares that the Jains were very numerous in his day (*ibid.*, page 177). The *Sthalapurānam* of near Conjeeveram confirms the belief of the people that Conjeeveram was once a Buddhist and afterwards a Jain town" (*Chingleput Manual*, page 100). In Tamil literature itself there are numerous references to the fact that Conjeeveram was once a flourishing Buddhist centre in South India. In "Tamil Literature" two Chōla sovereigns named Todukalarkilli and Tunaiyilarkilli are referred to as the builders of a Buddhist Chaitya at Conjeeveram. In confirmation of this fact, several Buddhist images have been discovered in various parts of the town of Conjeeveram.

of Buddha of which the one found by Mr. Gopinatha Rao in the Kāmākshī temple is perhaps the oldest. The several Buddha images in Conjeevaram are mentioned by Mr. Gopinatha Rao in his article "Bauddha Vestiges in Kāñchīpura" in the *Indian Antiquary* for 1915, and he even suspected that the Kāmākshī temple in the city may have been originally a temple of the Buddhist goddess Tārādēvī. In South India Buddhism did not find favour in later times to the same extent as Jainism. Though we do not know of the kings who adopted Buddhism in South India, we have on record the names of many of those that embraced Jainism. Some of the Pallava kings of Kāñchī, a few Pāndya, Western Chālukya, Gaṅga and Rāshtrakūṭa kings were staunch Jainas and one or two of them even went to the length of persecuting other religionists. The Pallava king Mahēndravarmān was a staunch Jaina in the earlier part of his reign. The early faith of Nedumāraṇ, the disputations in his court between the Jaina and Saiva apostles and the subsequent conversion of the king to Śaivism are well known to Tamil scholars. The Western Chālukya kings Pulakēśin II, Vijayāditya and Vikramāditya II are known to have repaired Jaina temples and even granted villages for their upkeep (page 191, *Bombay Gazetteer*, Vol. I, Part II). Jainism was very prominent during the Chālukya period and this prominence it retained even in the Rāshtrakūṭa period. The Rāshtrakūṭa king Amōghavarsha I was a disciple of the famous Jaina teacher Jinasēna. We find that Vijjala, the greatest Kalachūri prince, was a Jain by faith. The Gaṅga king Rājamalla founded the Jaina cave at Vallimalai in the North Arcot district (*Epigraphia Indica*, Vol. IV, page 140). Another inscription of the same place mentions the image of a pupil of the spiritual preceptor of Bānarāya though the actual name of the Bāna king is not mentioned (*ibid.*, page 142). The Hoysalas too, though they were converted later to the Vaishṇava faith, were originally Jains by religion (page 491, *Bombay Gazetteer*, Vol. I, Part II). The Jaina-Vaishṇava compact of the time of Bukka (A.D. 1353-1377) shows the patronage that Jainism received at the hands of the early Vijayanagara sovereigns. Bukka summoned the leaders of both the sects and directed them to remain friends. The Vaishṇavas were ordered to get this decree engraved on stone in all the temples of the kingdom. Iruga or Irugapa, the son of a general of Harihara II, became convert to the Jain faith (*South-Indian Inscriptions*, Vol. I, No. 152). It will thus be clear that Jainism received uniform support from the rulers of the land in South India.

111. In the Conjeeveram taluk Jaina vestiges are found at Tirupparuttikkunṇam popularly known as Jina-Kāñchī, Ārpākkam, Māgaral, Āryaperumbākkam, Vishār and Śīrūvākkam. The Jaina temple at Tirupparuttikkunṇam, about two miles from Conjeeveram, is the biggest in the taluk. About this temple Mr. Crole in the *Chingleput District Manual* remarks that "its florid architecture and the considerable artistic beauty of some of the details, notably of the sculptures in the cloistered court which surrounds it, and of the colouring of the paintings which adorn the ceilings, lead to the assumption, which is confirmed by various inscriptions on the walls, that it belongs to the period when the Chōla power was at its zenith". The name Tirupparuttikkunṇam itself is said to have been derived from the fact that cotton (*parutti*) cultivation was once carried on extensively here. In proof of this fact, it is now pointed out that the image of Vardhamānasvāmi is placed on the second floor at a height of about six feet from the ground in order that it may not be hidden amidst the cotton cultivation. Adjacent to this temple of Vardhamānasvāmi is another temple where several other *Tīrthankaras* are worshipped. The tradition is that this temple owes its existence to two Jaina *Yatis*--Vāmanāchārya and Mallishēnāchārya (see also Part I, paragraph 11). In this temple Brahmādēva has a separate shrine. Inscriptions copied in the temple go to show that it received patronage from the Chōla sovereign Kulōttuṅga III and from the greatest of the Vijayanagara rulers, Kṛṣṇadēvarāya. One inscription (No. 97 of Appendix C) copied this year registers a *sarvamānya* gift of 2,000 *kuḷi* of land for worship in the Trailōkya-nāthasvāmin temple at Jina-Kāñchī.

112. The Jaina temple at Ārpākkam is dedicated to Ādi-Bhaṭṭālakar or Arugar (Arhat). Tradition asserts that the Saiva saint Sambandar, when he came to Māgaral, a village about a mile from Ārpākkam, rooted out all traces of Jainism in and around Māgaral. Since Māgaral is one of the places sung by Sambandar, there may be some

truth in the tradition noted above. The Jaina temple at Māgaṛaḷ dedicated to Ādi-Bhaṭṭālakar seems to have shared a similar fate. The temple is now in a dilapidated condition. Mutilated Jaina images found at Āryaperumbākkam and Viśhār only go to show that these places were also once centres of Jaina religion. The inscription copied at Śīruvākkam (No. 64 of Appendix C) is a little mutilated and it records a gift of land to a Jaina temple called Śrīkaranapperumballi built at Śīruvākkam.

113. Near Ānandamaṅgalam, about five miles from the Olakkūr station on the South Indian Railway, there are three groups of Jaina figures carved in a line on a big boulder. The central figure of this group is seated with two attendants on the top, one of whom holds an umbrella and the other a fly-whisk. In the group to the right of the central figure a lady stands on a lion (?), with the right leg bent a little, and

Other Jaina images.

with her left hand placed on the head of an attendant, while the right hand rests on a staff. There are two attendants and a tree to the right of this figure. In the group to the left of the central figure stand two figures with arms hung down fully. On another rock near this group is another Jaina figure standing with arms stretched down with a lady attendant on the right and another attendant sitting on the left. The Jains call the central figure Ananta-Tīrthānkara from whom probably the village Ānandamaṅgalam derived its name. An inscription (No. 430 of Appendix B) of Madiraikoṇḍa Parakēsarivarman dated in his 38th year is engraved on a boulder near these images. This inscription registers a gift of 5 *kalaṅṇu* for feeding one devotee in Jinagirippalli by Vardhamānapperiyadigaḷ, a student of Vinayabhāsu[ra]-Kuravadigaḷ. At Punatagai or Punavati about a mile from Anakkāvūr in the Cheyyār taluk of the North Arcot district there are traces of Jaina habitation. According to tradition this place appears to have been an important Jaina centre. The foundations of the old Jaina temple are still to be seen in this village, but as is pointed out in the *North Arcot District Manual*, page 308, the walls were pulled down to raise the temple at Tiruvattūr on the bank of the river Cheyyār.

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1923-1924.

PART I.

OFFICE ROUTINE.

During the year under report, I was confirmed in my appointment with effect from the 2nd August 1923 by the Government of India Notification No. 972, Department of Education, Health and Lands, dated the 2nd August 1923. In consequence Messrs. C. R. Krishnamacharlu G. V. Srinivasa Rao and V. Venkatasubba Ayyar, who were previously holding their appointments *sub. pro tem.* as the Senior Assistant, Junior Assistant and Epigraphical Student, respectively, were confirmed in their posts. Consequent on the leave for three months from 5th March 1924 granted to M.R.Ry. K. V. Subrahmanya Ayyar Avargal, Assistant Superintendent for Epigraphy, in the office of the Government Epigraphist for India, Fernhill, my Senior Assistant, Mr. Krishnamacharlu was appointed to officiate for him during the period.

2. Mr. Krishnamacharlu was granted leave on average pay for one week from 22nd September 1923. Mr. N. Lakshminarayana Rao, the Kannada Epigraphical Student, had similar leave on three occasions, the first time for 1 month and 15 days from 16th August 1923, the second time for 10 days from 5th November 1923 and lastly for 3 days from 20th December 1923.

Mr. P. Visvanatha Ayyar, the Photographer, also went on leave thrice during the year. He was granted leave on average pay on medical certificate for 6 weeks and 3 days in the first instance from 14th May 1923. After rejoining duty on 28th June 1923, he took similar leave on medical certificate for 3 months from 4th July 1923. During this period Mr. Gauri Sankar, an outsider, was appointed as the acting Photographer. Mr. Visvanatha Ayyar again took leave on average pay for 10 days from 14th December 1923.

Mr. K. Somasundaram Pillai, the Clerk-Typist of my office, had leave on average pay for 16 days from 8th November 1923 and again for 13 days from 10th December 1923.

ASSISTANT SUPERINTENDENT'S TOUR.

3. The passing of the final proof of my Annual Report for the last year engaged me till the end of December last. I had only a short tour of about a month during the year. I left Madras on 7th March 1924 for Mānāmadurai accompanied by the acting Tamil Epigraphical Student, and after visiting six villages in the Ramnad, Trichinopoly and Tanjore districts returned to headquarters on 13th April 1924. During my stay at Tanjore I copied in the Brihadiśvara temple ten Mahrathi inscriptions of king Sarfōji-Mahārāja which had not been copied until now. One of these is a very long record, dated in Śaka 1725 and gives a detailed account of the military exploits of all the kings of the Bhonsle family from the time of Shāhji and his son Śivāji down to Sarfōji-Mahārāja of Tanjore. I secured also impressions of about 90 early records during this tour. Of the places examined by me special mention may be made of the two temples at Mēlappālūvūr in the Trichinopoly district, which represent a style of architecture transitional between those of the Pallava and the early Chōla periods. The lines of both the Chōlēsvara and the Agastyēsvara, in one of the temples, are built entirely of granite stone from the base to the *vimāna* and the images are more elaborately executed than those of the Pallava times.

Photographs of these and of some other objects of interest at Tanjore have been taken under my instructions by my Photographer Mr. P. Visvanatha Ayyar who joined me in camp at Tanjore.

TOURS OF THE ESTABLISHMENT.

4. The Senior Assistant, Mr. C. R. Krishnamacharlu, did not go on any tour this year, the only place he visited being Śingaperumālkōyil near Chingleput whither he went on 21st October 1923 to point out to the Trustees of the temple the portions of the brick walls covering some early inscriptions engraved on the two massive pillars in the veranda in front of the rock-cut cave temple which had to be left uncopied in 1920 when I examined that temple. The question of the exposure of the inscriptions to view for securing their facsimiles is still in abeyance owing to the heavy cost it involves.

5. Mr. G.V. Srinivasa Rao, the Junior Assistant, left Madras on 25th November 1923 and after visiting two places in the Tanjore district and nine villages in Ramnad returned to headquarters on 6th March 1924 with a collection of 278 inscriptions. The first village he inspected in the Ramnad district was Tirukkōshṭiyūr in the Sivaganga Zamindari, which is famous in Vaishṇava literature as the birth place of Tirukkōshṭiyūr-Nambi, the teacher of the great religious reformer Rāmānuja. It was here that the latter is said to have received his spiritual initiation, but in violation of the promise made to his *guru* to keep the *mantras* secret, he revealed those teachings to the whole world, his love of humanity outweighing his sense of devotion to his teacher. The very spot from which he proclaimed the sacred knowledge to the people is now marked by an image of the Reformer in brick and mortar, placed in the third floor of the temple on the southern side. This imposing temple which is dedicated to god Saumya-Nārāyaṇa-Perumāḷ is the chief attraction of the place and has acquired special sanctity by reason of its being sung about by five of the early Vaishṇava Āḷvārs. Just in front of the entrance into the temple and within its own *prākāra*, is a small temple of Śiva called Saivēśvara, the existence of which in such close proximity to the Viṣṇu temple is rather a peculiar feature. In spite of the antiquity of the temple, it is disappointing to find not a single early inscription except one in Vaṭṭeluttu of the time of the early Pāṇḍya king Śaḍaiya Māraṇ on a slab built into the wall of the store-room.

Another temple examined by him which deserves notice is the rock-cut cave in the Malaikkolundīśvara temple at Tirumalai, 12 miles from Tirukkōshṭiyūr. It is cut at a height of about 7 feet from the ground out of the rock which forms as it were the south wall of the temple *prākāra*, and is reached by a flight of steps. The hall measures about 19 feet by 15 feet with a uniform height of $9\frac{1}{2}$ feet, with the two usual massive pillars in the middle and a pilaster at the eastern and western extremities. The peculiarity of this cave is that the small cell serving as the *sanctum*, instead of being cut out of the rock in the centre, is chiselled out of a boulder in its south-west corner measuring 10 feet in length and 3 feet in depth. It enshrines the figures of a male and a female deity seated side by side with their right and left hands clasped together. Close by on the south side is a niche containing a standing figure in relief of a king (?) about 6 feet in height flanked on either side by an attendant. The one on his left stands with folded arms while the other—a dwarf—holds a huge umbrella over his master's head. Below this group is an ornamental flower vase with a goat on its right and a peacock on the left. About a furlong to the west of the temple and higher up the rock is a natural cavern formed of a huge boulder overhanging the rocky floor below. It measures about 20 feet by 16 feet with a height of 12 feet at the entrance and contains 21 beds cut out of the floor. It is disappointing, however, to find in the place no inscriptions earlier than those of the mediaeval Pāṇḍyas.

6. Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, left Madras for Conjeeveram on 20th December 1923 for completing the village survey of the remaining *firmas* of the taluk left over last year. While touring in the taluk he was joined by Mr. Parmanavitan, the Archæological Scholar, deputed by the Ceylon Government for training under the Government Epigraphist. He worked with Mr. Venkatasubba Ayyar till the 23rd December during which time he made himself familiar with the process of taking mechanical copies of inscriptions. After finishing the whole taluk by the 20th February 1924, Mr. Venkatasubba Ayyar inspected the 12 stray villages in the North Arcot, Chittoor, Chingleput and Malabar

districts allotted to him. He copied 178 inscriptions including the 80 from the Conjeeveram taluk, and the 10 inscriptions from the West Coast which he was asked to recopy and returned to headquarters on 5th May 1924.

His collection includes a Vatteluttu inscription on a tomb-stone at Tripunittura (Cochin) which mentions the death of a certain (Syrian Christian) lady called Mātiri and is dated in the year 1523 after the birth of the Messiah. Puttanāṅgādi near Panavaram in the Wynaad taluk (Malabar) which had been reported to the office by Mr. L. A. Cammiade was visited this year. The village contains a dilapidated Vishnu temple of about the 15th century with a single inscription in incorrect Kannada recording the construction of the shrine by a Vaiśya. It is perhaps one of very few temples in Malabar constructed in the ordinary South-Indian style owing perhaps to the close proximity of the place to the Mysore territory. The temples of Kēraḷa are generally very simple in construction being mostly built of wood, brick and mortar without much of the architectural display of the stone temples on this side of the Ghats. Another feature of these temples is the existence of a theatre in every one of them in which are enacted Purāṇic stories on all the important annual festivals.

7. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical Student, started on his tour on 7th December 1923 and visited six stray villages in the Nellore and Kurnool districts before commencing his detailed survey of the Rayadrug taluk of the Bellary district on 11th January 1924. His work occupied him for two months and he had to return to headquarters on 12th March 1924, leaving a few villages unexamined. He has secured, in all, impressions of 52 inscriptions during his tour. He has noticed on the hill at Rayadrug a number of Jaina images sculptured on the rock with an inscription near them giving the names of the *āchāryas* they represent. They are now worshipped by the local people as *Saiva-Siddhas*. At Kalugōdu in the Rayadrug taluk he has copied an inscription on a hero-stone in early Kannada dated in Śaka 899 (=977 A.D.) which records the death of Kregāṅga, probably a later Western Gaṅga chief. From Honnūr in the same taluk he has secured a copy of an inscription of the first half of the last century which gives the interesting information that a *Thug* was hanged at this spot in A.D. 1837 by the Fouzdari Court of the British Government, for strangling a wayfarer near the place.

8. Mr. N. Lakshminarayana Rao, the Kannada Epigraphical Student, started on his tour on 11th January 1924 and after visiting three stray places in the Godavari, Vizagapatam and Kistna districts returned to headquarters on 25th January 1924 on an urgent call from the office for checking a Memoir on Kannada Poets sent by the Government Epigraphist. He again started for camp on 4th February 1924 and inspected the mosque at Gūdūr in the Kistna district in which some images of Hindu gods and a few inscribed slabs were reported to have been found while dismantling it for renovation. He however found only two damaged Telugu inscriptions of the 14th and 16th centuries and 3 Persian inscriptions, but could not trace any images. Then after visiting Avanigadda he took up on the 13th February the detailed survey of the Nandigama taluk which engaged him till the 24th April. His inspection of the stray places and the whole taluk of Nandigama has resulted in a total collection of 96 epigraphs.

In the course of his taluk-survey, Mr. Rao discovered at Allūru 5 miles from Yerrupālem on the Bezwada-Hyderabad Railway line an early Brāhmī inscription of about the 2nd century A.D. and also the remains of an ancient Buddhist *stūpa* at about 2 furlongs to the west of the village. The mound is about 10 feet high with the base roughly measuring 250 feet in circumference and has a diameter of about 20 feet at the top. Pieces of brick and masonry are found scattered about all round the mound. About 30 years ago a standing image of Buddha of more than 6 feet high seems to have been unearthed in the site and removed to the Bezwada Museum by the exertions of the then Collector Mr. Addison. I am informed that the site was purchased and conserved for Government by the same officer. It seems advisable for the Government to arrange for its exploration at an early date.

Mr. Lakshminarayana Rao has also discovered another *stūpa* on the Rāmireddipalli hillock 6 miles from the Madra Railway Station on the same line, where he found 3 beautifully sculptured *dayōta* slabs like those of Amarāvati, representing some episodes from the life of Buddha. They are perhaps only a few of the many such slabs originally planted round the base of the mound as its railing. A few chips

of marble bearing some letters in Brāhmī and a head of Buddha were also found here and there. The existence of these important relics has been reported for detailed examination and excavation, if necessary, to the Superintendent, Archæological Survey. It is important to observe that these two places are only about 15 miles from the famous sites of Amarāvati.

9. My Photo-Artist Mr. P. Visvanatha Ayyar accompanied the Government Epigraphist for India to Nānāghāt near Poona. He left Madras on 4th March 1924 and reached Poona on the 6th. After working with the Government Epigraphist for a week he proceeded to Ellōra, independently, under his orders, to take photographs of certain sculptures in three caves of the place, and returned to Madras on the 17th March with a total collection of 16 photographs secured in the two places. He started again on the 24th March to join me at Tanjore and after securing 28 photographs under my directions at Tanjore, Tiruvaiyāru, Mēlappaluvūr and Pallavarāyaṇ-pēṭṭai left me at Mayavaram on 13th April 1924 to visit ten other places in the Tanjore, South Arcot and Chingleput districts which had been noted already for his examination. He secured 28 photographs in these places of which some contain very good specimens of early architecture and sculpture. The collection includes the photographs of the bronze figures of Tōḍar Mull and his two wives preserved in the Varadarāja-Perumāḷ temple at Conjeeveram and referred to in the Annual Report for 1920, part II, paragraph 65. The entire collection of photographic negatives for the year comes to 95.

THE YEAR'S WORK.

Publication.

10. The Report for 1921-22 which was submitted to the Madras Government on 15th July 1922 was finally issued from the Press only about the end of August 1923 in accordance with the letter No. 179, dated 12th May 1923 of the Government of India, Department of Education, Health and Lands, to the Director General of Archæology and Madras Government Order No. Mis. 184, Finance (Separate Revenue) Department, dated 21st May 1923.

The first batch of the manuscript of the Annual Report for 1922-23 was sent for printing as early as 20th February 1923 but was returned by the Superintendent, Government Press, who said that it could be taken up only after the Annual Report for 1921-22 was issued. Hence the whole matter was forwarded again in three batches by the 2nd August 1923 but was again returned by him for want of specific Government sanction for the printing of the Annual Reports at the Government Press every year. The Government had therefore to be addressed in the matter and the required sanction was obtained in September whereupon the manuscript was set up in print. The correcting of the proofs and the passing of the whole for final printing engaged me till the first week of January 1924, when it was submitted to the Government Epigraphist and the Director General of Archæology. The former returned it on 23rd March 1924 and it has since been finally issued by the Press.

11. The question of printing the texts of all the inscriptions collected by the office during the year as vernacular appendix to the Report of the year, is still under the consideration of the Director General of Archæology and no orders have yet been issued. However, as suggested by the Government Epigraphist, fair copies of the texts of the inscriptions of 1922-23 covering 1,618 pages have been prepared and checked and are kept ready for the Press.

12. At the instance of the Government Epigraphist certain inscriptions at San Thome noticed by the Rev. Father Hosten of Darjeeling, were examined by my Senior Assistant and the Photographer who secured impressions and photographs of all the seven epigraphs found in the locality (Nos. 217-223 of 1923). Of these, two are in Persian, four in Tamil and one in Portuguese. They were sent to the Government Epigraphist along with the transcripts and translations of the four Tamil records made in this office. The Nazim of the Archæological Department, Hyderabad, to whom the two Persian inscriptions were sent by the Government Epigraphist, has, at the latter's request, sent me their romanised texts, and English translations, for inclusion in my Report. Some more Persian inscriptions from this year's collection have been sent to the same officer who has with his usual kindness supplied me with their texts and translations.

13. As desired by the Director General of Archæology impressions of the Casket inscription from Bhattiprolu now in the Madras Museum were secured and supplied along with a copy of the descriptive label, to the Superintendent, Archæological

section of the Indian Museum, Calcutta. A short note on the Western Gaṅga king Durvīṇita was furnished to Mahāmahōpādhyāya Pandit Swaminatha Ayyar at his request in connexion with the publication of his edition of the Tamil Classic *Peruṅṅadai*.

14. Mr. Hadaway, Principal, School of Arts, Madras, sent me eye-copies of an inscription in modern characters on a brass-plate and a plaster-cast of another plate, both preserved in his institute, with a request to give him their readings and translations. Mr. V. Venkatasubba Ayyar was deputed to study the originals themselves in the School of Arts, and a short note on their contents was furnished to the gentleman. These plates are reported to have been found in 1903 along with some others at Alagarkōyil where they had formed the facings, etc., of the steps of the temple and narrowly escaped the melting pot subsequently.

15. Requisitions for copies of transcripts from private parties have been gradually increasing of late, no less than 30 such applications having been received during the year. It is also a matter for some satisfaction that in this year there has been shown a wider interest on the part of the public in the photographic collection of the office than in previous years. Among the gentlemen to whom photo-prints were supplied by the office may be mentioned Mr. Hadaway, Principal, School of Arts, Sir Cyril Jackson, K.B.E., of the Lee Commission on Public Services and Rao Bahadur S. K. Sundaracharlu, Special Officer for the British Empire Exhibition.

Collection.

16. The tours of the office commenced late in the year owing to the heavy work of my establishment in connexion with the passing of the three proofs of my last Annual Report. They began by the end of November and had to be carried on till the first week of May. The epigraphical survey of the Mayavaram taluk which had been included in the year's programme had to be postponed for the current year for want of time. The total number of the inscriptions secured during this period is 709 inclusive of the 7 inscriptions from San Thome and the 10 Vatteluttu ones copied by Mr. Hirananda Sastri in the West Coast in last August and forwarded to me by the Government Epigraphist for inclusion in my Report. Since some of the Vatteluttu inscriptions mentioned above are much damaged Mr. Venkatasubba Ayyar, who was touring in Tripunittura and other places, was asked to visit Tali where they were copied and to read them direct from stone and secure better copies of them if possible. The year's collection includes also a Tamil inscription in the Padmāvatiāmmaṇ temple at Tiruchchānūr kindly copied for the office by the Dēvasthānam Archæologist at Tirupati. Along with the Vatteluttu inscriptions the Government Epigraphist also sent me about 39 bundles of facsimiles secured from Drākshārāma while he had been on a visit to that place for the examination *in situ* of certain inscriptions for inclusion in *South-Indian Inscriptions* Volume IV. The bundles were examined in the office and found to contain 93 inscriptions which are much damaged and hence not included in this Report.

17. The copper-plate inscriptions examined during the year though only nine in number include some early and interesting documents. Of these, Nos. 1 and 2 are Eastern Gaṅga records issued respectively by Mahārāja Indravarman, son of Dānārṇava, and Mahārāja Dēvēndravarman, son of Mahārāja Rājēndravarman. These are dated respectively in the years 154 and 110 of the Gaṅga Era and might prove of some use for the history of that dynasty. No. 3 which was secured through the Tahsildar of Tenali is an Eastern Chālukya grant of the time of king Sarvalōkāśraya Viṣṇuvardhana-Mahārāja Amunarāja (I) and mentions one Indaparāja, a scion of the Rāshtrakūtas of Mānyakhēṭa (Malkhed), who occupied the position of a subordinate under the Chālukya king and received a grant from him. The inscription was originally brought to my notice by M. R. Ry. Jayanti Ramayya Pantulu, retired Deputy Collector. Copper-plate No. 4 is another Eastern Chālukya grant of the time of king Jayasīṃghavallabha II. It was kindly lent to the office by Mr. Nageswara Rao Pantulu, Editor of the *Andhra-Patrika*. Of the rest of the collection the only important grant worth noticing is No. 7 written on a single copper-sheet and issued in Śaka 1595, Pramādīcha, by Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka of Madura.

Conservation.

18. The following copper-plates were acquired for the Madras Museum at my instance during the year :—

1. The Grant of Nandivarman—No. 5 of 1922-23.
2. The Purle Plates of Indravarman—No. 4 of 1913-14.
3. The Nandūr Plates of the Eastern Chālukya king Rājarāja II—No. 23 of 1916-17.
4. The Garavapāḍu grant of Kākati Gaṇapati—No. 4 of 1916-17.
5. The Jujjavaram Plates of the Redḍi king Anna-Vēma—No. 15 of 1922-23.

An old Jaina image found lying in a neglected condition in a field at Punadagai or Pūnāvati near Tiruvottūr, Cheyyar taluk (vide paragraph 11 of Part I of my last Annual Report) has, at my suggestion to the Collector of North Arcot, been removed for safe custody to the Taluk office at Cheyyar not far from the village.

Three inscribed stones of the time of the Eastern Chālukya king Gunaga-Vijayāditya III, one at Addaṅki and the other two at Dharmāvaram in the Ongole taluk, Guntūr district, bearing very early records in Telugu verse (Nos. 838-840 of 1922) and noticed in some detail on pages 97 and 98 of my last Annual Report, were removed to the Madras Museum in accordance with the Madras G.O. No. 114, Finance (Separate Revenue), dated 27th March 1923, at my instance. These have been noticed in Messrs. Butterworth and Venugopal Chetty's *Nellore Inscriptions* as Ongole Nos. 3, 39 and 40.

19. A similar inscribed stone at Kandukūr (*Nellore Inscriptions*, Nos. 31 and 32 Kandukūr) was also searched for last year for being recopied but could not be traced. The inscription being very important inasmuch as it is the earliest specimen of Telugu verse in the *śīṣa* metre, the Collector of Nellore was requested to make enquiries about the whereabouts of the stone. His efforts have not been successful and the monument seems to have been lost for ever to the scholars. A note on the preservation of such valuable antiquities, both Archæological and Epigraphical, by means of effective supervision by local officers and periodical departmental inspections in cases where their removal to the Madras Museum from their original places is neither desirable in the interest of scientific research nor economically feasible, was submitted to the Government Epigraphist with the request to move the Government in the matter. At his suggestion a list is being prepared of all such inscriptional records of the Presidency, whether in temples, on rocks or stone slabs, or in open fields, as are either historically important or are in imminent danger of being lost, owing to the mishandling of such monuments by the ignorant public.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for the year 1923-24 :—

Expenditure.

	RS.	A.	P.
Pay of the Assistant Archæological Superintendent for Epigraphy.	5,754	13	0
Pay of the Establishment	12,808	13	0
Travelling allowance of the Assistant Superintendent ..	169	1	0
Travelling allowance of the Establishment	1,381	13	0
Contingencies of the Office	5,549	7	0
Supplies and Services	876	13	0
Total ..	26,540	12	0

Receipts.

By Sale of Photographs RS. A. P.
61 4 0

Return of Stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1924.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920-21.		Total of (2) and (3).		Written off during 1920-21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one viewfinder, one tripod stand and one Bush Rapid Applanet lens.	1 set	RS. 550 0 0	A. P. ..	RS. ..	1 set	RS. 550 0 0	A. P. ..	1 set	RS. 550 0 0	A. P. ..	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubbs' lock with key.	1	..	..	..	1	..	..	1	..	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	1	350 0 0	..	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	1	..	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	1	36 5 0	..	Vide Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	1	249 10 0	..	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

(1) **North Arcot district.**—Māmaṇḍūr (No. 420 of Appendix B) and Tiruppanāṅḡadu (No. 421 of Appendix B) (*Cheygar taluk*); Neduṅḡuṇam (Nos. 112-114 of Appendix C), Koḍuṅḡalūr (Nos. 115-145 of Appendix C) and Mēlkoḍuṅḡalūr (No. 146 of Appendix C) (*Wandiwash taluk*).

(2) **Bellary district.**—Keñchanguṇḍam (No. 434 of Appendix B) and Siruguppa (No. 435 of Appendix B) (*Bellary*) and 24 villages¹ of the Rayadrug taluk (Nos. 436-473 of Appendix B).

(3) **Chittoor district.**—Kālahasti (Nos. 150-186 of Appendix C) and Tiruchehāṇūr (No. 452 of Appendix C) (*Chandragiri*).

(4) **Chingleput district.**—23 villages of the Conjeevaram taluk² (Nos. 340-419 of Appendix B) and Kūvattūr (Nos. 147-149 of Appendix C) (*Mudhurantakam*).

(5) **Cochin State.**—Tripunittura (Nos. 334-340 of Appendix C) and Tali (Nos. 341-348 of Appendix C).

(6) **Godavari district.**—Mollēru (No. 238 of Appendix C) (*Yellavaram division*).

(7) **Kistna district.**—Peddapulipāka (Nos. 240-241 of Appendix C) (*Bezwaḍa*); Avanigadda (No. 247 of Appendix C) (*Divi*); 37 villages of Nandigama taluk³ (Nos. 248-333 of Appendix C) and Gūḍūr (Nos. 242-246 of Appendix C) (*Bandar*).

¹ In all 66 villages were visited.

² In all 129 villages were visited.

³ In all 165 villages were visited.

(8) **Kurnool district.**—Venkaṭādrīpālem (Nos. 423-425 of Appendix B) and Duddanāla* (*Markapur*); Bollavaram (Nos. 426-429 of Appendix B), Brāhmanakōṭakūru* and Saṅgamēśvaram (Nos. 430-433 of Appendix B) (*Nandikotkur*).

(9) **Malabar district.**—Puttanāṅgādi (Nos. 350-352 of Appendix C) (*Wynaad*); Rāyarinallūr (No. 353 of Appendix C) (*Walluvanid*); Pukkattūr (No. 349 of Appendix C) (*Ponnani*) and Puttucode (No. 354 of Appendix C) (*Palghat*).

(10) **Nellore district.**—Virūr (No. 422 of Appendix B) (*Atmakur*).

(11) **Ramnad district.**—Tirukkōshtiyūr (Nos. 283-336 of Appendix B), Aramanai-Śīrūvāyal (Nos. 42-63 of Appendix C), Perichehikōyil (Nos. 64-99 of Appendix C), Aḷagāpuri, hamlet of Nachchiapuram (Nos. 100-111 of Appendix C), Kallāṅguḍi (Nos. 187-191 of Appendix C), Pirāṇmalai (Nos. 192-236 of Appendix C) and Īchhakūḍi, hamlet of Kuṇṇakkūḍi (No. 237 of Appendix C) (*Tiruppattur*); Ēriyūr (Nos. 337-339 of Appendix B), Vadavanpatti (Nos. 1-9 of Appendix C), Tirumalai (Nos. 10-41 of Appendix C) and Mānāmādura (Nos. 438-451 of Appendix C) (*Sivaganga*).

(12) **Tanjore district.**—Tanjore (Nos. 414-425 of Appendix C) and Tiruvaiyāru (No. 426 of Appendix C) (*Tanjore*); Pallavarāyaṇpēṭṭai (Nos. 427-437 of Appendix C) (*Mayavaram*); Karuvēli (Nos. 224-227 of Appendix B) (*Nannilam*) and Kōyil-Tēvarāyaṇpēṭṭai, hamlet of Paṇḍāravāḍai (Nos. 228-282 of Appendix B) (*Papanasam*).

(13) **Trichinopoly district.**—Mēlūr (Nos. 404-413 of Appendix C) (*Trichinopoly*) and Mēlappaluvūr (Nos. 355-403 of Appendix C) (*Udaiyarpalaiyam*).

(14) **Vizagapatam district.**—Padmanābham (No. 239 of Appendix C) (*Bimlipatam*).

* Contains no inscriptions.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of the year 1924-25.

A.—Places reported by Government Officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Achutamangalam	Nannilam—Tanjore	Reported to contain inscriptions.
2	Bhavani	Bhavani—Coimbatore	To copy inscriptions in the Siva temple.
3	Bharadvaja Āśram	Sattenapalle—Guntur	Reported to contain inscriptions.
4	Dēvar Mukkuḷam	Dharmapuri—Salem	Vishnu temple with inscriptions.
5	Gudipōdi	Sattenapalle—Guntur	Reported to contain inscriptions.
6	Ilaiyāttakkūdi	Tiruppattur—Ramnad	Do.
7	Kattaragandla	Badvel—Cuddapah	Do.
8	Kāveripuram	Bhavani—Coimbatore	Do.
9	Kīlappālvūr	Udaiyarpalaiyam—Trichinopoly	To copy the uncopied inscriptions in the Siva temple.
10	Kīlavaram	Nannilam—Tanjore	Reported to contain inscriptions.
11	Koṇḍapalle	Bezwada—Kistna	To copy some new inscriptions recently discovered while clearing a forest.
12	Kottūru	Do.	Reported to contain inscriptions.
13	Kōvanūr	Tiruppattur—Ramnad	Do.
14	Kundapur	Kundapur—South Kanara	To copy the stone inscription on the high-road to Udipi.
15	Maḍavilagam	Tindivanam—South Arcot	Reported to contain inscriptions.
16	Marandahalli	Dharmapuri—Salem	Siva temple with inscriptions.
17	Midutūru	Nandikotkur—Kurnool	Reported to contain inscriptions.
18	Muddurti	Viravilli—Vizagapatam	Do.
19	Musalimadugu	Nandikotkur—Kurnool	Do.
20	Naḍuvachehēri	Avanashi—Coimbatore	To copy the inscriptions in the Siva temple.
21	Nāgarjunakōṇḍa	Palnad—Guntur	Reported to contain inscriptions.
22	Pālaiyūr	Musiri—Trichinopoly	To copy the inscriptions in the old Siva temple.
23	Palankōyil	Polur—North Arcot	To copy the inscriptions in the Siva temple.
24	Pallattūr	Tiruppattur—Ramnad	Reported to contain inscriptions.
25	Palugurāḷḷapalle	Badvel—Cuddapah	Do.
26	Pāṭūru	Rajampet—Cuddapah	Do.
27	Perūr	Gudivada—Kistna	Do.
28	Pottipuram	Salem—Salem	Vishnu temple with inscriptions.
29	Potnūru	Bimlipatam—Vizagapatam	Reported to contain inscriptions.
30	Rāḷhanūr	Tiruppattur—Ramnad	Do.
31	Śiruvālūr	Tindivanam—South Arcot	Temple with inscriptions.
32	Śivapuri	Tiruppattur—Ramnad	Reported to contain inscriptions.
33	Śrīrāmpuram	Sarvasiddhi—Vizagapatam	Do.
34	Subrahmanyam	Uppinangadi—South Kanara	Do.
35	Śukkampattī	Dharmapuri—Salem	Do.
36	Śūralūr	Madhurantakam—Chingleput	Do.
37	Taniyal	Tindivanam—South Arcot	Do.
38	Tirunārāyaṇapuram	Musiri—Trichinopoly	Do.
39	Velupūru	Sattenapalle—Guntur	Inscriptions in the temple.
40	Yeḍumalai	Musiri—Trichinopoly	Siva temple with inscriptions.

B.—Detailed Survey of Inscriptions—Talukwar.

1. Mayavaram—Tanjore district.
2. Kudligi—Bellary district.
3. Kundapur—South Kanara district.

G. VENKOBΑ RAO,

Assistant Archæological Superintendent for Epigraphy

APPENDIX.

A.-- List of copper-plates examined during the year 1923-24.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri L. N. Deb, Jubraj of Tekkali.	Eastern Ganga.	Indravarman, son of Danarapa.	(Ganga) year 164, Solar Eclipsae.	Sanskrit ..	Returned to the owner.	Epigraphia Indica.	Registers the grant, by the king, of some lands in the village of Tunganna in the Kapravavishaya as a brahmadaya, to Skandasarmaman of the Sandilya-gotra and the Vajasa-naya-sakha, who was learned in the Vedas and the Vedāngas and who was a resident of (the village) Garakhonna, for the merit of Achehipōdi-Bhatṭarika. The inscription was composed by the Sarvādhikṛta Sambapuro-pādhya, son of Dharmachandra, the Superintendent of Elephants (<i>hastya-dhyak-śha</i>) and engraved by Khaṇḍichandra, son of [A]ḍitya-Bhōguka.
2	Sri Gopinath Deb, Second Prince of Tekkali.	Do.	Dēvēndravarmān, son of Rajēndravarmān.	(Ganga) year [11]0.	Do. ..	Do.	Do.	Damaged. Registers the grant of the village called Niv[ī]no in the [Vara]ga-varān-vishaya, to a poet (name lost) who was the son of Mahāprathara Chandavarman, by the king, for the merit of his parents. The inscription was composed by Sāmanta Sarva-chandra and engraved by Sāmanta Khaṇḍi-malla.
3	The Tahsildar of Tenali ..	Eastern Chalukya.	Ammarāja (I) alias Sarvaśkaśraya Sri Vishnuvardhana-Mahārāja.	....	Do. ..	Do.	Do.	Damaged. Gives the genealogy and the durations of the reigns of the Eastern Chalukya kings down to the king. Registers the grant of the village Pulivarru in the Velanadu-vishaya, by the king, to Indeparāja, the grandson of Indaparāja of the Mahārāja-varṇa, who was the 'lord of the city of Manyakhōḍa.'
4	M.R. Ky. K. Nageswara Rao Pantulu Garu, Editor, <i>Andhra Patrika</i> , Madras.	Do.	Sakalalokaśraya Śrī Jayasim-ghavallabha-Mahārāja.	Jyeshtha, Paurṇamāsī, Sankranti.	Do. ..	Do.	....	Registers the grant, by the king, of the village Penkaparu in the Karmarashtra to Sri Kṛa-Droṇasarmān, who was a resident of Vāṅgipuru, who was proficient in the four Vedas and all the Śāstras, and who was the son of Dvāśarman who had performed the Sarvakṛatu sacrifice, and the grandson of Guṇija-Dvāśarman of the Kaundinya-gotra, Taittiriya-sakhā and the Āpastamba-sutra.

A.—List of copper-plates examined during the year 1923-24—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
5	M.R. By. R. Vaidyanatha Ayyar Avargal, B.A., Deputy Collector, Tirukkottur, South Arcot district.	....	Tribhuvanaachakravartin Kōṇḍī[ṇ*]maikondaṇ	3rd year, Āpi	Tamil ..	Returned to the owner.	South-Indian Inscriptions.	Some plates are missing in the middle. Registers the royal grant of <i>Uzari</i> , remitting the taxes on shares of land and house-sites, in ratification of the <i>kat-ālai</i> given to the residents of <i>Avaiivendarama-chaturvedi-maigalam</i> , which was founded after the king by <i>Alegandar</i> alias <i>Mahabali-Vaṇaariyar</i> , at <i>Tirunārayanapuram</i> in <i>Vaṇagarai</i> <i>Rājaraja-vaṇaṇaḍu</i> .
6	The Tahildar of Shiyali, Tanjore district.	....	....	Chitrabhanu, Makara, [Arhodaya?].	Tamil verse ..	Do.	Do.	The inscription is engraved on the two sides of a curved copper scimitar with a cup-like depression at the head. Records the gift of a land and a pair of golden eyes to the god <i>Sevvei-Kandaṇ</i> (<i>Subrahmanya</i>) at <i>Mayilāḍi</i> , by a commander (<i>Daṭavay</i>) called <i>Laḡhu-nātha Sadakkattevan</i> .
7	Do.	Madura Nayaka.	Śōkkulingama-Nayaka, son of Tirumala-Nayaka.	Śaka 1595, Pramadiṭha, Arpaṣi 9, śu. Friday, dāsami, Sadaiyam, (Satahhi-shu).	Tamil ..	Do.	Do.	Registers the agreement made, among the residents including the <i>pāṭaiyakkarar</i> and the <i>maṭṭar</i> of the 84 villages in the two <i>maḡavams</i> of <i>Kuttiyaṭṭai</i> and <i>Pachchāy-peru-maṇḡur</i> in <i>Sigali-simai</i> —comprising the tract between the <i>Kolṭṭam</i> (<i>Coleroon</i>) and the <i>Kaveri</i> in <i>Sola-mandalam</i> which is said to have been under the authority of the king —to the effect that they would, on behalf of themselves and the king, collect the <i>maḡamai</i> tax at one <i>maḡi</i> on every <i>kalam</i> of the produce, for the expenses of the sacred bath and offerings of the goddess <i>Periyāyaki-Amman</i> and for repairs in the temple of <i>Tirumēṇi-Alagar</i> at <i>Vadamayyuram</i> alias <i>Tirumayilāḍi</i> .
8	The Collector of Tanjore	....	....	Śaka 1615, Prajōtpatti, Tai 16, Thursday, śaśṭhi, Revati.	Do.	Do.	Do.	Registers the grant, by the residents of several villages, of the right of collecting the <i>maḡamai</i> tax on the merolands passing through their villages, to <i>Kumarasvami-Tan-biraṇ</i> to meet the expenses of the sacred bath and offerings and repairs in the temple of <i>Vaidyanathasvami</i> , situated in the middle of the two rivers (<i>Ubbaya-Kaveri</i> , i.e., the <i>Cauvery</i> and the <i>Coleroon</i>) in <i>Rājadhira-ja-vaṇaṇaḍu</i> .

A.—List of copper-plates examined during the year 1923-24—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where published.	Remarks.
9	The Collector of Tanjore ..	Pudukkottai chiefs.	Vijaya Baghuzatha Rayabadar (Kai Bahadar?) Tondaimang.	Śaka 1726, Kali 4905, Raktakshi, Tai 24, ohaturthi, śu. Sunday, Uttirappadi, Sivanama- yoga, Vanik- karana.	Tamil	Returned to the owner.	South-Indian Inscriptions.	Registers the gift of the village Mudalipatti alias Vayittinadapuram, which was to remain under the management of Alobhaya-linga-Iambirāṇ of the line of Tiruṅṅāna-sambandha-Deśika of the Dharmapuram-adinan, by the king, for certain daily and special services to the images of Vaidyanatha svāmin and Taiyal Nayaki-Amman in the temple at Vaidiśvarankōyil. The names of the Vijayanagara rulers from Mallikarjuna-deva-Mullārāya down to Sīraṅṅadaya-Mahārāya are indifferently given at the beginning of the inscription.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On a slab lying in the southern verandah of the Cathedral at San Thome.	..	....	....	Portuguese ..	Noticed in <i>Arch. Surv. of India Report</i> for 1922-23, pages 125 ff.
218	On a stone (marked C-1) lying in the front verandah of the Bishop's house in the same place.	..	....	....	Tamil ..	Fragment. Mentions (the goddess) Tiruppumbavai at Tirumayilappu.
219	On a broken stone (marked I-1) lying in the same verandah.	..	....	....	Persian ..	A quotation from the Qur'an, Ch. LV, to the effect that 'every creature on the earth is subject to decay, but the glorious and honourable countenance of the Lord shall remain for ever'.
220	On a stone (marked X) in Mr. Dhanakotiraju's house in the same place.	..	....	....	Tamil ..	Fragment. Refers to some pieces of land.
221	On another stone (marked Y) in the same place.	..	....	....	Do. ..	Fragment. Seems to record some gift to (the god) Tiru-Ilaupirai-Udaiyār [i.e., Siva].
222	On a stone built into the basement of the same house.	..	....	....	Do. ..	Fragment. Evidently a portion of an inscription at the end of an inscription.
223	On a slab set up near a tomb in front of the Rahmat-Bagh in the same place.	..	....	....	Arabic and Persian mixed.	Records the death of Hazrat Sayyid Shah Pakhrud-din Qadiri of Multan on the 11th of Zi-Hijja 1110/H (1698 A. D.).
224	On the south wall of the central shrine and the west and south walls of the mandapa of the Sadgunesvarasvamin temple at Karuvelli , Nannilam taluk, Tanjore district.	Chola ..	Tribhuvanachakravartin Rajadhirajadeva (II).	4th year ..	Tamil ..	Damaged. Registers the confirmation, by the Nyayattar of both the Perundanam and Sirundanam, of the grants of land, some as Virabhogam, made to the temple of Tirukottittai-Udaiyār at Karuvili alias Kulottungasolalanallūr in Venjādū, a subdivision of Uyyakkondar-vaṇaṇādu, by certain persons at different times in the reign of Kulottunga-Chōladeva, "who abolished the tolls." A certain Pottappichchōlar figures as one of the donors. Mentions the temple of Paṣitaṅgisvaram-Udaiyār.
225	On the south wall of the same mandapa.	Do. ..	Tribhuvanachakravartin]	8th " ..	Do. ..	Damaged. Refers to the 11th year of Kaṇarajadeva. Records a sale of land to the temple of Paṣitaṅgisvaram-Udaiyār at Karuvili by a certain Aravamdu Tiruvālavayudaiyār alias Mattimarayan in lieu of 100 kaṣu which was due from him to the temple. Refers to the grant of some Virabhogam (?) to the members of the Perundanam and Sirundanam in the 8th year of the king.
226	On the north wall of the same mandapa.	..	....	....	Do. ..	Gift of land by purchase for offerings of rice (pavāḍa) on the days of Bharaṇi in the months of Aippasi and Sittirai to the god Tirukottittai-Udaiyār at Karuvili by a native of Perumbargappuliūr (Chidambaram) in Kaḍadhirajavaṇaṇādu.
227	On a slab lying in the prakara of the same temple.	..	....	Śaka 1642, Chitrahannu, Māsi 18.	Do. ..	Records an undertaking by the residents of the village, that they would conduct the worship and offerings of the god and execute the necessary repairs to the temple out of the produce of the 25 kaṇi of temple land which they had taken over for management, with the additional stipulation that they would pay the tax on 5 kaṇi of the land and other plots belonging to the temple.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
228	On the north, west and south walls of the central shrine in the Malsayapurisvara temple at Koyil-Tevarayampettai, hamlet of Pandaravadai, Papanasam taluk, same district.	Chola ..	Rajakesarivarman alias Vijaya Rajendra- deva.	35th year ..	Tamil ..	Begins with the introduction சென்னை , etc. Registers an agreement by the big assembly of Rajakesari-chaturvedinagalam, a brahmadaya in Nallur-nadu, which was a subdivision of Nittavinoda-valanadu, to pay all the taxes on a certain land belonging to the temple of Tiruchoholur-nadu in lieu of interest on the money which they had borrowed from the temple-treasury in the 28th year of 'Veriyadovar' who was pleased to take Purvadesam, Onigai and Kidarum, for purchasing house-sites, and in the 31st year of Sri-Rajadhirajadeva both of which amounts together with their interest had now accumulated to 710 kasu. Mentions a kajafju as equivalent to 2 kasu.
229	On the same walls	Do.	Tribhuvanaohakravartin Choladeva.	2nd year, Vrisohi- ka, su. dvadasa, Monday, Mola.	Do. ..	Gift of a lamp-stand and 80 kasu for burning a perpetual lamp in the temple of Tiruchoholur-Mahadeva by Nandipai-man, a native of Marigalam in Ambar-nadu, a subdivision of Uyyakkondar-vaianadu.
230	On the north wall of the same shrine.	Do.	Rajakesarivarman ..	17th year ..	Do. ..	Records an undertaking given to the temple by two individuals to supply ghee and paddy in return for the cows and money received by them at various times in the reign of "Madirakonka-Mardayar."
231	On the same wall	Do.	Do.	12th " ..	Do. ..	Gift of 12 Ilakkasu by a lady of Kurumbil of Vandalai Vajur-kurram for burning a Jay-lamp in the temple of Tiruchoholur-Mahadeva in Rajakesari-chaturvedinagalam, a brahmadaya on the southern bank.
232	Do.	Do.	Do.	6th " ..	Do. ..	Registers the gift of the village Kundamangalam, made tax-free, to the temple of Bhumisundara-Vipagar-Paramavani, built at Sinhavishnu-chaturvedinagalam in Madichoholadu by Kannadai Arivapan Bhumi-sundaran alias Sundarasole-Muvendavellai, a native of Vajappandal in Vajappandal-nadu, a subdivision of Palakuvirak-kottam in Tondai-nadu. For the exemption of the taxes, the donor deposited 200 kajafju of paddy with the assembly of Sinhavishnu-chaturvedinagalam. Gives the price of paddy at 15 kalam per kajafju.
233	Do.	Do.	Do.	16th " ..	Do. ..	Built in at the beginning. Gift of lamp to the temple of .. rupperunai at Rajakesari-chaturvedinagalam.
234	Do.	Do.	Do.	7th " ..	Urantha Tamil.	Gift of 6 ma of land for burning 2 perpetual lamps in the temple of Tiruchoholur-Mahadeva by a certain Paradayai Pattan Sendanakkai of Korimangalam.

B.—Stone inscriptions copied in 1923—*cont.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On the same wall	Chōla ..	Tribhuvanachakravartin Chōlādēva.	49th year	Tamil ..	Gift by purchase of 7 mā of land, made tax-free, for offerings to Tiruchohelur-Mahādēva of Rājākṣari-chaturvedimangalam, a brahmadēya in Nallur-nadu, a subdivision of Nittavinōda-valanadu by a certain Kulottuṅgaśōla-Māvaraiyaṇ of Kiraṅguḍi in Rājaraja-valanadu.
236	Do.	Do.	Parakṣesarivarman, 'who took the head of the Pāṇḍya.'	4th	Do. ..	Gift of land for a perpetual lamp in the central shrine of the temple by Asūri Adittapiḍāra-Kramavittan, a member of the "Aṅgapatir," of the village.
237	Do.	Do.	Rājākṣesarivarman	17th	Do. ..	Records an agreement by certain individuals to burn perpetual lamps in the temple for the money they had received from the temple in the 1[2]th, 14th and 16th years of "Madiraikoṇḍa-Maharayaṇ."
238	Do.	Do.	Do.	3rd	Do. ..	Gift of land by purchase by a Vellāla of Ilamaṅgalam, a hamlet of Rājākṣari-chaturvedimangalam, to a resident of Manommachoheri for bringing water from the river for the sacred bath of the god. Mentions a coin called Karuṅgaśū. The purchase was bināmi.
239	Do.	Do.	Parakṣesarivarman <i>alias</i> Rājendra-Chōlādēva (1).	6th	Do. ..	Begins with the introduction <i>ṣṭoṭraṁ</i> etc. Gift of two lamp-stands and 90 sheep for burning a perpetual lamp in the temple of Tiruchohelur-Mahādēva at Rājākṣari-chaturvedimangalam, a brahmadēya in Nallur-nadu, a subdivision of Nittavinōda-valanadu, by Aḷvar Śrī-Parāntakan Śrī-Kundavai-Pirāṭṭiyar. Mentions the grain measure "Rājākṣari."
240	Do.	Do.	Parakṣesarivarman	11th	Do. ..	Gift of a perpetual lamp to the temple by a certain Koyil-Nilayaṇḍi of the "Maduranaka-terinjia-Kaikkōḷar."
241	Do.	Do.	Parakṣesarivarman, 'who took the head of the Pāṇḍya.'	4th	Do. ..	Gift of 20 kaṣu equivalent to 10 kaṣaṅḡa of gold for burning a lamp in the temple of Tiruchohelur-Perumaḷ by Nilan Tyāgi, wife of a merchant of the Tribhuvanama-devi-Perangāḍi at Tanjāvar.
242	Do.	Do.	Parakṣesarivarman	3rd	Do. ..	Unfinished.
243	Do.	Do.	Tribhuvanachakravartin Chōlādēva.	49th	Do. ..	Gift of 10½ mā of land, by purchase for 12 kaṣu, by the individual mentioned in No. 235 above for the same purpose.
244	Do.	Do.	Parakṣesarivarman	8th	Do. ..	Gift of land to provide for unguents and sandal during the four daily offerings of the god, by a certain Padi Pallavapperaiyar <i>alias</i> Virāṅkhaṇḍip-Pallavaraiyaṇ.
245	Do.	Do.	Tribhuvanachakravartin Chōlādēva.	49th	Do. ..	A similar gift of land by the individual mentioned in No. 235 above for the same purpose.
246	Do.	Do.	Parakṣesarivarman, 'who took the head of the Pāṇḍya.'	4th	Do. ..	Gift of 20 kaṣu (=10 kaṣaṅḡa) by a lady, the wife of a merchant of the Tribhuvanama-devi-Perangāḍi at Tanjāvar for burning a lamp in the temple.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chōla	Parakēsarivarma <i>n</i> <i>alias</i> Tribhuvanaśakra-vartin Vikrama-Chōlādēva.	5th year ..	..	A similar sale of land to the temple by another resident of the same quarter.
256	On the west and south walls of the same shrine.	Do.	Parakēsarivarma <i>n</i> <i>alias</i> Rajendra-Chōlādēva (1).	5th year, 281st day	Do.	Begins with the introduction திருமலையி லாண்ட, etc. Records an agreement by two shepherds to supply ghee daily for a perpetual lamp in the central shrine of the temple of Tiruchelohardevar in Rajakēsarī-chaturvedi-maṅḡlam, a brahmadēya of Nallur-nadu, a subdivision of Nittavinōḍa-valanadu, for ninety sheep received by them from Alvar Sri-Parantakan Sri-Kundavaip-Pirāṭṭiyār.
257	On the south wall of the same shrine.	Do.	Parakēsarivarma <i>n</i>	7th year ..	Do.	Gift of land for twilight offerings and for bringing four pots of water for the sacred bath of the god from the (river) [Ka]rūai (Kudamuruṭṭi?) by a certain Tiraivadi-gal Aijyanāḍi a native of Sruvalur in Iṭaiyur-nadu of Vēsalippādi.
258	On the same wall	Do.	....	....	Do.	The inscription contains merely the introduction of Kulot-tunga II beginning with திருமலையி லாண்ட.
259	Do.	Do.	Parakēsarivarma <i>n</i>	6th year ..	Do.	Records a gift of land by the individual mentioned in No. 257 above for a perpetual lamp in the temple and for offerings in the morning and midday services of the god. Refers to a previous gift by the same person made in the 8th year of Rajakēsarivarma <i>n</i> .
260	Do.	Do.	Do.	9th " ..	Do.	Records the gift of a silver plate and salver for the sacred offerings and a dish and a fly-whisk, both of gold, to the temple by the same person who is called here Sembiyan Vēsalippuḍināṭṭu-Muvēndavēlan.
261	Do.	Do.	Parakēsarivarma <i>n</i> <i>alias</i> Tribhuvanaśakra-vartin Parantakadēva.	Do. ..	Do.	Begins with the introduction திருமலையி லாண்ட, etc. Registers a gift of land to the temple for offerings by a certain Ariyan Kannaṭṭu <i>alias</i> Rajakēsaripparayan of Kaluk-kudi in Kiliyur-nadu, a subdivision of Paṇḍikulaśāni-valanadu.
262	Do.	Do.	Rajarajakēsarivarma <i>n</i> (Rajaraja I)	Do. ..	Do.	Records a gift of a silver plate and a bronze stand to the temple by Sembiyan Mahadeviyār, the mother of Uttama-Chōla on behalf of her son.
263	Do.	Do.	Do.	12th year ..	Do.	Another gift of a gold pot by the same queen on behalf of the prince.
264	Do.	Do.	Rajaraja-Rajakēsarivarma <i>n</i>	16th " ..	Do.	Begins with the introduction திருமலையி லாண்ட, etc. Records a gift of some gold ornaments to the image of the consort of Iṭṭabhaṭṭa-Perumal in the temple by a resident of Paṇḍitavalanachohēri of the village on behalf of his sister.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	On the same wall	Chōla	Madiraiṅṇaḍa Parakēśarivarman	37th year	Tamil	Gift of land by purchase for midday offerings and for a pot of water daily from the river for the sacred bath to the image of Iṣṭabhaṅgavāra-Perumal by a certain Nakkai Amudan, the arbitrator (madhyastha) of the village.
266	Do	Do.	Rajakēśarivarman	14th	Sanskrit (in Grantha) and Tamil.	Gift of 20 kaṇṇiśā to the temple by the same person mentioned in No. 234 above who is here called Śenda Nakkapirap-lheṭṭa-Sarvakṛtayaṇyār. The interest (ś kaṣa) on the amount was to be given to the host reciter of certain prescribed portions of the Jaiminiya Sāmaveda on the night of the Ardra festival in the month of Mārgaṣīrṣa after the sacred bath of the deity.
267	Do.	Do.	Tribhuvanachakravartin Chōlādēva.	49th	Tamil	Gift of land made tax-free to the temple by Kuṭōttuṅga-Muvareṭṭan mentioned in No. 235 above.
268	Do	Do.	Rajakēśarivarman	3rd	Do.	Gift of land for burning a perpetual lamp in the temple of Tiruchelvar-Parameśvara by a certain Tāñchavai Pallavaraiyan of Adhirajamaṅṅalam in Vēḍakkur-naḍu. Mentions the quarter Parakēśaricheṭṭi in the village.
269	Do.	Do.	Do.	8th	Do.	Incomplete. Mentions Ayirattirunṇuvai, the madhyastha of the village.
270	Do.	Do.	Madiraiṅṇaḍa Parakēśarivarman	38th	Do.	Unfinished. Records a gift of 10 kaṇṇiśā of gold for a perpetual lamp in the temple, made by a resident of Kalakaraṇcheṭṭi in the 15th year of Parakēśarivarman.
271	Do.	Do.	Parakēśarivarman <i>alias</i> chakravartin Rājaraḍādēva.	8th year, Makara, br.	Do.	Refers to the 17th year of Parakēśarivarman. Built in at the end and incomplete. Records a gift of 30 kaṣa to the temple of Tiruchelvar-Aṇḍar by a resident of Parakēśaricheṭṭi.
272	Do.	Do.	Parakēśarivarman	8th year	Do.	Gift of tax-free land to the temple by a madhyastha of the village to provide for music by five persons during the Śrīrātri every day.
273	Do.	Do.	Madiraiṅṇaḍa Parakēśarivarman	37th	Do.	Gift of land by purchase by a madhyastha of the village for sounding a Sundaikoḍikalam (trumpet) and conch during the mid-night offerings in the temple.
274	Do.	Do.	Parakēśarivarman	2nd	Do.	Gift of 30 kaṣa for a perpetual lamp in the temple by a lady, the wife of a merchant of "Tribhuvanamādēvip-Peraṇ-kaṇṇi" at Tāñjavur.
275	Do.	Do.	Parakēśarivarman, 'who took the head of the Pāṇḍya'.	5th	Do.	Gift of money by a resident of Maṇḍamacheṭṭi for certain offerings to the image of Gaṇṇaṭi-Bhaṭṭāraka in the temple on the day of Ardra in Mārgaṣīrṣa. Mentions the coin Akkam.
276	Do.	Do.	Rajakēśarivarman	3rd	Do.	Gift of land by a native of Pūllamaṅṅalam residing at Paratōṅṇuṇcheṭṭi as a jivita to a person for bringing a pot of water daily from the river for the sacred bath of the god.
277	Do.	Do.	Madiraiṅṇaḍa Parakēśarivarman	37th	Do.	Built in at the end. Gift of money for a perpetual lamp in the temple by Nakkai Muṇṇuvai, the madhyastha of the village.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	On the north wall of the <i>mandapa</i> in front of the same shrine.	Chōla ..	Tribhuvanaachakravartin Rājendra-Chōla deva, 'who was pleased to revive the family of Mann and wear the hereditary crown'.	5th year, Mithuna, bc. chaturdśi, Sunday, Avittam.	Famil ..	Records a sale of house-site, belonging to the temple, to the 'Teriyālvār Paṇḍaram' for building a <i>matha</i> called 'Manuvilūnga-Pillaipeyāl-maḍam.' The 4,000 kaṣṭa realized by the sale was ordered (by the king?) through Pillai Sēlyakonaṇ to be utilized for setting up an image of Tiruvannakarasudōvar in the temple.
279	On the south wall of the same <i>mandapa</i> .	Lo ..	Tribhuvanaachakravartin Chōladeva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya.'	13th year ..	Do.	Agreement by the Śivabrahmaas to burn two lamps from twilight to mid-night in the temple for the money received by them from a native of Vallam in Tiruvār-korram, a subdivision of Gōyaṇāṇikka-vaḷanaḍu.
280	On the west wall of the dilapidated <i>gopura</i> leading to the first prākāra of the same temple (north of entrance).	Hoysala ..	Sarvabhaunachakravartin Pośala-Viṛa-Ramunathadeva.	12th year, Viścika, śu. dvādśi, Wednesday, Aśvāṭi	Do.	Damaged. Seems to record a gift of and as Uḷiya-iṇṇiyili (service-inam?) to a certain Kaverivalla-Nāḍaḷvaṇ.
281	On the same wall (south of entrance).	Chōla ..	Tribhuvanaachakravartin Rāja[rā]jadeva	15th year ..	Do.	Damaged and incompl.etc. Seems to register a gift of land by the individual mentioned in No. 280 above for offerings to the images of Aḷagiyakottar (Natarāja) and his consort set up by him in the temple.
282	On the east wall of the same <i>gopura</i> (north of entrance).	....	....	....	Do.	States that the prakāra wall of the temple is the gift of a certain Annamallāṇ Sūyadevaṇ <i>alias</i> Uḍaiyār Kōṇṇar-yaṇ of Tiruvilāyaru in Tirumunaiyāḷ-nāḍu, a subdivision of Nāḍuvil-maṇḍalam. The characters seem to be of the 15th century.
283	On a pillar of the <i>mandapa</i> in front of the Nohochiyar shrine in the Saunya-Narayana-Perumal temple at Tirukkoshaiyur, Tirupattur taluk, Ramnad district.	Pāṇḍya ..	Tribhuvanaachakravartin Kulśekharaḍeva	13 + 1st year ..	Do.	Records the gift of the village Uṇṇiurkūḷam <i>alias</i> Mula-purushainallur by a certain vadugaṇ Maṇḍalikageṇ-ḥiraṇ <i>alias</i> Mupaiyadaṇyaṇ of Aḷagaimanagar in Vada-Kaḷavaḷi-nāḍu, who had purchased it from the nagarattar of Aruviyūr <i>alias</i> Sivallavapuram. Mentions the grain-measure called 'Viṛa-Pāṇḍiyaṇ,' which changes into <i>Uṇṇiurkūḷam</i> etc., after a few phrases. Records a gift of 16 kasu (equivalent to 105 tiramam) by a lady of Rājendramāṇḍala-chaturvedi-maḍalam in Kūḷundaṇ for burning a perpetual lamp in the 'Kūḷai-tirumilai where (the god) was pleased to take rest' in the temple at Tirukkōṭṭiyūr, a devadāna in Solapāṇḍya-vaḷanaḍu, a subdivision of Rājendramāṇḍala-vaḷanaḍu in the district of Rājaraḷaṇ-Paṇḍinaḍu.
284	On a second pillar in the same <i>mandapa</i> .	Chōla ..	Rāj.kesarivarmaṇ <i>alias</i> Tribhuvanaachakravartin Kulōttuṅga-Chōladeva.	49 + 1st year, Jupiter in Kumbha, Mesha, 26.	Do.	Records an agreement by the assembly (nattavar) of Solapāṇḍya-vaḷanaḍu to burn 2 perpetual lamps before Sokkanarayanaṇ in the temple at Tirukkōṭṭiyūr in Solapāṇḍya-vaḷanaḍu, a subdivision of Keralasinga-vaḷanaḍu with the 3 paṇam realized annually as <i>naiṭṭu-vinayagam</i> along with the rental on their naḍu.
285	On a third pillar in the same <i>mandapa</i> .	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Srivallabhaḍeva.	13th year, Tai ..	Do.	

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the north wall of the same mandapa.	Pandya ..	Konerimmaikondan Tribhuvanaachakravar- tin Sudara-Pandya-deva.	....	Tamil ..	seriously damaged. Seems to record a tax-free gift of land at Ilakkōjēri to the temple servants.
287	On a slab built into the south wall of the store-room in the same temple.	Do. ..	Sadaiya-Māruṇi	2+1st year ..	Vatteluttu ..	Records a gift of a perpetual lamp to the Periya-Srīkōvil-Bhāṭari of Tirukkōṭṭiyūr by a lady of Kaṇṇikkudi of Kiliraiyammūṭṭu. Records also a supplemental gift of 12 cows and 50 sheep by two individuals for burning a perpetual lamp in the same temple.
288	On the east wall (inside) of the same room.	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Vira-Paṇḍya-deva.	10th year, Tula ..	Tamil	Built in in the middle. Seems to register a sale of land at Maṭṭur alias Nirmarayanallūr, which was a tiruvil-viṇṇam of Teṇkalvar, by the temple to a certain Udayaṇ-jeṣṭhaṇ Alivandan Viṭṭalavadarayan <i>alias</i> Ramamujadayan of Aruviyūr <i>alias</i> Kulasekaramaṭṭinam, on the same terms on which it was originally purchased in the name of Periyaṭṭavar. He had to pay to the temple annually a certain proportion of the produce and to abide by the other conditions observed by (the other tenants of) Maṭṭur. Mentions the measuring rod Kuditaṭṭaṅgi and the grain measure Poṣavattai.
289	On the same wall	Do. ..	Do.	Tula 4, [ba.] ohn- turdasi, Tuesday, Hasta.	Do.	Records the transaction mentioned above which was given effect to after the Tiruvaykkēvi (royal sanction) was received. Mentions the coin aṇi-aṇḍolu.
290	Do.	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanaachakra- vartin Kulasekharadeva.	[3]rd year, Simha, 30.	Do	Built in below. Begins with the introduction பூவுண்- செய்தல், &c. Records the provision made by a certain Atrayan Saṅkarannarayanaṇ Akki Saṅman for offerings to the images of Koralaṅgaṇ-Perumal and his consorts in the ground floor (கீழ்த்தொலை) of the temple during the midnight service and for special worship during the Kṛitika asterism in the month of Vṛiṣchika in which the donor was born.
291	Do.	Do. ..	Jaṭavarman <i>alias</i> Tribhuvanaachakravartin Sivalabhadeva.	13th year	Do.	Begins with the introduction கருமடபன் செய்தல், &c. Records the remission of taxes on the villages of Andur alias Naṭṭarmanṅgalaṇ and Pūṅkuṭi to provide for the expenses of the festival of Aṭṭiya-Maṇavaṭṭavar in the first floor for 9 days beginning with the day of Chitra in Aṭṭipigai which was the birthday of the king.
292	At the inner entrance to the north side of the first prakara in the same temple.	Vijayaragara	Virapratapa Sadasiyadeva-Maharaja	Śaka 14[67], Kṛōṭhi, Uttarayana, Mōsha, ba. 14[67], Friday Uttirattadi, Vaidi- riti-yoga, Kan- lava karava.	Do	Records a gift of land for offerings to Ś. d. Sokkanarayana- Perumal during a service in the name of Aṭṭiya-Nayakkar at Tirukkōṭṭiyūr in Koralaṅga-vaṇamadu which is stated to have been an umbilical in Tiruputtur-Srīmaṇ granted to the donor by Nayakkar Achelutappa-Tun- michechi-Nayakkar. The land was situated in Kulot- tūṅgaṇḍapporeṇi, the western hamlet of Tirukkōṭṭiyūr.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	In the same place	Vijayana-gara.	Vrāpratapā Sudāsivādēva-Mahārāya ..	Śaka 145[7], Krō- [dhi], Uttarāyana, Mēsha, sudvādasi, Friday, Param, Vyaghātā-lyoga], Kaulava-karapa.	Tamil ..	Grant of another piece of land in the same hamlet same individual for the same purpose. <i>See</i> nr of the
294	Do.	Do.	Do.	Śaka 1467, Krō- [dhi], [Uttarāya- na], Mēsha dvādasi, Friday, Uttirattadi.	Do. ..	A similar grant of another piece of land to the same chief for <i>see</i> nr and worship to the <i>see</i> nr name.
295	On the north wall (inside) of the same prakāra.	Pandya ..	Maravarman Tribhuvanaśchakravartin Kulaśekhara-dēva.	40th year, Kanya, 3	Do. ..	Danavāra <i>see</i> nr to <i>see</i> nr t under, on the name the temple, the molvaram from used for offerings to the image of syapar.
296	On the same wall .. ..	....	....	Śaka 1308, Risha- bha 10, su, dva- dasi, Friday, Chitra.	Do. ..	Portionment of a fourth of the income from lands in Avukudi to one Arasakko alias Singi- nāl-Nasari, the steward (of the temple), the rest of the produce being enjoyed by the temple (?). Mentions the mandapa (pavilion) called Malavachakravarti and the seat (throne) called Vēduchakravarti.
297	Do.	Pandya ..	Jatavarman alias Tribhuvanaśchakravartin Vira-Pandya, 'who having taken Iṭam, Koṭṭu and Sōnādu and conquered his able opponent (vallan), was pleased to perform the anointment of heroes at Tillaimānagar (Chidam- baram).	16th year, Mina 20	Do. ..	Registers a gift of land and money by a certain Valudiyada- riyan for special offerings and worship to the image of the god while seated in the mandapa (built by the donor in the temple), on the day of his natal asterism Uttirattadi in the month of Vargasi.
298	On the south wall (inside) of the same prakāra.	Do. ..	Sundara-Pandya-dēva	11 + 2nd year, Kumbha.	Do. ..	Records an order of the assembly (Malaparushai) to the temple authorities to present daily 2 prasadas (offered food) and betel to the temple-messenger (Srikaryam) as an act of appreciation (samudānam) of his having arranged for the recitation of the <i>Tiruvēl</i> before the deity during the ten days festival of the god in the month of Marzali by money gifts from a certain Kalamēghadāsan of Soli- kulantaka-ohattarvēdimāngalam and lands the possession of which was recovered with the help of a certain Vēnā- vuḍaiyar.

B.—Stone inscriptions copied in 1923—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaśaṅkara-vartin Vira-Pandya-deva.	[6th year, Mīna 13.	Tamil ..	Records a sale of the village Kumbalur alias Kōlavartha- mollur by the temple to a certain Sadagopai alias Tiru- malirunjolai-Ilaṣai who agreed to provide for the celebra- tion of a five-days' Vasantotsava festival ending with the day of Anilam, in the month of Kāṣabha, which was the star of birth.
300	Do.	Do. ..	do.	8th year, [Mīna] [1]4.	Do. ..	Records the order of the Mūlaparushaiyur to the effect that the temple mentioned above should be given the honour of the festival on the five days of the festival, and that he could get the lands in the village of Kumbalur alias Kōlavartha- mollur, which he had granted to the temple after purchase, and that he should enjoy the temple after purchase of the lands and pay the melvaram to the temple for the festival.
301	On the same wall (outside)	Do. ..	Jatavarman alias Tribhuvanaśaṅkara-vartin Sundara-Pandya-deva, "who was pleased to take all countries."	11th year, Vriś- chika 4, su. dvadasi, Wednes- day, Revati.	Do. ..	Records the consecration of all the property, including a village called Kāṣakuricheli, houses, gardens, male and female servants, etc., belonging to a certain Alivaiyayan Ilaṣai, who was killed, with the help of his armed men, by the temple on the night of the 26th of the month of Kāṣabha. The temple of the goddess was burning home from the temple (and the temple was caught). The confiscated property was given to the temple of the goddess of Kāṣakuricheli.
302	Do. ..	Do. ..	Do	11th year, Vriś- chika 26, su. dvitiya, Wednes- day, Mīna.	Do. ..	Refers to a murder and states that the murderer was killed by the temple (and the temple was caught). The temple was given to the temple of the goddess of Kāṣakuricheli.
303	Do. ..	Do. ..	Jatavarman alias Tribhuvanaśaṅkara-vartin Sundara-Pandya-deva.	11th year, Masi ..	Do. ..	Mentions the decision of the temple of the goddess of Kāṣakuricheli, Perumal, all the property belonging to the temple was confiscated and given to the temple of the goddess of Kāṣakuricheli. The temple was given to the temple of the goddess of Kāṣakuricheli.
304	On some slabs built into the west and south walls of the same prakara.	....	....	....	Do. ..	Records the provision made for conducting a number of festivals in the temple of Sōkka-Narayana from the income derived from some villages belonging to it and the privileges granted to the individual who received the income.
305	On the west wall of the southern entrance into the second prakara of the same temple.	Pandya ..	Jatavarman alias Tribhuvanaśaṅkara-vartin Vira-Pandya-deva.	22nd year, Śirba, 18, su, dvitiya, Tuesday, Uttira- tadi.	Do. ..	Records the provision made for conducting a number of festivals in the temple of Sōkka-Narayana from the income derived from some villages belonging to it and the privileges granted to the individual who received the income.

B.—Stone inscriptions copied in 1923—cont.

23

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the east wall of the same entrance.	....	Tribhuvanachakravartin Kōṣerīṇmaikop- dāṇ.	12th year, Paratādi	Tamil . .	Records the grant of the village Aṇḍalāyār in Kalavali- naḍu excepting the lands already belonging to the temple and to the shrines of Aiyar and Durga pidiari, as a tax- free tiruvidayattun to a certain Nalavaiy-Perumal- Dasar for building the prakara wall called Kōḍaṇḍamanai- 'Tirumadi' all round the temple and for other repairs.
307	At the same entrance (outside) ..	Vijayana gara.	Mahamayajalōśvara raja.	Śaka 1488, Akshaya, Mārgaśīrṣa, ba. aṣṭami, Wednes- day, Uttara.	Do. . .	Registers a gift of land called 'Vanḍarvayal' to the temple for curd and rice offerings to the god by a certain Timna- ruṣar, son of Kōnamarakar of Mattūr, for the merit of Achohutteppu-Nayakkarayan. Below the same inscrip- tion is another in similar characters mentioning a certain Vanḍagumudi-Vācholaṁālip-Perumal who calls himself Malaiyakutilekan and Kadirumudivendan.
308	At the entrance of the gopura in the same temple (south wall).	Tanjore Nayakas	Raghunatha-Nayaka	Śaka 1529, Plavaṇ- ga, Vai 5.	Do. . .	Records a gift of money by Kōlundappār, agent of Raghunātha-Nayaka, for the expenses of some festivals in Savikrumana and for feeding brahmins once a day in the Ramanujakūṭam in the temple of Śokka-Narayana- Perumal, for the merit of his master.
309	At the same entrance (north wall)	Do.	Vijayaraghava-Nayaka	Śaka 1566, Tārana, Vaigasi 18.	Do. . .	Incomplete. Seems to record the provision made by Daiḷavay Venkaṭātri-Nayakkar, the agent of the king, for the daily offerings during a service in the temple and for feeding in the Ramanujakūṭam, for the merit of his master.
310	On the north wall of the Sarvōśvara shrine in the same temple.	Pandya . .	Jatavarman alias Tribhuvanachakravartin Kulaśekhara-dēva.	3rd year . .	Do. . .	Stones lost in the beginning. Records the royal order communicated through Kalavali-Naḍalvan granting the village of Śaradevanalir alias Tirinānasambandanallor by the king as a muruttudevadana to the temple of Śaradeva-Isvaramudaiya-Nayanar at Alagaimanagar in Vaḍakalavali-naḍu, for offerings and worship to the image of Aludaiya-Vijaiyār set up in the temple by a certain lady named Kanda-Naechi alias Maṅgayarkarasi.
311	On the same wall . . . .	.	....	18th . .	Do. . .	Refers to the gift mentioned above as having been made to the temple by the lady after purchasing it from two individuals of the village, who protested against the inclusion of their land in the gift before the payment of purchase money. Kandāṇ Naechi is mentioned as a lady of the king's harem.
312	Do. . . .	Pandya . .	Māgarvarman alias Tribhuvanachakravar- tun Vikrama-Paṇḍyadeva.	7th year, 649th day.	Do . .	Begins with the introduction <i>சுருதிக் கண்டச்சேர்</i> etc. Registers the royal grant of some lands as a tax- free devadana to the shrine of Śaradeva-Isvaramudaiyar for worship and offerings, the tenancy privilege being given to a certain Viradamudittan, son of Vikrama- Paṇḍya-Kalavali-Naḍalvan, who had to pay the usual kadamai and antarayam on the lands. Mentions the throne Malaiyadaraiyan, in the palace at Rajendiran to the east of Irasingunkulam, on which the king was seated while issuing the order.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
313	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	9+3rd year, Vriohika, 27, Friday, dvadasi, Nadi.	Tamil ..	Begins with the introduction முன் கிழத்தி, etc. Unfinished. Seems to record a sale of land to a certain Iṅgēsarudēvan by Sivallavan alias Kalavali-Nadavāṇ.
314	Do. .. ..	....	....	...	Do. ..	Records an order of Kalavali-Nadavāṇ assigning the taxes levied on articles of merchandize according as they were measured, weighed or counted, towards the expenses of the temple of Śivādēva-Īvaranū-Ūḍaiyar consistent with the gift previously made by (his) sister (Akkan).
315	Do. .. ..	....	....	8th year	Do. ..	Records a gift of land in the village Tāṭalāi for offerings to the image of Mudurai-Alagar set up in the temple of Śivādēva-Īvaranūḍaiya-Nāvarar by Akkan and the appointment of a specified individual to cultivate the said land.
316	Do.	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyaḍēva.	2+9th year, 339th day.	Do. ..	Built in at the end. Begins with the introduction கடுமைய கடுமாதிட, etc. Records that while the king was seated on his throne in the Niravi-mandapa in the garden to the north of his palace at Kil-Madurai, he made a grant of a village called Kodaipprattinālar to the north of Alagunagar to a certain Kalaiyakalachakkaḱai at the request of Jayāṅgandan Sivallavan Kalavali-Nadavāṇ to whom it had originally belonged.
317	Do.	Do. ..	Maṇavarman alias Tribhuvanaachakravartin Vikrama-[Pandyadeva].	....	Do. ..	Built in. Begins with the introduction கடுமகன் கடுமகன், etc. Mentions the throne called Munaiyadurai-yan in the king's palace at Kil-Madurai. Seems to record some gift to the temple of Śivādēva-Īvaranūḍaiya-Nadēva at Alagunagar in Vadaḱalavali-naḱu.
318	On the south wall of the same shrine.	Do. ..	Do. do.	5+5th (?) year ..	Do. ..	Portion lost at the beginning. Begins with the same introduction. Records an agreement by the Śiva-Brahmanas of the temple of Śivādēva-Īvaranūḍaiyar to offer daily in the evening service two measures of cooked rice to the image of Durgā set up as a parivāradēva, for the 6 kalāṇḱu of gold of 8 māri fineness, received by them from a certain Alkonḱa-Nachchi.
319	On the south and east walls of the same shrine.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13+10th "	Do. ..	Fragmentary. Begins with the introduction முன் கிழத்தி, etc.
320	On the east wall of the same shrine	Chola ..	Rajaraja (I)	20th "	Do. ..	Stones lost. Contains a portion of the introduction beginning with கடுமகன் (கடா), etc. Seems to record a gift of sheep for a lamp by a cavalier of the king commanding (the Regiment called) "vatiandā-terinda-Vālargai-Vēlakkāṇar (in the Śiva shrine) at Tirukkoṭṭiyūr," a devadāna in Keraṱasinga-vaṇaḱu, a subdivision of Rajaraja-vaṇaḱu.
321	On the same wall	Do. ..	Rajendra-Choladeva (I)	12th "	Do. ..	Fragmentary. Contains portion of the introduction of the king beginning with கடுமகன் விளா, etc.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On a pillar in the mandapa by the side of the tank in front of the same temple.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13+13th year, Kartaka, 25, ba. disumi, Tuesday, Kartikai.	Tamil ..	Begins with the introduction <i>முன்னுரை</i> etc. Records the gift of certain lands belonging to two brothers who had mortgaged them to the village assembly for 600 <i>anjumēni-iramaṇam</i> , but had failed to pay back the amount. The sabha made them over to the temple along with 100 palakāṣu due on the lands as <i>karpūravilai</i> to Adaiyār-Nāḍiṻṇ, to provide for the expenses connected with the special worship of the image of <i>Sokka-Narayana</i> every month on the day of Revati which was the star of birth of the chief.
323	On the west and south walls of the Jñānapurisvara shrine in the Bhairava temple in the same village.	Vijayanagara	Bhujabadeva-Naharaya ..	Śaka 1503, Chitrabhānu, Vaigāṣī, 9, Śōḍi, chaturthi, Sunday.	Do. ..	Records the assignment of all the income of a village (?) for the repairs of the temple of Valaroli-Isurunūdaia-Tambirar Tirumēṇānamūdaia-Tambirar at Tiruk-kōṭṭiyūr by Dalavay Kanakappa-Nayakkar, the agent of Virappa-Nayakkarayya, for the merit of Visvanatha-Nayakkar.
324	On the west and south walls of the mandapa in front of the same shrine.	Pandya ..	Maṇavarman alias Tribhuvanachakravartin.....“[who took] all countries”	...	Do. ..	Sale of land to a certain Tirakkannanguḍi-Mudaliyar for the maintenance of a matha, by the temple authorities of Valarugina-Nayanar Tirumēṇānamūdaia-Naya[par] at Tirukkoṭṭiyūr, a <i>dēvadana</i> in Kēraḷāṅga-vaṇaṇāḍu, for making certain jewels for the god.
325	On the south wall of the same mandapa.	....	....	12th year, Tai ..	Do. ..	Gift of land in the village of Kallōḍēmbal alias Paṇai[ya]-ṛakkōṇṇa-Pāṇḍyaṇḍur as a tax-free <i>dēvadana</i> for offerings and worship to the image of Kuttāḍuvār (Natarāja) in the temple of Tirumēṇānamūdaia-Nayanar set up by a certain <i>Seyi[n]ḍaḍavar</i> .
326	On the same wall	Pandya ..	Sundara-Pāṇḍyadeva ..	6th year, Tai ..	Do. ..	Records an exchange of land belonging to the temple with a certain Solimalaip-Perumal in return for his land together with 80 panam to make up the difference between the values of the two.
327	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Kulasekharadeva.	11th year, Śimha, 15, Rōhiṇi.	Do. ..	Records a sale of land to the temple by a certain Uyyaiṇṇi-ṛāḍuvāṇ Nuttikunāyakaṇ of Aruviyūr alias Kulasekara-paṭṭāṇam.
328	On the east wall of the same mandapa.	Do. ..	Maṇavarman alias [Tribhuvā]nchakravartin [Ku]lasekharadeva, “who took all countries.”	24th year, Kanya, su. dvitīyā, Wednesday, [Iruvaṇam].	Do. ..	Built in at the beginnings of the line. Seems to refer to certain gifts made by the king in his 15th year and 617th day from Kanaṇṇūr. Refers to Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva, “who took all countries.”
329	On the same wall	Vijayanagara	Virapratapa Achyutadeva-Maharaya ..	Śaka 14[5]4, Subhakarpi, Utharayaka, (Irish-maṇitu, Mithuna, ba. amavasya, Tuesday, Ādra.	Do. ..	Do. Seems to record a gift of land for the morning offerings to god Valarugina-Nayanar Tirumēṇānamūdaia-Nayanar at Tirukkoṭṭiyūr, a <i>dēvadana</i> of Kēraḷāṅga-vaṇaṇāḍu by Annamalaiyar Viramarasu-Pallavarayar of Vaṅḡarai in Irūṅḡōḷep-ṛāḍi-naḍu in Toṇḍai-maṇḍalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	[Aohyuta]deva-Maharaya	Śaka 1456, Viṣṇu, 4, Lakshminayana, Thuraday, Rala- [va]-karana, Prathama-dvādasi. Ananda,	Tamil	Built in at the ends of the lines. Seems to record the gift of land and taxes accruing from Kumbaṅḡdi and Vēṭṭaṅḡdi for consecration and daily worship of the image of Nataraja by Anantālvār-Pillai, agent of the king, for the merit of the latter.
331	Do.	Tanjore Nayakas.	Raghunātha-Nayaka	6th year	Do.	Damaged. Seems to record a gift of land to the temple by a certain Govinda-[Dikahi]ṭa(r)ayaṅ, the agent of the king.
332	On the south wall of the 'bandēvara' shrine in the same temple.	Chola	Rajarajakesarivarman, 'who destroyed the ships at Kandalur' (Rajaraja I).	11th	Vatṭeṭuttu	Much damaged and stones lost. Seems to record a gift of land for 2 lamps in the temple of Tirumeyanadeva at Tirukkoṭṭiyur, a devadana of Rajaraja-vulanadu by Narppa[te]ṭṭenayiravaṅ Perṇōyil-Nambi alias Palasiriyāṅ.
333	On the east wall of the same shrine.	Do.	Rajarajakesarivarman (Rajaraja I)	24th year, Meśha, 30. Robint.	Do.	Much damaged and stones lost. Seems to register a gift of land by purchase for a lamp to the same temple and to a brahman for explaining the <i>Pradhakaram</i> , by a native of Sattamaṅgalam in Tiraimor-naḍu, a subdivision of Chōla-naḍu.
334	On the west wall of the kitchen in the same temple.	Pandya	Maṭṭavarman alias Tribhuvanaśakra-vartin Kulasekharadeva, 'who took all countries.'	13th year	Tamil	Much damaged. Refers to a gift of land for setting up the images of Nacchiyar and Pillaiyar (Ganapati) in the temple and for their daily worship.
335	On stones built into the walls of the Vaḍakkuvāṣal Selliyaṁmaṅ shrine in the same village.	Do.	Maṭṭavarman alias Tribhuvanaśakra-vartin Sundara-Paṇḍyadeva, 'who was pleased to distribute the Chōla country.'	....	Do.	Incomplete.
336	On a stone set up on the west side of the road near the Traveller's Bungalow in the same village.	Satupati	Raghunatha Tirumalai Sotupatikattadevar Rajasuriyadevar.	Śaka 1601, Siddharthi, Karttigai, 5	Do.	Records a gift of land called Karukaliyaval for worship to the image of Śokka-Narayanap-Perumal during the parivēṭṭal festival and for the maintenance of a water-shed for the merit of the king.
337	On the door-post (right side) of the southern entrance of the Marundisvara temple on the hill at Eriyur, Sivaganga taluk, Kannad district.	....	....	....	Do.	Stone built upside down. Records the grant of the hereditary tenancy right of the land in Paḍimadevinallur belonging to the temple of Alimuttisvaramudaiyar, to a certain Pumaṇ Pogai alias Kidarattariyaṅ and his descendants who had to pay to the temple 3 kalam of paddy per annum on every ma of land. The antaryam (tax) on the land which was fixed at one tiramam on every ma was assigned to a certain Kurambai Kaṇḍadevi and her descendants (for service in the temple).
338	On the same door-post (left side) ..	Pandya	Jatavarman alias Tribhuvanaśakra-vartin Kulasekharadeva.	13th year, Dhanus, 20.	Do.	Records a gift of some land which was a jivita of a certain chief Kaṇḍali-Naḍalvar.
339	On two slabs, one built into the floor at the west entrance and the other on the lintel of the southern entrance of the same temple.	Do.	Kulasekharadeva	3rd year, Meśha ..	Do.	Records a gift of some land which was a jivita of a certain chief Kaṇḍali-Naḍalvar. The writing on these two slabs seems to form together one inscription. Registers a sale of land in Kilai-vēṭṭaṅḡdi alias Maṇḍalikugembirunallur to the temple as a tax-free devadana by the chief mentioned above.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Conjeevaram taluk, Chingleput District.					
340	On a slab near the Pidari temple at Kavanur Puduchocheri.	....	...	Śaka 1510, Sarvadhari, Paratāsī, 5	Tamil	Registers a gift of land to the god Paṇṇ[eh]chura[mu*]-daiya-Nayinār for the merit of Vimaraya-[A]ṇṇaṅgar.
341	On a slab in the reserved forest near the place locally called "Raṅgasāni-kulam" at Kattiyampandal.	..	....		Do.	Fragment. Registers a sale of 5 kani of land.
342	On another slab in the same place...	....	....	Śaka 1554, Paridhavi, Sittirai, pañchamī.	Do.	Fragment. Registers a sale of land at Peruṅgōḷi to a certain lady called Raṇ[ga*]sāni-Ammal by some residents of the village.
343	On the south wall of the Viśvanathasvara temple at Arasani-mangalam .	Chōḷa	Rajarāja-Rajakesarivarman, 'who destroyed the ships at Kandalār-Salai.'	14th year ..	Do.	Stones mispiled and portions lost. Seems to register the gift of a foot-rest, a seat (meytaṅgi), 90 sheep for a lamp and utensils to the god Tiruvavi-Bhātṭarakar at Arasani-mangalam, a devādāna and brahmadeya in Veṅkuṇṇakōṭṭam, by a certain lady. Also registers a gift of land for offerings to the god during a service by another individual.
344	On the north wall of the central shrine in the Brahmapurisvara temple at Perunagar .	Pāṇḍya	Ko-Iraṇḍippanmar Tribhuvanaachakravartin Vira-Pāṇḍyadeva.	4 + 1st "	Do.	Registers a gift of money by Kakkū-Nayakai Viśaiyan Sembiyadaraiyan for burning six twilight lamps before the god Brahmiśvaranandiya-Nayanār at Perunagar in Perunagar-nadu, a division of Veṅkuṇṇak-kōṭṭam, a district of Jayangōḍasōḷa-mandalam.
345	On the same wall	Chōḷa	Tribhuvanaachakravartin Rajarajadeva ..	25th "	Do.	Registers a gift of gold for burning four twilight lamps before the god by a native of Magaral in Magaral-nadu, a division of Eyiṇ-kōṭṭam, a district of Jayangōḍasōḷa-mandalam.
346	Do.	Vijayanagara	Sadaśivadeva-Mahar[ā*]ya, 'who instituted the elephant hunt'.	Śaka 1485, Prabhava, Sittirai, 16.	Do.	Registers an agreement by the sthanattar of the temple that they would cultivate certain lands belonging to the Kaikkōḷa-mandalis of Puliyūr and pay the taxes on them to the temple treasury.
347	On the west wall of the same shrine.	....	....	....	Do.	States that the image of Kuniocha-Pillaiyar in the tiruṇḍaimaligai of the temple was set up by one of the Kaikkōḷas of the village.
348	On the same wall	Vijayanagara	Achyutadeva-Maharaya	Śaka 1462, Śarvati, Tal, 15.	Do.	Registers the agreement made by the trustees of the temple of Pichcha-Nayinār to burn two lamps before the god during day time for the interest on 60 panam received by them from certain residents of Perunagar.
349	Do.	Do.	Krishnadeva-Maharaya	Śaka 1446, Tarana, 6a. trayōḍaśī, Monday, Anusha.	Do.	Stops with the name and the date of the king. The king bears Śaluva hirudas.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the north and west walls of the same shrine.	Vijayanagara	Ariyana-Udayar (Haribara II)	Śaka 1204, Dunderbhi, Kumbha, ba. trayodasi, Saturday, Uttiradam.	Tamil	Registers the purchase of 2/3 share of the villages Elayirach-cheri and Tirupulitāṅgal by Śirāma-Ṭhaṭṭai of Viṭṭaiappara from the assembly of Uṭkal alias Vikramabrahma-chaṭurvēdimaṅgalam in Paṅṇu-nādu, a subdivision of Kāliyūr-kōṭṭam for 400 paṇam and the subsequent sale of this share by the former for 500 paṇam to a certain individual of Velu alias Irāṅṇuṣoḷaṇallur in Tamaṇur-nādu, a division of Uṇṇukkaṭṭuk-kōṭṭam.
351	On the same walls	Chōḷa	Tribhuvanachakravartin Rajarājadeva	25th year, Kumbha, ba tritiya, Thursday, Utiran.	Do.	Registers a sale of land to a resident of Maṅṅaḷ by the assembly of Uṭkal alias Vikramabrahma-chaṭurvēdimaṅgalam. Mentions the coin "Jaṇḍagopālay-pudumāḍai".
352	On the south wall of the same shrine.	....	....	5th year, Vaigasi...	Do.	Registers the order of Sambavaraya granting a sarvamaṇya gift of the taxes levied from the Kaikkolas for the celebration of a festival in Paṅṇuṇi and for repairs to the temple of Brahmasaranuṇḍaiya-Nayāṇṇar at Perumṇar.
353	On the same wall	....	....	....	Do.	Registers the order of Alappiranday alias Sambavaraya making arrangements for the revival of the festival in the month of Vaigasi which had been instituted by Vijaya-Gaṇḍagopāḷadeva and which had been subsequently discontinued, after examining the earlier stone records making gifts for the purpose.
354	Do.	Pandya	Tribhuvanachakravartin Kōṇṇeri-maikkondalāṇṇi Sundara-Pāṇḍyadeva.	7th year	Do.	Registers a gift of 2 voli of land as devadāna to Brahmasaranuṇḍaiya-Mahadeva by a native of Chōḍi-maṇḍalam for the merit of the king.
355	Do.	....	....	....	Do.	States that the temple including the maṇḍapa was built by Villi Tiravaṇṇi Tirukattarayaṇ of this village for the prosperity of Alagiya-Pallavaṇ Ko-Nandipai mar.
356	Do.	....	...	Parthiva, Paṅṇuṇi	Do.	Records a remission of 1/5 of the taxes on the weavers of Perumṇar according to the stone inscriptions engraved in the regime of Sriṇivāsakaḷa-Ayyaṇ by Tirumalai-Nambi Sakkirayaṇ, the agent of Eṭṭar Tirumalai Kuṇḍara-Tatacharya and by the trustees of the temple of Perum-[Ja*]ṇi.
357	Do.	Vijayanagara	Vijayapratapa Bukka-Maharaya (II)	Śaka 1328, Vyaya, Tula, sa. ash-tami, Wednesday, Tiruvōṇam.	Do.	Records the settlement of a dispute arrived at in the presence of Maṇḍapradhāni Aṇṇar [Tipparaṇṇar] between the villagers of Alattir, a hamlet of Uṭṭamur and Attip-paṇṇu regarding the supply of water from the tank.
358	Do.	Do.	[Ari*]yanpa-Uḍaiyar (Haribara II)	Śaka 1304, Dundubbi, Viṣṇubika, ba. tritiya, Monday, Punaṇ-paṇam.	Do.	Registers the sale of the village of Iṭṭaiappattai for 400 paṇam to certain individuals by the assembly of Uṭkal alias Vikramabrahma-chaṭurvēdimaṅgalam in Paṅṇu-nādu, a subdivision of Kāliyūr-kōṭṭam in Jayaṅṇoṇḍaṣoḷa maṇḍalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
359	On the north, west and south walls of the same shrine.	Vijayanagara	Vira-Ariyapa-Udaiyar (Harihara II)	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayodaśi, Uttiradam.	Tamil	Registers the purchase of 1/3 share of the villages mentioned in No. 350 above by Odmukkil Narayana-Bhatṭan from the same assembly for 200 paṇam and the subsequent sale of this share to the same purchaser for 250 paṇam.
360	On the north wall of the maṇḍapa in front of the central shrine.	Do.	Do.	Śaka [130]5, Rudhirōḍḍeri, Tula, ba. septamī, Poṣam, Monday.	Do.	Ends of lines built in. Registers a sale of the villages Sirunallar and Sōmanvay for 800 paṇam to a number of individuals.
361	On the east base of the same maṇḍapa.	Do.	Aohyutayadeva-Maharaya	Śaka 1456, Jaya, Rūshabha, śa. deśamī, Monday, Tiruvōṇam.	Do.	Stones broken at the end of lines 4 to 10. Seems to make provision for offerings to god Brahmīsuramuṇḍaiya-Nayinar for the merit of Apparāsa Tinnumarāsa.
362	On the east wall of the second prakāra of the same temple.	Chōla	Tribhuvanachakravartin [Kulo]tunga-Chōladeva.	25th year	Do.	Built in in the middle. Registers a gift of gold by a private individual for burning a perpetual lamp before the god Brahmīsuramuṇḍaiya-Mahadeva.
363	On the same wall	Do.	Tribhuvanachakravartin Kulōttunga-Chōladeva.	[3]rd	Do.	Ends of lines built in. Registers a gift of land for burning a perpetual lamp before the god by a native of Paṇaṅḍi in Uvakkōṇḍa-vaṇaṇadu.
364	Do.	Do.	Do.	14th	Do.	Ends of lines built in. Registers a gift of land for providing offerings at the early morning service to the god, and for tirumandirappōṇḍam in the temple at Perunagar alias Nitāvinōḍanallur by the headman of Urandaiyir in Paṇaṅḍi.
365	On the wall opposite the well in the same temple.	Pandya	Maravarman Tribhuvanachakravartin Kulasekharadeva.	42nd	Do.	Stones misplaced and portions lost. Registers an agreement made by two individuals to provide ghee for a lamp and milk to the god and to send two persons for carrying the image of the god in procession.
366	On the left wall (inside) of the gōpura of the same temple.	Vijayanagara	Ariyapa-Udaiyar (Harihara II)	Krōdhana, Aippaśi	Do.	Incomplete. Seems to record some gift by the Kaikkōlas residing in the tirumadaivilāgam of the temple.
367	On the same wall	Do.	Vijaya-Bhūpatiraya, son of Dēvaraya-Udaiyar.	Śaka 1326, Jaya, śa. Makara, trayodaśi, Monday, Tiruvādirai.	Do.	Registers the fixing up of the amount of consolidated taxes on the weavers, oil-mongers, etc., in return for their burning a perpetual lamp in the temple.
368	Do.	Do.	Bokkapa-Udaiyar (Bukka II), son of Ariyapa-Udaiyar (Harihara II).	Śaka 1325, Subhann, Kumbha, śa. prathama, Monday, Sadayam.	Do.	Registers a sale of 20 grounds of land in the tirumadaivilāgam of the temple, which had been lying waste since the days of Sambuvaya, to weavers for their settlement, the proceeds being utilised for repairs and ornaments. Mentions Appan Viṭṭanaṅgal.
369	On the left wall (outside) of the same gōpura.	Do.	Kriṣṇadeva-Maharaya, 'who took all countries.'	Śaka 1441, Bahudhanya, Meṣha, śa. trayodaśi, Monday, Anuṣham	Do.	Gift of money by a certain individual for the expenses of the 6th day of the festival in the month of Vaiṣāsi.
370	On the right wall (outside) of the same gōpura.	Do.	Viruppaṇa-Udaiyar (Virōlakha)	Vibhava, Ādi, 17	Do.	Records a reduction of certain taxes due from the weavers of Perunagar as a concession for their re-settlement in their original possessions which they had left without paying their dues.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On the same wall	Vijayanagara	Aohyutayadeva-Maharaya	Śaka. 14[6]2, Śaravari, Dhanuś, Śu. obaturdaśi, Sunday, Mṛiga-sīrṣha. Śaka 1[5]48, Akeḥaya, Tai, 10, Pūṣam.	Tamil ..	Registers an agreement made by the trustees (of the temple) at Perunagar to provide for offerings and worship to Aḷaiya-Nayinar and his consort from the interest on 18 varahaṇ paṇam received by them from a certain individual.
372	On a slab set up in a garden belonging to the temple about a mile north of the same village.	....	....	....	Do. ..	Registers a grant of five kaṇi of land by the residents of Perunagar for a flower-garden and for planting Iluppai trees to provide oil for lamps in the temple.
373	On a slab fixed in the tank-bund in the same village.	....	....	....	Tamil and Telugu.	States that the tank was constructed by Aḍaru Tiimappa, the son of Appaji Aohahamma.
374	On the north wall of the central shrine in the Vanaśundarāvara temple at Manampadi.	....	Sakalalokaachakravartin Sambuvaraya.	7th year, Aqi ..	Tamil ..	Registers a gift of two voli of land in Viśuvūṣa sarva-manya for offerings and other expenses, to god Vāṇavai-madōvisvaram-udaiya-Nayinar.
375	On the west wall of the same shrine.	Vijayanagara	Virupakṣha-Uḍaiyar, son of Dēvarāya-Uḍaiyar.	Śaka 1341, Viḥari, Makara, Śu. daśami, Monday, Anuḷam. Sarvajit, Kārttigai 3.	Do. ..	Letters peeled off at the end. Registers the lease deed (aḍai-olai) given by the trustees of the temple on certain terms to the residents of Viśuvūṣa, a devādāna village of the temple of Vāṇasundira-Nayinar.
376	On the west and south walls of the same shrine.	....	....	....	Do. ..	End of the inscription lost. Records an order of Tirumalai-Nambi, the agent of Tirumalai Kumbhakopam Tata-oharya, Tirumalirūḷai Ayyar, the trustees of the temple of Perarūḷai-Perumal, the citizens and the accountants of the temple, fixing the rate of the tax on looms and the paḍinjakanikkai to be paid to the temple treasury by the weavers of Vāṇavaimādevi in the regime of Kṛishṇayyaṅgarayan.
377	On the south wall of the same shrine.	....	....	....	Do. ..	Registers the order of Sambuvaraya remitting certain taxes on Vāṇavaimādevi, a devādāna village in Attippaṇṇu to meet the expenses of the temple of Vāṇavaimādevi-udaiya-Nayinar. States that this is a duplicate (ஏதிர்ப்பெட்ட) of the royal order.
378	On the west wall of the verandah round the same shrine.	Vijayanagara	Sadaśivadeva-Maharaya	Śaka 14[5] 1. travōdaśi, Monday, Viśakam. Dhātu, Vaigasi 15	Do. ..	Damaged and chiseled away at the end. Seems to record a dispute among the temple servants regarding the right of succession to some property and its settlement.
379	On the south wall of the same verandah.	Do.	Vira Viroppanna-Uḍaiyar (Virupakṣha)	....	Do. ..	Fragment. Mentions (the Commander) [Vāṇa] Sundarāṇ.
380	On the same wall	Pandya ..	Tribhuvanachakravartin Vira-Pandya-deva.	27th year	Do. ..	States that Uḍaiya-Nayan, one of the Agambadi-Madalis, set up the image of Gaṇapati in the temple of Vāṇavaimādevi-Uḍaiyar at Vāṇavaimādevi in Perunagar-nādu, a sub-division of Veṅkuṇṇak-kōṭṭam, a district in Jayaṅgaṇḍaśōḷa-maṇḍalam.
381	On the east wall of the second prakāra of the same temple.	Vijayanagara	Vijayaraya, son of Vira Dēvarāya ..	Śaka 1341, Viḥari, Makara, Śu. [paṇḍa]ni, Monday, Hasta.	Do. ..	Ends of lines built in. Registers the lease deed (aḍai-olai) given to the weavers to settle in a street on the temple-land of Vāṇavasunda [ra*]-Nayinar on certain conditions regarding the taxes due from them to the temple.
382	On a stone built into the floor at the entrance into the same temple.	....	....	....	Do. ..	Fragment. Seems to make provision for burning 5 perpetual lamps in the temple by the Agambadi-Madalis of Sambuvaraya.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
383	On the west wall of the Kuntisvara temple at Tandara.	....	....	Raudri, Panguni, 1.	Tamil ..	Registers a gift of the taxes on a garden by [Karapikha Mallarai] for burning a lamp, in the temples of Kuntisuramudaiya-Nayanar and Perumal Kariyamanikkatt- Kinberuman at Taṇḍarai in Attiapparu.
384	On the west and south walls of the same temple.	....	....	Pramadi, Panguni, 9.	Do.	Records a gift of land for offerings to the god Oduvitai-Nayinar at Tiruvottūr and to the god Kuntisuramudaiya-Nayanar at Taṇḍarai for the merit of Mallideva-raja.
385	On the south wall of the same temple.	Vijayanagara	Mahamandalesvara Tinnayadeva-Maharaja.	Plava, Karttigai, 25.	Do. ..	Registers the gift of the village Sālaiṣakkaṁ by Periyamudaiyar-Pillai to Kuntisuramudaiya-Tambanar at Taṇḍarai for the merit of the king's family.
386	On the south wall of the Agastyaesvara temple at Viśur.	...	....	....	Do. ..	States that the portion of the temple to a height of five cubits was the gift of Pegunachohi, daughter of Uḍaiyaṅ-Perumal of Meppakkam.
387	On the same wall	Chola	Rajarajadeva	[2] 4th year	Do. ..	Registers the gift of a cow for a twilight lamp in the temple of Tiruvagattisvaram-Uḍaiyar.
388	On a rock in a place called "Pēttai-toppu" in the same village.	....	....	Pramadtoha, Śittirai [2] 1.	Do. ..	Seems to record the gift of certain mango groves in Viśuvūr which was his town (Shahr) by (?) Ajaratu (Ilazarat) Mamudul[ai]-Sayan.
389	On the north wall of the central shrine in the Vyagrapurīśvara temple at Tiruppullivanam .	Vijayanagara	Kampaṇa-Uḍaiyar, son of Bukkana-Uḍaiyar.	Śaka 1294 Part-dhavi, Dhanu, ba, paṇḍhemi, Wednesday, Makha.	Do. ..	Registers the sale of the village Arasāṇipalai for 600 kaṣu to an individual of Serrur in Tenkari Uyyakkondarvalanadu, a subdivision of Soḷa-mandalam, by the assembly of Ukkaḷ alias Vikramabharach-chaturvedimangalam.
390	On the same wall	Do.	Do.	Śaka 1286, Ananda, Aḍi, 2.	Do. ..	Engraved in continuation of the previous inscription. Seems to record the receipt of the sale amount in three instalments on the village Arasāṇipalai mentioned above, by the assembly of Ukkaḷ.
391	On the south wall of the central shrine in the same temple.	Chola	Tribhuvanaachakravartin Cholaḍeva (I).	26th year ..	Do. ..	Incomplete and built in in the middle. Begins with the introduction "உபகரண சேவை" etc.
392	On a stone built into the floor of the first prakara near the Chandēśvara shrine in the same temple.	....	....	....	Do. ..	Fragment. Seems to record an agreement by the assembly to burn a lamp in the temple for the interest on the money received by them.
393	On the east wall of the mandapa in front of the central shrine in the same temple.	Chola	Tribhuvanaachakravartin Rajadhirajadeva.	4th year ..	Do. ..	Ends of lines built in. Seems to make provision, by a gift of certain taxes, for the early morning worship and offerings and repairs to the temple of Tiruppullivanamudaiya-[Nayinar] by Sengeni Ammaiappan Sambavarayan.
394	On the same wall	Do.	Tribhuvanaachakravartin Cholaḍeva.	15th " ..	Do. ..	Built in. Seems to register a remission of taxes on certain devadana villages of the temple, for worship and repairs, by Sengeni Attimallan Sambuva[rayan].
395	Do.	Do.	[Rajendra-Cholaḍeva (II) (Kuloṭtunga-Chola I).	3rd " ..	Do. ..	Beginning and end built in. Begins with the introduction "செழுமலையி லெழுந்த" etc. Registers a gift of 90 sheep for a perpetual lamp by [Trai]lokkiya-Madeviyar.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
396	On the west wall of the kitchen in the same temple.	Chōla	Tribhuvanaachakravartin Tribhuvanavardēva, who having taken Madura, Iṭam (Ceylon), Karavur and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors."	37th year. Mithuna, sa. navami, Sunday, Hasta.	Tamil ..	Registers an agreement by the big assembly of Utiaramēlar alias Rajendraśōla-chaṭurvēdimangalam to conduct certain festivals, as of old, in the temple at Tiruppullivanam, and to burn 8 lamps on all the days of the festivals. Of those lamps which were intended to be burnt throughout the year, four were endowed in the 14th year of Rajamat-taṇḍan alias Aparajitvikramavarman on the day of a solar-eclipse, one in the 18th year of Kannaradeva, who took Kachohi (Conjeevram) and Taṇḍai (Tanjore), two in the 13th year of Maduraikonda Parakesari and one in the 14th year of Tribhuvanavardēva.
397	On the wall to the left of the entrance in the same temple.	Do.	Do.	37th year, 242nd day.	Do.	Beginning and end built in. Registers a gift of 32 cows and 1 bull for 3 perpetual lamps in the temple of Tiruppullivanam-Uḍaiyar.
398	On the south wall of the second prakara of the same temple.	Do.	[Raja]ndra-Chōladēva	3rd year, 248th day	Do. ..	Fragment. Seems to register a gift of land for providing offerings to god. The record is stated to be a copy of an inscription engraved on a doorpost.
399	On two slabs lying near the Arulāśvara temple at Alisur.	Do.	Tribhuvanaachakravartin Chōladēva.	5th year	Do ..	Slabs broken at the end. Seems to register a sale of land by the big assembly of Alisur alias Suṅgantavirta-śōla-chaṭurvēdimangalam, a brahmadēya in Alisūr-nādu, a subdivision of Kalliyūr-kōṭṭam, in Jayangondaśōla-maṇḍalam.
400	On the north, west and south walls of the Svarṇapurīśvara temple at Salavakkam.	....	....	Jaya, Karttigai 9 ..	Do. ..	Records an order of Naraṅgaraya-Uḍaiyar to the old and new residents of the devadāna-maḍavilagam lands of Aḷagapperumal-Nayinar, Kurumpirai-Nayinar and Soṇṇavannam-śōyda-Nayinar fixing the taxes to be paid upon their looms for worship in and repairs to the temple. Refers to a previous order of Mallu-Irēsar.
401	On a slab lying near the piḍāri temple, in the same village.	Vijayanagara	Venkaṭapatirāya	Piṅḡala, Karttigai 2[2].	Do.	Registers the gift of the village Sītāpuraṁ and lands at Salapakkam for worship and offerings to the god Prasanna Venkaṭāśvara-Perumaḷ by Chinṇarāyaḷyar, son of Adaippam Chinṇa Venkaṭappa-Nayakkar, an officer of the king.
402	On the Durgt-stone fixed at Porpandal.	Pallava	Kampavarman	2nd year	Do.	Registers a sale of 1 kaḍi of paddy for each crop by the residents of Porpandai, in Kurumpurai-nādu, a division of Kalattūr-kōṭṭam for the benefit of the tank
403	On the west and south walls of the Muktiśvara temple at Edamichohi.	....	....	Sarvadhari, Avai 16.	Do.	Registers the remission of taxes except water-cess (nir-koli) on certain lands for burning two lamps during the day in the temple of Tirumuttayappa-Tambirāṇar by a certain individual.
404	On the south wall of the same temple.	....	....	Śarvari, Puraṭṭāsi, [10].	Do.	Registers the gift of (the village) Nadai-Muchohikuppam (to the god Tirumuttisvaramudaiya-Nayanaṇar by Tōṭṭa (Doḍḍappa-Nayakkar Ay[?]appaṇ.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On a slab lying in the compound of the Alagasmundara-Perumal temple at Alappakkam.	..	....	[Vika]ri, Āṇi 25 ..	Tamil	Registers a gift of land by a private individual for the morning worship of the god Alaga-Perumal.
406	On a slab fixed near the Venkatesa-Perumal temple at Sittanukavur.	....	....	Vikrama, Purattasi 8.	Do.	States that Sittanukavur was given for oivet coating (pungu-kappu) to the god Venkatesa-Perumal at Tirupadi by Dapala Krishnapam-Nayakkar.
407	On a slab fixed in the middle of the village at Olaiyur.	....	....	....	Do.	Fragment. Seems to fix the rate of taxes levied on some lands at $\frac{3}{4}$ of that at Iraṭṭamaṅgalam.
408	On a stone oil-mill at Vinnaman-galam.	Vijayanagara	Bokka-Irayar (Bukka)	Krōdhana ..	Do.	States that the stone oil-mill was the gift of one Kalai-vanigū.
409	On a slab at Kavanippakkam	Do.	Mahamūṇḍalesvara	....	Do.	Records the grant of the village Kavanippakkam for worship to the god Arulanantha.
410	On the west and south walls of the Tirukkumarisvara temple in the same village.	Chōla	Uḍaiyar (Vīrupakṣa). Tribhuvanaśakravartin Rajarajadeva ..	1[8]th year ..	Do.	States that Savvi-Nayaka, son of Kamasani, remitted certain taxes on the temple lands for the merit of [Jyabha]maladevi, wife of 'Pillaiyar' Gaṇḍagōḷala and Kamasani for worship in and repairs to the temple of Tirukkumārach-churamūḍi-ya-Nayakar at Kavanippakkam, the northern hamlet of Madhurantakach-chaturvedimāṅgalam.
411	On a slab fixed in the middle of the village at Kaliyappettai.	....	....	Raktakshi, Āvaṇi 9	Do.	Registers the cowls given to the weavers of Conjeevaram by Aṅgalu Krishnappaṅgaru, the agent of Kusturi Kaṅḡappa-Nayakkar and the founding of the village after his master.
412	On a slab at Karumbakkam	....	....	Nala, Āṇi 2 ..	Do.	Registers that certain shares in the villages Karumbakkam and Mambakkam were obtained for providing ghee for lamps in the (temple of) Perarūḷalar (the god at Conjeevaram).
413	On a slab at Mambakkam	....	....	Do. ..	Do.	Same as No. 412 above.
414	On a stone at Peranukavur	....	....	24th year ..	Do.	Highly damaged.
415	On a slab at Orakattupettai	Fallava ..	Ko-Vijaya-Nripatūṅgapōttadeva ..	Kilaka, Āvaṇi ..	Telugu	Highly damaged. Mentions a certain Husēn-Kanu (Hussain-Khan) and refers to some manya and kaṭṭāda made by the donor.
416	On the west and south walls of the Adinarayana-Perumal temple at Kunnavakkam.	....	....	Piṅgala, Tai 1, Monday, dvādaśi.	Tamil	Registers the gift of 1 kāni of land near the sluice at Venkatarayapuram for burning a lamp in the temple of Adinarayana-Perumal by the authorities (perukarar) of the village.
417	On a stone lying before the Pīḍari temple in the same village.	....	Parthivēndravarmān ..	3rd year ..	Do.	Fragment. Mentions Viśāyanaḷḷaḷaṅ of Kupṇapakkam.
418	On a slab at Venpakkam	....	....	Āṅgrasa, Tai 15 ..	Do.	States that Devarājaguru, son of Mahamaṇḍalesvara Lokēśvaram of Nundiyāla made the temple land of Cheṇnakēśava-Perumal at Venpakkam a sarvaṁaiya and that he instituted worship in the temple twice daily instead of once.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
419	On another slab in the same village.	Chola	Rajakesarivarman	4th year	Tamil	Records the construction of a sluice by a certain [Keralan] <i>rajadittan</i> alias <i>Nani Vichela iaramarayan</i> who had the <i>jivita</i> in <i>Vakkonmadugalam</i> in <i>Kurra-nadu</i> , a subdivision of <i>Urukkaṭṭa-kōṭṭam</i> .
420	On the south wall of the <i>Tirumandisvara</i> temple at <i>Maman-dur</i> , Cheyyar taluk, North Arcot district.	....	Rajamarayana Sambuvaraya	7th „ Tai. ..	Do.	Fragment Seems to register a <i>sarvanāya</i> gift of land to the god <i>Tirumandisuramudaiya-Nayanar</i> .
421	On a slab fixed in a garden to the south of the village <i>Tiruppanangadu</i> , same taluk and district.	Vijayanagara	Anegondi Venkatapatideva-Maharaya ..	Chitrabhanu, Śu. Sindhya, pañchamī. Monday, pañchamī.	Do.	Registers the formation of a garden for the secret bath, festivals and repairs to the temple of the gods <i>Viṇḍaiyanathar</i> and <i>Panangaiṭṭu</i> [Tambiraiṇar, for the merit of Akkappa-Nayaka, the brother of Venkatappa-Nayaka and the son of Chennappa-Nayaka of <i>Danai</i>].
422	On three faces of a Nandi-pillar lying in the temple of <i>Mallikarjuna</i> at <i>Virur</i> , Atmakur taluk, Nellore district.	....	....	....	Do.	Register the grants by the <i>Nayanar</i> , of certain taxes due on the <i>tirumaduvilagam</i> of the temple of <i>Mallikarjuna-mudaiya-Nayanar</i> to the assembly (<i>Uravar</i>) of <i>Viṇḍu</i> .
423	On a slab lying buried in front of the <i>Chennakesavaswamin</i> temple at <i>Venkatadrupalem</i> , Markapur taluk, Kurnool district.	Vijayanagara	Virapratapa Ramadeva	Śaka 1514, Dandubhi, Vaisakha, Uṇṇipakakha, Viṇḍudivasa (ekadasi), Monday.	Sanskrit in Telugu.	Records that <i>Malla</i> of the <i>Volluṭṭa-gōtra</i> , the son of <i>Virupa</i> and grandson of <i>Malla</i> of <i>Kaveja</i> family granted the villages <i>Singarikonda</i> and <i>Baṭṭapaḍu</i> to the god <i>Channarayana</i> of <i>Venkatadrupalem</i> for the daily, fortnightly, monthly and yearly festivals of the god. The villages are said to have been situated in the <i>Kochcherlakōṭṭa-dōṣa</i> acquired by the ancestors of the donor.
424	On another face of the same slab	Do.	Virapratapa Venkatadevaraya, 'ruling at Ghanagiri' (i.e. <i>Penukonda</i>).	Śaka 1539, Ananda, [Ashaḍha], Sita-pakakha (bright half), Viṇḍudivasa (ekadasi), Thursday.	Do.	Records that <i>Ganaga-Nayaka</i> of the <i>Madala-kōtra</i> , the son of <i>Venkaṭṭa</i> and grandson of <i>Ganaga-Nayaka</i> , who was governing the district of <i>Singirimaṇḍala</i> , granted the villages <i>Gurupusaḍa</i> , <i>Channarayapalli</i> , <i>Guraladimma</i> and <i>Kaṭṭarivanipalli</i> . The villages are said to have been situated in the <i>Dupaki-sina</i> to the east of <i>Śiśala</i> which was acquired by the valour of the donor's ancestors.
425	On a slab lying in a field about ½ mile to the north of the same village.	....	Mahamaṇḍalesvara Anivarana Bcharavu Ramayadeva-Maharaja.	Śaka 1408, Parabava, Vaisakha, Śu. 1, Wednesday.	Telugu	Incomplete. Records that the chief granted the village <i>Poalavanipalle</i> , free of some imposts, viz., <i>kaṭṭam</i> , <i>kanike</i> and <i>saṅkham</i> to <i>Mallabattundu</i> , <i>Kasavabattundu</i> , and <i>Jakkayya Tippabattundu</i> , for the merit of his father <i>Sitṭagurayya</i> , re-naming it as <i>Singavaram</i> .

B.—Stone inscriptions copied in 1923.—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On a stone built into the back wall of the ruined temple of Prasannaya at Bollavaram , Nandikotkur taluk, same district.	Moghul	Maharaja Rajadhiraja Sri Avaran-gapadusahu Sahab, 'ruling at Anudaim-gara alias Hastinapuram'.	Śaka 1819, 15vara, Kartika, śu. 12.	Telugu	Records that Prasannaya, the son of Paparaju and grandson of Prasannaya of the Kasyapa-gotra, Apastamba-sūtra and Yajus-sakia, born in the family of Gōparaju, the sthala-karnam of Bollavaram, constructed the temple of Kāśi-Viśvanātha and a well near it. On the day of the consecration of the temple and the well he granted some land in the village Bollavaram as dāṇḍu-mānyam to Musalaya, son of Virabattu and grandson of Deroharala Liṅgabattu of the Apastamba-sūtra and the Mayama-gotra.
427	On another stone in the same place.	Do.	Do.	Do.	Do.	Records that the same donor granted some land in the village of Bollavaram as dāṇḍu-mānyam to Krishnaya, son of Veṅṅaya and grandson of Veṅṅatadi of the Vasi-shthagaotra, Apastamba-sūtra and Yajus-sakha, who was the sthala-karnam of Irolukallu.
428	On a slab built into the wall round the well called Liṅgabhattavi in the same village.	....	....	....	Do.	Built in and mutilated. Seems to record a grant of land.
429	On a slab set up near the same well.	Vijayanagara	Vijayatapa Śrīraṅgaṅgarayadēva-Maharaya, 'ruling at Penukonda'.	Śaka 1503, Vṛsha, Aśadhā, śu. 12.	Do.	Mentions Kacaviroḍḍi and Bollavaram and refers to Dommaris.
430	On a red stone lying in front of the shrine to the south of the central shrine of Sangamesvara at Sangamesvaram , same taluk and district.	Western Chalukya	Prihuvanamalla	Chalukya-Vikrama year 3, Siddharthi, Thursday, Uttarayana-Sambkranti.	Kannada	Records that Raṅga-parajayadeva-Maharaja, the son of Veṅṅatadhiraja, grandson of Kumaraja Śrīraṅgaraja of the Atroya-gotra and Sōmavamsi and the younger brother of the King, granted the village Bollavaram to the god Channaraya of Miratūra.
431	On a pillar in the thirty-six-pillared maṇḍapa in the same temple.	....	....	Śaka 148[8], Dundubbi, Aśadhā, śu. 15.	Telugu	Damaged. Register's grant (of land) made by Bijjana Chola-maharaja, a feudatory of the king for the offerings and enjoyments of the god (name lost). The gift was made into the hands of Anantakṣiti-Pandita, the disciple of Niraṅga-na-Pandita. The chief bears the prasasti of the Telugu-Cholas beginning with 'charuṣa-arurūha', etc., and is said to have been governing the districts Kanne Three Hundred, Pedakul Eight Hundred and Naṇavaḍi Five Hundred with Pṭagiri as his capital.
432	On another pillar in the same maṇḍapa.	....	....	Śaka 1457, Manmatha, Kartika, śu. 12, Saturday.	Do.	Records that Sri Ajatavirasa-va-siddha Bhikṣavṛtti Ayyavaru of the Śrī-Kalasa on the Śrī-Parvata made tax-free the income called Vṛamushṭipannu, to the sthānikas of the temple of Sangamesvara.
433	On a stone built into the left of the entrance of the temple of Kupala-Sangamesvara in the same village.	....	....	....	Telugu (Arohaio.)	Registers the grant of the village Bīravolu by Ramabhaṭṭu, son of Bhūtanāthuni Chīṭambhaṭṭu, to the god Saṅgamaśvara and to the god Mallikarjuna of Śrīśailam and for feeding brahmins. The village is said to have been situated in the Moalimudugu-sima which was granted to the donor as māyāntaka by king Aśvataraya-Maharaya.
						Mentions (the god) Śrī Nakarāśvara.

B.—Stone inscriptions copied in 1923—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On a slab built into the Dāgumār- dam near Kenchangun- district. Bellary taluk Bellary district.	....	....	Saka 1388, Vyaya, Magha, Śu. day, Thursday, Rohini, Brahma-yoga, Garaja - karapa Kumbha-lagna. 'Gate of great bounty', 1055- (A. D. 1674.)	Sanskrit and Kannada.	Records that the dam across the Devanasa-kalve which had breached was reconstructed by Viṣṇu-Nayaka who here the title Ariraya-Tobanamalla and who was the Governor of Jagadhapa-Tuttivadurga (i.e. Gutti), for the merit of his father Somana-Nayaka who was born in the family of Prataparudra and of his mother Pasavamba. Mentions his Brahman lieutenant Basavarasa Eulogises Masūd Khān and states that a massive and strong gate at Adanni and a gate at Sirkopa (i.e., Siruguppa) were built by him.
435	On a black slab preserved in the Ladhān mosque at Sirugup- pa.	....	....		Persian (Verse).	
436	Rayadruk taluk, Bellary district. On a slab set up before the temple of Hanumān at Udegolam.	....	....	[Rājdhrodgari, Śrīmukha, Karti- ka, ba. 7.	Telugu	Damaged. Records gifts made to the god Saṅkṛtyaraya (i.e. Hanuman) of Udegolam by certain officers of Raya- durgam viz., Rama Nayaka and Rayadurgam Timmapu- Nayaka and others
437	On a slab set up before the temple of Hanumān at Baginayaka- nahalli.	Vijayanagara	Virapratapa Sadasivadeva—Maharaya	Śaka Parabhā- va, Chaitra, Śu. 10.	Kannada	Damaged. Records a gift of land by Virana-Nayaka, a subordinate of Mahamandalesvara Ramaraja Viṭhalaya- dova Mahā-masa.
438	On a slab set up before the temple of Hanumān at Virapuram .	Do	do	Śaka 1472, Sadha- rana.	Telugu	Incomplete. The inscription stops abruptly with the name of the king.
439	On a rock in a dried-up stream outside the village of Pula- kunta.	....	....	Prajōtatti, Phal- guna, ba. 13.	Do.	Damaged. Registers the grant of a daśavandha-mānya by Rajadurgam Timmanagan, the agent of Maharajaraja Śrī Timmapu-Nayaka, son of Dalavayi Venkatapati-Nayaka, to Musli-Reḍḍi of Pullakunta, for having constructed a tank
440	Near a pickota on the bank of the Hagari river near the village of Gummaghatta.	....	....	Śaka 165[8], Naka, Āsvīja, Śu. 3, Monday.	Do.	Damaged. Records a gift of land to Papu-Reḍḍi of Gumma- ghatta.
441	On a slab lying in a field to the south of Kalugodu.	....	....	Sabbakriti, Push- ya, ba. 3, [Wed- nesday].	Do.	Damaged and incomplete. Mentions Dalavayi Timmana- yani Venkatapati-Nayaka
442	On a slab set up in Survey No 318 to the south of the same village.	(Nolamba) Pullava.	Vaydam araka	Śaka 899 current	Kannada (Achaic).	Records the death of Pragaṅgaya while the king was at Erapuru. Refers also to the killing of Ayappa who was the subordinate of Komaraditya Nanniga. Damaged. Mentions Baḷli-garasa.
443	On a hero-stone set up near the Aṅjaneya temple in the same village.	....	....	....	Kannada	
444	On another hero-stone set up in the same place.	....	....	....	Do.	Much damaged. Seems to mention Bhogadeva and Baibhiga.
445	On a stone built into a pickota near the village of Tallakere.	....	....	Śaka 1649, Pavaṇ- ga, Chaitra, Śu. 15.	Telugu	Registers the grant of land and a pickota as daśabandha to Mallana-Guṇḍa of Tatcherla for his having con- structed a tank, by Dalavayi Venkatapati-Nayaka, son of Timmapu-Nayaka
446	On a stone set up near the temple of Aṅjaneya at Rangasa- mudram.	....	....	Śaka 1683, Viṣṇu, Bhadrapada, ba. 10.	Do. . .	Registers the grant of land made to Pōtana-Gavuda by Dalavayi Timmapu-Nayaka, son of Venkatapati-Nayaka.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a stone set up in a field near the tank bund at the same village.	....	....	Śaka 1[6]51, Śaśadhā, ba. 12, Wednesday.	Telugu	Damaged and incomplete. Seems to record a grant of land at Kanagasundram by Daḷavayi Venkaṭapati-Nayaka, son of Timmaṇḍa-Nayaka.
448	On a stone set up on the tank bund at the same village.	....	....	Śaka 1648, Parabhava, Bhadrāpada, su. 10, Monday.	Do.	Records the construction of a tank by Lacheha Rama Annavarū, the wife of Daḷavayi Venkaṭapati-Nayaka, son of Koneṭi-Nayaka and the mother of Timmaṇḍa-Nayaka.
449	On a stone set up near the tank bund at Kottapalle.	....	....	Śaka 1716, Ananda, Aśvīja, su. 10.	Kannada	Damaged. Seems to register a grant of land by Chiga-Timmaṇḍa of Kanagasundra to a pujari.
450	On a slab preserved in the temple of Hanuman at Muradi.	....	....	Śaka 1[36]5, Durmati, Vaiśākha, su. 10.	Do.	Damaged and incomplete. Mentions gift of some village made by the Itaya (i.e., king) to Malaya, son of Malari-Oḍeya and grandson of Siddhanatha-Oḍeya who was the son of Mahamandalesvara Udayagiri Saṅgamarāja.
451	On another slab preserved in the same temple.	Vijayanagara	Virupratapa Sadaśiva-Maharāja ..	Śaka 1467, Krōdhi, Śrāvapa, ba. 7, Saturday.	Do.	States that Rāmārāja granted as sarvamānya the siddhaya tax on barbers as per order of the king. Mentions Kondōja.
452	On a slab set up in front of the temple of Hanuman at Kudlur .	Do.	Virupratapa Sadaśivarāja-Maharāja ..	Śaka 14[68], Krōdhi, Jyēṣṭha, su. 15.	Telugu	Damaged. Seems to register the grant of the village Kudlur otherwise known as Kaṭṭapali-Muddalapuram as sarvamānya-agraharām to some Brahmanas by Mahamandalesvara Rāmārāja Viṭṭhalārāja Tirumalayyadeva-Maharāja for the merit of Viṭṭhalārāja.
453	On a slab lying before the temple of Hanuman at Bhupasamudram.	....	....	Śaka 1460, Viḷambi, Aśadhā, su. ekadāśī, Thursday.	Kannada	Records that Kadiriṇṭha, the son of Kṛṣṇama-Sūrya, gave a lamp-post for the god Ahobala Narasiṃha. The donor bears the titles Kaverivallabha and Garuḍa-Narayana.
454	On a stone lying in a tamarind grove near the same village.	Vijayanagara	Virupratapa Sadaśiva-Maharāja ..	Śaka 1478, Nāla, Jyēṣṭha, su. 15.	Telugu	States that the unauthorized taxes which were being levied on the "agraharām" village Suvajja-Kṛiyāśaktipuram, otherwise called Bhūpatirayasundram by the local officers, were remitted by Mahamandalesvara Viṭṭhalārāja Tirumalayyadeva-Maharāja for the merit of Viṭṭhalārāja.
455	On a boulder before the temple of Virabhadra on the hill at Bondanahal.	....	....	Pramadiha, Aśadhā, su. 6.	Kannada	Damaged. Records the construction of a <i>parāḍi</i> (enolasure).
456	On a slab set up before the gōpura of the Suvayambhūḍa temple at Kanekkal .	Vijayanagara	Sadaśivarāja-Maharāja ..	Śaka 1467, Magha, ba. . .	Do.	Much damaged. Seems to record a gift to the god Virabhadra. Mentions Timmarāja and Muddapa Basavarāja.
457	On a slab set up in the Bazaar street of the same village.	Do.	Virupratapa Kṛṣṇadevarāja-Maharāja	Śaka 1438, Dhātu, Aśadhā, ba. amāvāsya, Sunday.	Do.	Registers the grant of devādāya and brahmadāya lands at Kanayakallu, as sarvamānya, by the king. The grant was made on the bank of the river Tungabhadra in the presence of the god Virupakṣa on a Śaṅkṛāntī day.
458	On a slab lying in a field about half a mile from the village of Bidurukunta.	....	....	Śaka 1558, Parabhava, Chaitra, su. 10.	Do.	Registers a grant of land to Kotiga Juttayya by Rājadhī-rāja Rāja Sri Narasiṅgarāja.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
459	On a slab set up before the temple of Hanuman at Vyasapuram	....	....	Śaka 1595, Pramā-dīcha, Nijā-Bhadrāpada, ba. 5.	Kannada	Damaged. Purports to register the grant of a bhavi-mānya in the villages of Bidurkōnta and [Vyāsa-puram to Virappa of Gōmāṭha by the Deśābī, Nāḍiga, Gauda, Sēnabhogā and Gūnastas of the place. The inscription was inscribed by Siddhi Masōda Sāhōb
460	On a stone set up outside the village of Honnur.	....	....	A.D. 1837, September 6 (in English and Telugu).	English and Telugu.	Records that a thug (Yiphaelgar) named Yimām-Sāheb was hung on the specified date by the orders of the Fauzdari court for killing a man by phasa near the spot.
461	On a slab preserved in the mandapa in front of the garbhagriha of the Nilakanthēśvara temple at Govindavada .	Western Chalukya.	Tribhuvanamallaḍaḍa 'ruling at Kal-yana'.	Śaka, 1092, Virodhi, Chaitra, 6a, pūṇ-pami, Monday, Lunar-Eclipse.	Sanskrit and Kannada in Kannada.	Records that Mahānandāśvara Tribhuvanamalla Nālī-deva-Chōla-Maharāja, son of Irūṅgōla and grandson of Govinda of the Chōla family of Urayūr (i.e. Urayūr) granted the village Sūntarac, some lands and some taxes for the daily offerings and worship of the god Nilakantha. The chief was governing from his capital at Govindavadi-pura. It also states that Kēdarīśvara-Pandita, son of Sarvōśvara-Pandita was the sthānapati of the temple. The inscription was written by Somcōvara.
462	On a hero-stone set up before the temple of Nilakantha at the same village.	....	....	....	Kannada	Records the death of Nāśavi Mayinādāya in a battle with Ballidēvachōla at Kamēyakallu by the sword of Irūṅgōla.
463	On a hero-stone set up outside the same village.	....	....	....	Telugu	Damaged. Mentions Yallappa, son of Bhōgappa and Govinda.
464	On a slab set up in the mandapa in front of the garbhagriha of the Saṅgamēśvara temple at Sangamesvaram , hamlet of Singepalli.	Western Chalukya.	Tribhuvanamallaḍaḍa 'ruling' from the nelavīdu (capital) Gō[vin]ḍavadi.	Śaka 1[6]4[4], Durdubhi.	Kannada	Registers the grant of some lands for the worship and offerings of the god Svayambhū Saṅgamēśvaraḍaḍa of Kōḷalu (by the king). States also that Nāṅgi, grandson of Kudra-Siva, was the sthānapati.
465	On the second face of the same slab.	....	....	....	Do.	Damaged. Records a gift of land to god Saṅgamēśvara by a Chōla feudatory (name lost). A string of beads of the Chōlas (of Urayūr) is given.
466	On the third face of the same slab.	....	....	....	Do.	Damaged. Records a grant of land. Mentions Somarasi-Pandita and Kōḷaditya.
467	On a stone lying in a field to the north of the same village.	....	....	Vriśha Uttarayana-Sankranti, Monday.	Do. Do.	Records the grant of land in the village called Nonahagavundamahalli on the bank of the river Aghari (Hagari) to god Nilakantha by Mahānandāśvara Irūṅgōlādāḍa who was governing the Kōḷḍu Three Hundred, Sire Three Hundred etc.
468	On a slab set up in front of the Siva temple at Pulakurti .	Western Chalukya.	Trailokyamallaḍaḍa, 'ruling at Kōḷḍu'.	Śaka 980, Viṣambi, Ashāḍha, su. bidige, Thursday, Dakṣiṇāyana-Sankranti, Vyatipata.	Do.	Registers the grant of the agrahara called Gopāmbudhi in the Kaniyakallu Three Hundred, to the mahājanas of Pulakurke by the Mahasamantas Baoharasa, Gōharasa and Bhimarasa who were governing the districts of Ayyazavadi Three Hundred and Kaniyakallu Three Hundred, at the request of Dandāyaka Gōkappa. The donor bears the titles of the Chōlas of Urayūr.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a slab set up in a field to the west of Kuruvalli.	....	....	....	Kannada	Mentions Kuruvalli and Basava-Gauda.
470	On a slab set up in the same field ..	....	....	....	Do.	Slates that the village Marakuru belonged to the god Ramachandra of the Āṇḍi-māṭha.
471	On a slab lying before the temple of Vishnu at Nagallapuram.	....	....	Tarapa, Vaisakha, śa. 3, Monday.	Telugu	Records the construction of a well by a private individual for the merit of his mother.
472	On a slab set up outside the village of Siddharampuram.	....	....	....	Kannada	Damaged. Mentions the (Uraiūr) Chōḷa feudatory Bhimarasa with the usual hirudis.
473	On a slab set up in a street at Yelanji .	Vijayanagara	Virapratāpa Sadāsiva-Maharaya, 'ruling at Vidyānagara.'	Śaka 14778, Nāḷa, Jyēṣṭha, śa. 15.	Telugu	Records that on the complaint of the villagers, Mahamandalēśvara Kanaraju Viṭṭalaraja Tirmaharajyadeva-Maharaja stopped the illegal collections of money on Yelahanji, Somalapuram, Untakallu and another village and directed that the fines etc. collected in the village should be utilized for repairing temples, tanks, etc. Dakṣiṇāmūrti-Sivacharya is mentioned as the donee.

C.—Stone inscriptions copied in 1924.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Umamaheswara temple at Sivaganga taluk, Ikamnad district	....	....	Nandana, Tai, 15	Tamil	Records the gift of a house-site and the grant of certain privileges in the temple, by the residents of Kadambah-gudi alias Malaiyavanakōṭṭai, to a certain Umaiyaṇḍar Virapperumal of Niyaman alias Kulasekharan-madigai of Tennāruppōkku in Koralaṅga-valanadu, in recognition of his having built certain portions of the temple of Periya-udaiya-Nayanar in the village.
2	On the same wall	Pandya	.....Tribhuvanaachakravartin Kulasekharadeva.	9th year, Kanya.... [Saturday].	Do.	Much damaged. Seems to record a gift of land to Tiruchirappalamundaiyan Devapillai by the Uvavar (assembly).
3	On the west and south walls of the same shrine.	....	Tribhuvanaachakravartin Kōṇor[umaikon-dai] Parakrama-Pandyadeva.	5th year, Parattadi	Do.	Damaged. Records a royal order sanctioning the gift of the village of Velāṅḡudi as a dādana for offerings and worship to the temple of Periya-udaiya-Nayanar at Malaiyavanakōṭṭai in Kalavaṭṭi-nadu
4	On the same walls	Pandya	Parakrama-Pandyadeva	Do. Margaji 5	Do.	Damaged and incomplete. Seems to record the communication of and the giving effect to the above royal order by the assembly (Nāṭṭavar) of Pāṇaiyurpuram to the temple authorities and to two individuals who had the tenancy right of the lands.
5	On the south wall of the same shrine.	Do.	Jatavarman alias Tribhuvanaachakravartin Parakrama-Pandyadeva.	11th year, Tula 5, 50. septami, Monday, Tiruvōṇam.	Do.	Sale of the tenancy right (சொகுசுரிச்சல) of the land and tank belonging to the temple to a physician of Alagaimanagar in Vaḍakulaṅḡali-nadu by Elagupurumal alias Kulvaṭṭi-Naḍaiyaṇ.
6	On the same wall .. ..	....	....	Krōdhi, Avapi 10 ..	Do.	Records that Perumbur-Udaiyan Agattiyandār Ilaṅgaivali-tirandar of Ilayattangūji alias Kulasekharapuram in Kalvaṣal-nadu made certain additions to the Mahamandapa before the shrine and was awarded certain privileges in the temple.
7	On a pillar in the mandapa in front of the same shrine.	....	....	....	Do.	Records that this pillar was the gift of Annamahakkaran Poṇṇin-Perumal alias Manjarmudittuṅḡiṇṇ of this village.
8	On the door-post of the entrance into the same mandapa.	....	....	....	Do.	Records that these two door-posts were the gifts of the donor mentioned in No. 6 above.
9	On stones built into the walls of the Svaravalli-Ammān shrine in the same temple.	Pandya	Sundara-Pandya	4 + 1 + 1st year, Simha 16.	Do.	Fragments. Seem to record a gift of land for burning a twilight lamp in the shrine of Deśinay kap-Pillaiyar in the temple of Jayaṅḡondaśāṣṭavarumudaiya-Nayanar by a resident of Tirukkōṭṭiyur.
10	On the tiers round the central shrine in the Malaikkolundisvara temple at Tirumalai, (same taluk and same district).	Do	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyadeva, "who having taken the Chola country, was pleased to perform the anointment of heroes at Mudigondaśāṣṭapuram".	17th year	Do.	Stones out of order. Seems to record an agreement arrived at by the various communities fixing the taxes to be paid on the several articles of merchandise for the benefit of the temple of Kuṇṭattur-Nayanar. Mentions (the hall called) Anitruvan-tirukkavapam in the temple where they assembled together for the purpose.
11	On a pillar in the mandapa in front of the same shrine.	Do.	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyadeva.	22 + 2nd year, Rishabha 11.	Do.	Sale of land and tank by the temple authorities to Nla-gaṅḡariyūn Tayilomalai-Perumal alias Narasiṅgadeva for constructing the roof of the veranda of the temple of Tirumalai-Perumal at Kuṇṭattur in Alagaimanagar.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On another pillar in the same mandapa.	...	Tribhuvanaachakravartin Kōṇṇiṇṇaikaṇḍaṇ.	13th year and 342nd day.	Tamil	Records the remission, of certain taxes due from three temples including those on the devadāna lands of the god Tirumalai-Perumāl, from the 11th year of the king in favour of the temple of Kāṇṇuḍai-Iṣavamuḍaiya-Nayaṇār for worship and repairs.
13	On a third pillar in the same mandapa.	Pandya	Maṇḍavarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, "who, having taken the Chōḷa country, was pleased to perform the anointment of victors at Muḍigondaśōḷapuram."	17th year ..	Do.	Gift of 5 Śōḷiva-narpaḷaikaṣu for burning a twilight lamp in the temple by Paḷḷamuḍaiyaṇ Aḍavallaṇ Aḍichehadevaṇ alias Paḷiyadamaṇiyar.
14	On the east wall of the Paḍampiriyal-Anṇamū shrine in the same temple.	Do.	Maṇḍavarman alias Tribhuvanaachakravartin Sundara-Pāṇḍyadeva, "who distributed the Chōḷa country."	10+1st ..	Do.	Records a sale of temple land to a certain private individual who seems to have presented it back for worship to the goddess. Mentions Śōḷiya-narpaḷaikaṣu and Virapañ-jeraṇ-kaṣu.
15	On the north, east and west walls (inside) of the same shrine.	Do.	Jatavarman alias Tribhuvanaachakravartin Parākramaṇa-l'aṇḍyadeva]	5th year, Tai	Do.	Much damaged. Seems to record a sale of land at Nāmaṇār alias Eṭṭavari-nallur by the assembly of the village to a native of Poiṇṇai at Anaradimāṇḡam in Nāḍuvilkūra, a sub-division of Mīḷalai-kūraṇ on certain easy terms for the payment of taxes. Mentions the coin Kāṣimarasai-kolḷigai
16	On the west wall (inside) of the same shrine.	Do.	Jatavarman alias Tribhuvanaachakravartin Parākramaṇa-Pāṇḍyadeva.	9th year, Śittirai, 12.	Do.	Damaged. Records a re-sale of the land mentioned above by the purchaser to another individual.
17	On the west and north walls (inside) of the same shrine.	Do.	.....	Do.	....	Begins with the introduction பூட்டுவியல் திருமடஞ்செய்ய etc. of king Maṇḍavarman Sundara-Pāṇḍya I, which stops short about the middle.
18	On the base of the platform at the entrance of the rock-cut cave in the same temple.	Do.	Maṇḍavarman alias [Trihhu]vānaachakravartin .....ṇḍyadeva.	Do.	...	Damaged. Seems to record a gift of land by purchase at Poiṇṇai in Vaḍakalavai-nāḍu by Aḍavakuttiaṇ alias Guṇukulaṇṇar to provide for the supply of water for the sacred bath of the god.
19	On the side of the same platform ..	Do.	[Jatavarman] Tribhuvanaachakravartin [Kulaśōḷ]khaṇḍadeva.	9+1st year	Tamil	Seems to be a portion of a big inscription which is almost completely damaged. Seems to record a gift of land.
20	On the right side of the steps leading to the same rock-cut cave.	Do.	Tribhuvanaachakravartin Kulaśēkharaṇḍadeva	Do.	Do.	Records the agreement by the dānadaḍavalaṇṇar residing in Paṇḍhavaṇḍadevi-perumṭuruvu (street) to supply every day 1 spoonful of oil per oil-mill for a twilight lamp to the temple of Kuṇṇiṇṇar-Nayaṇār. There is also a much damaged record at the end which seems to register a gift of land.
21	On the left side of the same steps ..	Do.	Do. do.	6th year	Do.	Records the remission in favour of the temple of certain taxes on lands including those purchased for the temple. Built in at the beginning. Begins with the introduction [திருமடஞ்செய்யல்கண், etc. Gift of tax-free land for worship and offerings to the image of Tiruchchirumbala Kaṣṭraṇḍala-Pillai set up in the temple.
22	On the east side of same rock-cut cave.	Do.	Maṇḍavarman alias Tribhuvanaachakravartin [Vikrama-Pāṇḍyadeva].	7+1st ..	Do.	

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the west side of the same rock-out cave.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva	2 + 9th year, 349th day.	Tamil ..	Built in at the right end but the portion thus hidden has been re-engraved on the cross-wall. Begins with the introduction <i>சீரமுடிய திருமுத்தம்</i> , etc. Gift of land to Jayangondan Srivallabhan alias Kalavali-Nadavān with the provision that the taxes should be paid to the temple at Kunrattur for offerings. Refers to the king as occupying his royal seat in the sleeping apartment in his palace at Madura to the east of Maṣakkuṭam. Much damaged and built in below. Mentions the street Jayagondasōḷai-perunderuvu.
24	On the same side	Do. ..	Do. do.	....	Do. ..	Built in. Contains portion of the introduction <i>சீரமூர சீரமுத்தம்</i> , etc. Seems to record a gift of land in the name of Tirumaligai-Pillaiyar (Gappati).
25	On the rock on the south side of the prakara of the same temple.	Do. ..	[Jatavarman?] Tribhuvanachakravartin [Kulaśekhara-deva].	....	Do. ..	Gift of 2 uchelu for burning a twilight lamp in the temple, by a lady residing in Aḷagannanagar in Vaḍakala-vaḷi-naḍu.
26	On the same rock	Do. ..	Tribhuvanachakravartin Kulaśekhara-deva.	13 + 14th year ..	Do. ..	Begins with the introduction <i>சீரமூர சீரமுத்தம்</i> , etc. Records a gift of land [from the personal property of the king] for the morning service in the temple at Kunrattur with the apportionment of karuṇai and miyaṭchi on the lands between a certain Periyai Aṇḍapirap alias Tiruvēkaṭṭunāṅgai and the god.
27	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulaśekhara-deva.	3 + 3rd " ..	Do. ..	Built in at the right end. Begins with the same introduction. Records a similar grant of the village Vāṇṇan-ṇaḷaḷi alias Sikananallur for daily offerings in the temple.
28	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin [Kulaśekhara-deva].	Do. ..	Do. ..	Incomplete. Begins with the same introduction. Seems to record a gift of land by purchase. Refers to the royal seat called Kāṇṇūrayāṇi in the palace at Madura. Damaged. Records gift of land for a lamp in the temple, with a similar apportionment of the rights on it as in No. 27 above between a certain Devaṇ Sirivallavaṇi alias Villavāyār and the temple.
29	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulaśekhara-deva.	....	Do. ..	Begins with the introduction <i>சீரமூர சீரமுத்தம்</i> , etc. Gift of land for conducting the midnight service in the temple.
30	Do.	Do. ..	Do. do.	13 + 1st year, [Simha], Friday, Anjama (Aṇḍaradha).	Do. ..	Begins with the same introduction. Gift of land to a private individual who had to pay the taxes on it to the temple to meet the expenses of the kitchen.
31	Do.	Do. ..	Do. do.	3 + 1st year ..	Do. ..	Damaged. Begins with the same introduction. Records the grant of certain honours and privileges in the temple to Aṇḍapirap alias Tiruvēkaṭṭunāṅgai, a devaṇḍiṇār of Aḷagannanagar in return for her acts of charity, viz., (1) setting up of the image of Chandēvara in the temple of Śaradeva-Isvaranūḍiṇār in her village and (2) constructing a verandah for the image of Tiruṇāna-ṇaṇḍaṇḍa in the temple of Kunrattur-Nayaiṇār.
32	Do.	Do. ..	Do. do.	3 + [1]st " ..	Do. ..	
33	Do.	Do. ..	Do. do.	[3] + 2nd " Vaigai.	Do. ..	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	On the same rock	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekhara-deva.	3 + 2nd year ..	Tamil ..	Damagol. Begins with the introduction புகழ்நிகழ்த்தி etc. Gift of land in Rajendrasolai-chaturvedimangalam in Tenparappu-nadu by a certain Tirumalai-Nachchi alias Tirujnanasambanda-narai for worship and offerings to the image of Aladaiya-Pillaiyar set up by her in the temple.
35	On the side of the west verandah in the same prakara.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandya-deva.	11 + 1st ..	Do. ..	Begins with the introduction புகழ்நிகழ்த்தி etc. Incomplete and damaged. Seems to record a sale of land to a native of Malai-mangalam.
36	On the side of the north verandah in the same prakara.	Do. ..	Do. do.	9 + 1 + 1st year, Masha 22, Sunday, Friday, Punarpusam.	Do ..	Begins with the introduction. Gift of land for providing water for the sacred bath of god Kunnattirudaiya-Nayaiyar by Kutavai-Nadaiyar who apportioned the karai and mikachi rights over it between a certain Sabhapati and the temple.
37	On the same verandah	Do. ..	Tribhuvanaachakravartin Kulasekhara-[deva].	[13] + 9th year ..	Do. ..	Much damaged. Begins with the introduction புகழ்நிகழ்த்தி etc. Seems to record a sale of land.
38	On a slab serving as a fence near the same verandah.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandya-deva	....	Do. ..	Much worn out. Seems to record the gift of the village of Arur as a devadana to the temple of Alagaimanagar-Udaiyar.
39	On the north wall of the same prakara.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Parakrama-Pandya-deva.	10th year, (Rishabha), ba. s. pami, Sunday, Tiruvonam.	Do. ..	Records a sale of the karai right on a certain temple land to two brothers of Manappudai in Kilka-kurra by the temple authorities in the presence of the king to set up the images of Pillaiyar-Nayaiyar and Tiruvadayar-Nayaiyar (Munivayachakar) with the sale amount realized. With the income from the miyatchi right provision was made for the sacred bath and offerings of these images in the temple.
40	On the side of the east verandah in the same prakara.	Do. ..	Tribhuvanaachakravartin Kulasekhara-deva.	13 + 9th year ..	Do. ..	Incomplete. Begins with the introduction புகழ்நிகழ்த்தி etc. Sale of land to a lady for making provision for a number of festivals in the temple.
41	On a beam and pillar in front of the Bhikshatana shrine in the same verandah.	Do. ..	Jatavarman alias Tribhuvanaachakravartin Parakrama-Pandya-deva.	8th year, Simha 24, Sunday, dvitya, Monday, Revati.	Do. ..	Incomplete. Stones lost. Records an agreement given to a lady by the assembly of Alagaimanagar regarding the karai right over some temple land.
42	On the north wall of the central shrine in the Mammudinathesvara temple at Aramanai Siruvayal. Tiruputtur taluk, Ramanad district.	Do ..	Jatavarman alias Tribhuvanaachakravartin Vira-Pandya-deva.	9th year ..	Do. ..	Records the gift of the taxes on a certain piece of land by Tirukkannappirudaiyan Sivamudakalan alias Malaya-chakravarti for special worship and offerings on the day of Pusya in the month of Tai to the images of Avudaiya-Nayanar and his Consort set up by a lady in the temple of Munumudisvaramudaiya - Nayaiyar at Siruvayal, the right of tenancy of the land being made over to Tirukkannappirudaiyan Malayar-manikkattar.
43	On the same wall	Do. ..	Sundara-Pandya-deva	15th ..	Do ..	Gift of 2 na of land by Malayar-manikkam Tirukkannappirudaiyan alias Malaya-chakravarti to a certain Kanakasiva-Panditar, the taxes on the same being assigned to the temple at Siruvayal for the daily offerings and worship to the image of the goddess Tirukkannakottai-Nachchiyar Kandaiyar.

C.—Stone inscriptions copied in 1921—cont.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
44	On the same wall	Pandya ..	Vira-Pandya-deva	6th year	Tamil ..	Gift of land made tax-free by the same chief for providing for a flower-garden to the temple, which was in charge of a member of the Pa aiveipeti-tirumadam on the north side of the temple.
45	Do .. ..	....	....	....	Do. ..	Incomplete. Another gift by the same chief for offerings and worship to the images of Unakandasahitar and Itatra (Asura)-dovur set up in the temple by a certain Alivaijadan Panchalvi.
46	Do.	Pandya ..	Sundara-Pandya-deva	15th year	Do. ..	Built in and damaged. Seems to mention the same transaction recorded in No. 43 above and to convey the order regarding the assignment of the taxes to the authorities of the temple.
47	On the south wall of the same shrine.	Do. ..	Maravarnan alias Tribhuvannachakravartin Sundara-Pandya-deva, "who was pleased to present the Chola country."	20th year, Mesha 26, su. dvadasa, Saturday, Ilustu.	Do ..	Records a gift of land called Vilakkili-nallur by the chief Tirukkannappetudaiyan alias Malaya-chakravarti as a <i>gurukatsolia</i> to Kavirayar Isvara-deva-Uthayar of the Sandhya-gotia, a native of [Kajjar in the Uttara-dosam (Northern country).]
48	On the same wall	Do. ..	Kulassekharadeva	3rd year	Do ..	Records the gift of the taxes due from Mudaliyar Kanakasiva-Panditar on a certain land at Alankulapparam by the same chief for special worship in the temple on the day of Uttara-dosam which was his star of birth. Mentions the measuring rod called Sundara-Padhyai-lol.
49	Do.	Do. ..	Jajavarman alias Tribhuvannachakravartin Sundara-Pandya-deva	12th " Aippasi	Do. ..	A grant of land as tax-free <i>karanam</i> by the Natavar of Tiruttir-Muttam for offerings and worship to the image of Pillaiyar-Nayappar set up in the temple by a certain Venuddaiyan of Arkattuk-korrum in Pandikulapattivalanadu, a subdivision in Solai-mandalam.
50	Do. .. ..	....	....	....	Do. ..	Records a gift of land to the temple for worship on the days of the asterism Bharani which was the natal star of the donor Malayach-chakravarti, after purchasing it from the assembly of Korramatigalam in Tiruttir-Muttam. The tenancy right on the land was given to a certain Minjiamalai-palaiyan alias Ayan Solai.
51	On the north wall of the mandapa in front of the same shrine.	....	....	.... Uttarayana, Simha-Ravi, ba. Tuesday, divitiya, Sadayam.	Do. ..	Built in at the beginning. Records the building and consecration of the shrine of Itaiy-Nayappar (Subrahmanya) in the temple by two individuals, one a native of Aruviyur alias Kulasekharapattinam and the other of Alagapuri alias Soliyannarayana-puram, and the conferment of certain privileges on them during the festivals of the deity by the temple authorities and the village assembly (?).
52	On the same wall	Pandya ..	Maravarnan alias Tribhuvannachakravartin Suvinda-ra-Pandya-deva.	2nd year	Do. ..	Stones lost at the end. Registers a gift of the taxes on a certain land belonging to Kanakasiva-Panditar who is referred to as a native of Kulottungasola-chaturvolumatigalam in Vykramasola-vaianadu, a subdivision in Solai-mandalam, by the chief mentioned in No. 43 above, for special worship in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the same wall	Pandya ..	Tribhuvanaśakravartin ..	6 + [1]st year, Nala, Añi, 5.	Tamil ..	Engraved in later characters. Incomplete. Seems to record some gift for the daily worship in the temple by Tirukkannappurudaiyan Malava-chakravattigal.
54	On the west wall of the same mandapa.	....	....	Śubhakrit, Appasi, 20.	Do. ..	Records the setting up and consecration of the images of Deyvayanaiyar and Valli-Nacheiyar in the shrine of Ilaiya-Nayanar referred to in No. 51 above, by the dharmakartas of the temple.
55	On the same wall	Madura Nayaka.	Virappa-Nayaka ..	Vikrama, Sittirai, 3	Do. ..	Records the grant of the taxes on the lands in Viranōrip-pattu to the temple of Mummudiśōla-Isuramudaiya-Nayanar at Suvayal in Kūljaiḷ-Tiruttiyūr-Muṭṭam, a subdivision of Keralasinga-valanadu, by Dalavay Kana-kappa-Nayakkar, the agent of the king.
56	On the south wall of the same mandapa.	Pandya ..	Kulaśekharadeva ..	24th year, Añi ..	Do. ..	Registers a similar grant of the taxes on some plots of land in Añniyūr to the temple by Sivanindakalan Tirukkannappurudaiyar alias Malava-chakravarti, the land being made over to a certain Alaiya-Sokkanar.
57	On the same wall	Do. ..	Do. ..	[8]rd year, Añi ..	Do. ..	Damaged. Records a gift of land by purchase by a certain Adaikkalangattar to an individual reciting the tirup-paṭṭa (Devaram) in the temple for the maintenance of a maṭha.
58	Do. .. ..	....	....	Śrīmanukha, Añi, 25	Do. ..	Incomplete. Seems to record a sale of land by a number of residents of Paṇṇeri and other villages in Melait-Tiruttiyūr-Muṭṭam to the temple.
59	Do.	Pandya ..	Kulaśekharadeva, "who was pleased to take all countries."	27th year, Avani ..	Do. ..	Records the gift of certain lands as tax-free (iraiyil) karānam for the maintenance of a flower-garden for the temple by Malava-chakravatti.
60	On the east wall of the same mandapa.	Do. ..	Maṇavarman alias Tribhuvanaśakravartin Kulaśekharadeva, "who was pleased to take all countries."	20th " Appasi, 14.	Do. ..	Registers an agreement by the tanattar of the temple to measure out a nali of rice daily for offerings to the image of Kṛṣṇadeva for the money received by them from a certain resident of the village.
61	On the same wall	Do. ..	Kulaśekharadeva ..	35th "	Do. ..	Unfinished. Seems to refer to the same transaction mentioned above.
62	Do. .. ..	....	....	....	Do. ..	Unfinished. Seems to record a gift of land by Malava-chakravatti for worship in the temple.
63	Do.	Pandya ..	Jatavarman alias Tribhuvanaśakravartin Parakrama-Pandya-deva.	2 + 21st year, Par-thiva, Vai, 26	Do. ..	Records the conferment of certain privileges on some individuals who had set up and reconsecrated a new image of the goddess in the temple.
64	On the east wall of the central shrine in the Sugandhavaneśvara temple at Perichchikoyil, same taluk and district.	Do. ..	Tribhuvanaśakravartin Sundara-Pandya-deva.	8 + 1st year, Añi, 1.	Do. ..	Records a tax-free gift of land by Kandan Udayanjanayan alias Gaṅṇeyan for offerings and worship at the service called Aruṇanarayana-sandi instituted by him to the image of Kṣetrapādēva in the temple of Tirumattuk-kalai-Nayanar at Tiruttiyūr-Muṭṭam in Keralasinga-valanadu.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
65	On the same wall	Pāṇḍya ..	Tribhuvanaachakravartin Sundara-Paṇḍya-dēva.	8 + [1]st year ..	Tamil ..	Records another gift of land by purchase by the same chief for a service in the temple of Tirumattakkaraia[pa]-Nayinar in Kōralaśinga-vallanāḍa. Mentions a certain dūṇṇaiyaka called Tennuṇṇai-Segadaraṇ (Jayadharan)..
66	On the north wall of the same shrine.	Do. ..	Maṇavarman alias Tribhuvanaachakravartin Kulasekhara-dēva, "who was pleased to take all countries."	18th year, Siniha, 18.	Do. ..	Records a sale of land to a certain Viḍivāṇḍapparama alias Karaikāṣiṇai, one of the managers of the Vira-Pāṇḍiyai-tirumadam situated in the street round the temple of Tirumattakkaraia-Nayinar at Pericholaiyar alias Vira-Pāṇḍiyapuram by the assembly of Sembonallor, the taxes on the land being assigned to the temple.
67	On the same wall	Do. ..	Perumaḷ Vira-Paṇḍya-dēva	2 + 6th year, 8th day.	Do. ..	Records the remission of half the portion of the tax in money by the king due from the Naṭṭar (residents) of Karaipattu and Paṇḍari-pattu. Mentions a certain Sundara-Pāṇḍya-Kalingarayan as a signatory.
68	Do.	Do. ..	Tribhuvanaachakravartin Sundara-Paṇḍya-dēva.	17 + 2nd " ..	Do. ..	Records the assignment of the taxes due on certain lands granted to the Brahmanas by the individual mentioned in No. 64 above for offerings to the image of Eḷaga-Nayinar set up by him in the temple.
69	On the west wall of the same shrine.	Do. ..	Vira-Paṇḍya-dēva	Śaka 1298, 35 + 8th year, Mithuṇa, 22, Monday, Purnamasam.	Do. ..	Refers to an enmity between the Paraiyas and the other residents in the 24 villages including Karaipattu, Paṇḍari, etc., which was attended with some bloodshed on both sides and the amicable settlement by Gaṅgaiaiyaraii granting certain communal privileges with stipulations that the latter would pay annually and on good and bad occasions certain specified quantity of produce for the service done by the former.
70	On the same wall .. ..	....	Tribhuvanaachakravartin Kōṇṇiramaḷkonḍan.	....	Do. ..	Damagud. Records the gift of certain taxes on lands for offerings to the image of Mudaliyar Adiravisi-aḷḷa-jvar set up in the temple by Gaṅgaiaiyar.
71	On the west and south walls of the same shrine.	Pāṇḍya ..	Maṇavarman alias Tribhuvanaachakravartin Sundara-Paṇḍya-dēva, "who having taken the Chola country, was pleased to perform the appointment of heroes and of victors at Muḍigonda-śōḷapuram."	[15]th year ..	Do. ..	Built in at the end. Records the remission of the taxes on some lands sold to a certain Koṇḍikkondaṇ Periyān Adichadavaṇ who is referred to as a poet (pularar), by Kandaṇ Udeiyāṇḍeydai-Gaṅgaiaiyar and Poyyamoli Mumaṇḍiśōḷa-Kaṇḍiyur-Naḷaiyaṇ in favour of the temple for offerings to the image of 'Tirupalliyarai-Nacheiyar.
72	On the south wall of the same shrine.	Do. ..	Sundara-Paṇḍya-dēva, "who was pleased to present the Chola country."	15 + 1st " ..	Do. ..	The inscription opens with the eulogy of [Ma*] ravarman alias 'Tribhuvanaachakravartin Kulolūṅga-Chōḷa-dēva "who having been pleased to take the two Kōṅḡus, Iḷam and Karuvur, was pleased to perform the appointment of victors in the maṇḍapa at Paḷavarur," but stops abruptly after the mention of the king's name and begins afresh. Records the remission of taxes due on some lands belonging to the temple by Chakravatti Veṅṇumudiśōḷaṇ-Adaiyaṇ-Naḷaiyaṇ for offerings and worship to the god in the Maḷavaśingaṇ-andi for the merit of his 'Siyai'.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription n.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the same wall	Pandya ..	Tribhuvanachakravartin Sundara-Pandya-deva.	17 + [2]nd year ..	Tamil	Records certain changes made by Kandan Alagukanda-Perumal alias Gangayan in the standard land measure and in the rate of taxes due on the lands owing to some severities of the old system under which people were suffering.
74	Do.	Do. ..	Tribhuvana[chakravartin] Sundara-Pandya-deva, "who was pleased [to present the Chola country]."	....	Do.	Much damaged. Records the remission of taxes on some lands belonging to a certain Viluppadarayan in favour of the temple by the chief mentioned in No. 72 above.
75	Do.	Do. ..	Maravaman alias Tribhuvanachakravartin Sundara-Pandya-deva, "who was pleased to present the Chola country."	11th year ..	Do.	Records the grant of land at Sattaperi by Kandan yajñeyadan Gangayan to the individual mentioned in No. 71 above as a reward for composing a poem (Pillaik-kavi) in his honour. Mentions another poet called Karanai Vilupparayan who was living in the king's court (Perumal sipālam sevikkam) and through whom the donee approached the chief. The taxes on the land had to be spent towards offerings at the midnight services of the goddess Periya-Nachchiyar in the temple.
76	On a pillar in the mandapa in front of the same shrine.	....	....	....	Do.	Records that this pillar is the gift of Sriraman Kandan alias Mupayadarayan of Siru-Perichohiyur.
77	On the east wall of the same mandapa.	Pandya ..	Tribhuvanachakravartin Sundara-Pandya-deva, "who was pleased to present the Chola country."	....	Do.	Registers the grant of the taxes due from Viluppadarayan of Niyarum in Tel-njuppuppokku on some lands purchased by him, by Kandan Udayadivakaran alias Gangayan to the temple of Tirunatikkarai-Nayagar for offerings and worship.
78	On the same wall	Do. ..	Tribhuvanachakravartin [Kula]sekkhara-deva.	13 + [5]th year ..	Do.	Much damaged. Seems to register a compact between Malava-Chakravarti and Kandan-devan-Chakravarti on one side and Alagukanda-Perumal alias Gangayan on the other.
79	Do.	Do. ..	Tribhuvanachakravartin Maravaman alias Sundara-Pandya-deva, "who was pleased to present the Chola country."	5 + * ..	Do.	Records a gift of land by purchase by [A]disayapperumal alias Venju-mudisudina-Adalayar-Nadalvan for offerings and worship to the god on the occasion of Sivaratri on the day of chaturdasi in the dark half of the Makara month.
80	Do.	Do. ..	Kulasekhara	13 + 4th ..	Do.	Registers a gift of land for the maintenance of a matha called Tirunavukkaraisan-tirumadam in the temple, jointly by the chiefs Malavanapikkam alias Malavach-chakravarti and Adalayar-Nadalvar and of another piece of land by the former separately.
81	Do.	Do. ..	Tribhuvanachakravartin [Kula]sekkhara-deva.	13 + 11th ..	Do.	Records the remission of the kadamai and antaryam taxes on a certain devadana land by Chakravarti alias Kulasekhara Adalayar-Nadalvan for the expenses of offerings on the special festival days of every month in the temple.
82	On the east and north walls of the same mandapa.	Do. ..	Tribhuvanachakravartin Sundara Pandya-deva.	[10]th ..	Do.	Gift of land by a certain Udayadivakaran Aludayan alias Ilangesvaran for offerings during one service daily to (the image of) Kshetrapala-Pillaiyar in the temple. The taxes due on the land were also remitted for this purpose by the assembly of Siunarudur.

C.—Stone inscriptions copied in 1924—cont.

48

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	On the north wall of the same mandapa.	Pandya	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, "who was pleased to present the Chōla country."	20 + 1st year Sittirai.	Tamil	Records the grant, by Kandan Udayaiñjeydar alias Gangōyāñ of Niyamam in 'Tel' [Tēluppokke], of the taxes due on some lands bought from the assembly of Perichohiyar by a certain Devan; Avaiyan alias Viluppadarayan, for offerings to Tirumattukkarai-Nayanar.
84	On the same wall	Do.	Tribhuvanachakravartin Maravarman alias (Sundara-Pandya-deva, "who was pleased to present the Chōla country."	5 + 1st "	Do.	Records that the (channel?) Matilāro flowing through the dry land to the south of the tirumadaviyagam (street) of the temple to the Polirangudi tank should continue to flow in the same way as of old for all time to come.
85	Do.	Do.	Tribhuvanachakravartin Kulasekhara-deva.	[2]0th "	Do.	Records a gift of land at Polimangudi by Viluppadarayan mentioned in No. 83 above, as a devadāna to Subrahmanyañ-Pillaiyar set up in the temple by Gangōyāñ (also mentioned above) who remitted the taxes due to him on that land.
86	Do.	Do.	Do.	2nd "	Do.	Registers the grant, for the expenses of offerings, etc., in the temple by the same chief, of the taxes due on some land at Perichohiyar bought from the assembly of the village by a Malayala-Brahmana of Mahai-mandalam named Tengavoli-Narayanāñ Kakuttay.
87	Do.	Do.	Do.	2nd year, Rishabha, 1.	Do.	Registers a similar grant, by the same chief, of the taxes on some other land at Ke' [Kadikottan] due from another Malayala-Brahmana named Gandirāñ Trivikramāñ, for burning a twilight lamp before (the image of) Kūñṛimerinda-Pillaiyar in the temple.
88	On the west wall of the same mandapa.	Do.	Kulasekhara-deva	2nd year ...peñcham, Thursday, Uti...	Do.	Beginning seriously damaged. Records a gift of land after purchase by the same chief as a [ka]ṛaṇ-kijamai to meet the expenses of offerings etc. in the temple.
89	On the same wall	Do.	Maravarman	[13]th year, [Thavur]	Do.	Records a sale of land by the chief mentioned in No. 83 above to a certain Śhūtaraiyar with the provision that the taxes on it should be paid to the temple for offerings and worship to the image of Tiruppaḷiyerai-Nachohiyar.
90	On the south wall of the same mandapa.	Do.	Tribhuvanachakravartin Kulasekhara-deva.	13 + 1st year	Do.	Damaged. Registers another gift of land to the temple by the chief Kandan Udayaiñjeydar Gangōyāñ mentioned above.
91	On the same wall	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, "who was pleased to [present] the Chōla country."	9th "	Do.	Records an agreement given by Kandan Aludaiyan (Gangōyāñ) to the inhabitants of Siru-Peruchohiyar and Kaipampur, fixing certain rates of taxes on their lands in place of the old ones by which they had been reduced to great straits.
92	Do.	Do.	Do	Do.	Do.	Records a gift of the taxes on some lands at Siru-Perichohiyar due from a certain Gangōyā-Payman of Tirupattūr by the same chief for special offerings in the temple on the day of Mīrugasuram (Mīrugasirsha) in the month of Kārttigai which was the star of his birth.
93	Do.	Do.	Do.	17 + 2nd year	Do.	Damaged. Records the remission of taxes on some devadāna land at Siru-Marudūr since the 15 + 1st year of the king by Kandan Alagukunda-Perumal alias Gangōyāñ of Niyamam in 'Tel' [Tēluppokke].
94	Do.	Do.	Tribhuvanachakravartin Kulasekhara-deva.	13 + [1]4th "	Do.	Records the grant of taxes on certain lands to the temple by the assembly of Siru-Marudūr.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the south wall of the same shrine.	Pandya	Maravartan alias Tribhuvanachakravartin Kulasekharadeva, "who was pleased to take all countries."	[1]5th year	Tamil	Stones built inverted. Damaged. Seems to record a gift of land to the temple of Kaliyil[as?] mudaiyar Vani-gar-Na.... at Alagai alias Kili, Seliya-Narayanaapuram by two persons for the welfare of Viru-Pandyadeva.
104	On the same wall	Do.	Maravartan alias Tribhuvanachakravartin Sundara-Pandyadeva, "who having taken the Chola country was pleased to perform the appointment of heroes and the appointment of victors at Mulligondasolapuram."	20 + 1 + 1st year, Añi.	Do.	Much damaged. Refers to the same transaction as in Nos. 101 and 102 above and conveys the order to the temple by Kandañ Udayanneydañ Gangeyan.
105	Do.	Do.	Maravartan alias Tribhuvanachakravartin Sundara-Pandyadeva, "who was pleased to present the Chola country."	5 + 1st year, Mesha, 5.	Do.	Damaged. Records the sale of the village Polinai[gu?]di by Uyyavandan Venu-Mudiandinai Adalaiyur-Nadai-van with the provision that the taxes on them should be paid to the temple.
106	Do.	....	....	Saka 1470, Plavanaga, Pañguni, 20.	Do.	Records a sale of the tenancy right over half of the lands of Kumbangudi to the temple by four individuals of the village who had been in hereditary possession of the same.
107	Do.	Pandya	Tribhuvanachakravartin Kulasekharadeva.	13 + 11th year, Mithuna, 19, Friday, su, pañchami, Makha.	Do.	Records the royal order confirming the transaction already made by Maravartan and Narasingadeva to the effect that the extent of their village should be defined by leading the elephant round it and that the taxes on the 248 houses to be paid to Uyyaniraduvañ Irunedikku-Ponai should be fixed.
108	On the west wall of the mandapa in front of the same shrine.	Do.	Maravartan alias Tribhuvanachakravartin Kulasekharadeva, "who was pleased to take all countries."	20th year, Masi	Do.	Records the tax-free gift of a land at Panakkudi as a karan-kiñamai to the temple of Vaniya-Narayanaacheluramuñiyar at Alagaruri by the Natavar of Niyama-pattu in Korasingaavalanadu.
109	On the west and south walls of the same mandapa	Do.	Do.	15th year, Jhanna, 15, su, dasami, Friday, A[sva]jiti.	Do.	Records a gift, by the assembly of Alagapuri, of all the taxes due to it by the residents of the streets round the temple, for the provision of lunj[?] in the temple.
110	On the south wall of the same mandapa.	Do.	Kulasekharadeva	19th year	Do.	Seriously damaged. Seems to record a gift of land to the temple.
111	On the east wall of the same mandapa.	Do.	Viru-Pandyadeva	....	Do.	States that the tirumadaivillagam of the temple was built by a certain Muppariyada-Perumal in the name of the king (Ulagudaiya-Perumal).
112	On a rock in a field to the north of the village Nedungunam, Wandiwash taluk, North Arcot district.	Tanjore Nayakas.	Vijaya-Raghunatha-Nayaka	Taraka, Masi 10	Do.	Registers a gift of 120 kuli of land to the temple of Dharnaputtir by the village authorities (Urpattaiyar) and Tiruvambala-Pillai, the deputy of T[?]m[?]ma-Nayaka who was the agent of the king.
113	On the east wall of the old Perumal temple in the same village.	Vijayanagara	Venkatapatideva-Maharaya, son of Tirumalaideva-Maharaya.	Saka 1536, Ananda, Kanni, pañchami, Teesaday.	Do.	Registers the provision made for conducting the Anit-tirunai of Viradaraja-Perumal for the merit of the Nayaka ruling over Neydal and Nedunkuppam and also for celebrating the other festivals of the god by a certain Ramana-rasar by raising subscriptions.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On a rock in a house to the south of the Ramaoandra-Perumal temple.	....	....	....	Tamil	Beginning lost and damaged. Seems to register the taxes to be paid on a new settlement.
115	On the south wall of the Agastyaśvara temple at Kodungalur, same taluk and same district.	Chola	Tribhuvanaachakravartin Chōlādēva.	18th year ..	Do.	Registers a gift of 3 paṭaikaṣa by two individuals for burning a twilight lamp in the temple of Tiruvagattisvaramudaiyar at Kodungalur in Marudadu-naḍu, a subdivision of Veṅkuṇṇa-koṭṭam in Jāyāṅṇaṇḍaśoḷa-maṇḍalam.
116	On the same wall	Pāṇḍya	Jatāvarman Tribhuvanaachakravartin Sundara-Pāṇḍyādēva.	18th " ..	Do.	Registers the remission of certain taxes in favour of the temple by the assembly of Bhuvanākavira-vaṇaḍu for conducting the festival of the god Chittiramoliviṇṇakar in the month of Vaigasi.
117	Do.	Chola	Tribhuvanaachakravartin Rājaraḍēva ..	[9]th " ..	Do	Registers gift of gold for burning a twilight lamp in the temple.
118	Do.	Do.	Rādhahirajadēva	8th " ..	Do.	Records a gift of two vessels for the sacred bath of the god by a certain shepherdess.
119	Do.	Do	Tribhuvanaachakravartin Chōlādēva.	17th " ..	Do.	Incomplete. Mentions a certain Tinaiyaṇ Injen.
120	Do.	....	....	....	Do.	States that this stone was the gift of Iṭankumaraṇ Mahai- Uḍaiyar.
121	Do.	Pāṇḍya	Maḡavarman Tribhuvanaachakravartin Parakrama-Pāṇḍyādēva.	5th year ..	Do.	States that Kakkunayakap alias Maḡavadaraiyaṇ built the garbhagrha and the artha-maḡāpa including the stupi of the temple.
122	Do.	Chola	Tribhuvanaachakravartin Rājaraḍēva ..	15th " ..	Do	Registers gift of gold for burning a twilight lamp in the temple.
123	Do.	Do.	Tribhuvanaachakravartin Chōlādēva, " who was pleased to take Madura and the crowned head of the Pāṇḍya."	21st " ..	Do.	Records a similar gift of money for a lamp in the temple.
124	Do.	....	....	....	Do	States that this first Kal-ṇḍai (of the wall) is the gift of a lady, at Marudāḍu.
125	Do.	....	....	....	Do.	Registers gift of gold for burning a twilight lamp in the shrine of Dakṣiṇamurtidēva in the same temple.
126	Do.	Chola	Tribhuvanaachakravartin Rājaraḍēva ..	23rd year ..	Do.	Gift of money for burning a twilight lamp in the same temple.
127	Do.	Do.	Tribhuvanaachakravartin [Rādhah]raja- dēva.	11th " ..	Do.	Ends of lines built in. Registers the provision made for offerings to the god Dakṣiṇamurtidēva in the temple by a certain individual of Irumbidaipakkam.
128	....	....	....	....	Do.	Records the gift of a (dhupamani) bell and one salver by Kuppār, son of Tinaiyaṇ Nāḍai.
129	On the east wall of the same temple.	Chola	Tribhuvanaachakravartin Rājaraḍēva ..	15th year ..	Do.	Registers a gift of money for burning a twilight lamp in the temple by a weaver of Tiruvāḷakkoyil, a hamlet of Poiṇṇaiṇḍa-Kaḷattir.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
130	On the east wall of the same temple.	Chōla	Tribhuvanaachakravartin Rajarajadeva	16th year	Tamil	Registers a similar gift of money by a resident of Adanar in Oymā-nādu.
131	Do.	Do.	Do.	24th	Do.	A similar gift of money by a resident of Koduṅḡalūr.
132	Do.	....	....	....	Do.	Records the receipt of a utensil (parikalam), cup (vattil) and a stool (?) (Tiruvattalaikkal) presented by a certain lady to Nayanar Dakṣiṇāmūrtideva, by the Siva-Brahmanas of the temple.
133	Do.	Chōla	Tribhuvanachakravartin Rajadhirajadeva.	12th year	Do.	Registers a gift of land for offerings to the Kṣhetrapālap-Pijaiyar in the temple of Tiruvagattaiyavan-Udaiyar and also to the goddess Tirupuliyarai-Nachohiyar by a certain Kannan alias Pallavar Anukkup of Mugaina-gubkudi in Kulottuṅḡachōla-valanadu in Sōla-maṇḍalam.
134	Do.	Vijayanagara	Virupatapa Devanaya-Maharaya	Śaka 1347, Viśvavasu, Kumhha, ba. Monday, chaturdaśi, Uṭṭiradam.	Do.	Registers a remission of the taxes, Sekkumanniadi Kodik-konai, Vadakoten and Siruvettai in the village of Kavidu, for the maintenance of a perpetual lamp in the temple of Tiruvagattaiyavanudaiya-Nayinar for the (long) reign of the king by Chingamaraja, the officer (adhi-karam) in Iṭaitarai, and three other persons.
135	On the east and north walls of the same temple.	Do.	Vira Kaṇṇapa-Uḍaiyar	Ananda	Do.	Registers a gift of land for burning two twilight lamps in the temple by the residents of Marudadu.
136	On the north wall of the same temple.	....	Sakalalōkachakravartin Rājajarayana Sambuvarya	6th year	Do.	Records an allotment of some land by the king for settlement and the gift of the taxes realized from the residents thereon for worship and repairs to the shrine of Chittiramli-ṭiṭṭar in the temple.
137	On the same wall	Vijayanagara	Viruppana-Udaiyar (Virupakṣa), son of Vira-Ariyana-Udaiyar (Harithra).	Śvara, Śiṅha, śo. Monday, paṇḍolami, Sodi.	Do.	Registers a sale of house-sites to the Kaikkolas residing in the tirumadaivilagam at Koduṅḡalūr in Marudadu-nadu in Venkuira-kottam, a district of Jayuṅḡondadōla-maṇḍalam. Koduṅḡalūr is herein called Kulottuṅḡa-sōlanallūr.
138	Do.	....	....	....	Do.	Records the amount to be collected per loom for the years Śvara and Bahudhanya and for the successive years from the settlers on the 60 sites belonging to weavers.
139	Do.	....	Sakalalōkachakravartin Rājajarayana Tirumalhotha Sambuvarya.	19th year, Tai, 1..	Do.	Registers a remission of certain specified taxes on Melakk-kodungalur for festivals, repairs and worship to the god-Kairali-udaiya-Nayinar Chittiramli-ṭiṭṭar at Koduṅḡalūr by the assembly (Nattavar) of Urattipparru, which was also made into a sarvaṇṇa gift by the king. Mentions a previous similar gift made to the temple of Araśagōpālisuramudaiya-Nayinar at Melakkodungalur.
140	On the west and south walls of the same temple.	....	Sakalalōkachakravartin Rājajarayana Sambuvarya.	10th year	Do.	Registers a remission of certain specified taxes due from the tirumadaivilagam in favour of the temple of Tiruvagattaiyavanudaiya-Nayinar for worship and repairs.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the west wall of the Amrāvalli-Ammān shrine in the same temple.	Pāṇḍya ..	Maṇavarman Tribhuvanaśaḥakravartin Parākrama-Pāṇḍyadeva.	5th year ..	Tamil ..	Ends of lines built in. Seems to register a gift of gold for offerings during a service to the goddess in the temple.
142	On the east, north and west walls of the same shrine.	Vijayanagara	Kṛishṇadeva-Maharāya, "who instituted the elephant hunt."	Śaka 1430 [Kāñiśvara, daśami, Monday, Anurādha.	Do.	Incomplete. Seems to register a sarvaṁanya gift of land for the merit of the king for worship and repairs in the temple at Kulottuṅga-Solānallur alias Kōḍuṅgalur in Urattippara, a subdivision of Marudādā-naḍu.
143	On a slab set up in front of the same temple.	Do.	Vīrapratapa Vira Venkaṭadeva-Maharāya.	Śukla, Kārttignī, 15	Do.	Damaged. Registers the tax per loom to be collected from the settlers on the tirumadavilāṅgam at Kōḍuṅgalur.
144	On a slab set up at the entrance of the Ganapati shrine in the same village.	Pallava ..	Vijaya Kampa-Vikramavarman	[3]2nd year ..	Do.	Seems to record some gift by the residents of Kavidu to a private individual named Kāṇḍalai Nakkai Sadaivaṇ.
145	On a slab lying in the tank in the same village.	Vijayanagara	Mahānandaleśvara Kṛishṇayadeva-Maharāya.	Vikrama, Tai, 5 ..	Do.	Records the gift of the income from the lease of fishery in the tank at Kōḍuṅgalur, for deepening the tank by Daḍavay Savappa-Nayaka, for the merit of Tirumalai-Nayaka, the agent of the king.
146	On the south wall of the dilapidated Iśvara temple at Melkodungalur.	Pāṇḍya ..	Maṇavarman Tribhuvanaśaḥakravartin Vira-Pāṇḍyadeva.	13th year, Arpaśi	Do.	Registers the remission of certain taxes for worship in the temple of Araṅgopalāśrama-udaiya-Nayanar at Mōṛ-koḍuṅgalur in Marudādā-naḍu, by the assembly of the nāḍu. The village had been in a neglected condition for a long time and was re-named Gaṅganarayanaṇallur after (the chief) Gaṅganarayana Chakravarti.
147	On a slab set up in the village of Kuvattur, Madhuraṇṭakam taluk, Chingleput district.	....	....	Plava, Tai 9 ..	Do.	Registers a gift of land to Poyya-Vinayaka on the tank bund by a native of Marudam for the merit of the commander (Paḷavai) Sōṭṭamu-Nayaka.
148	On the south wall of the Angalamman temple in the same village.	....	Sadaśivayyadeva-Maharāya, 'son of Saluva-Maṅgi-Uḍaiyar Devanaharāya.'	Śaka 158[1], Tribhava, Mēsha, śu. daśami, Monday, [Rēvati].	Do.	Damaged. Registers a gift of 17 villages to the goddess Angala-Parameśvari, for the merit of Sadaśiva-Maharāya and Timmarasayya. Mentions also the previous gift of villages by Ramarasayya to the goddess.
149	On the same wall .. ..	....	....	....	Do.	Beginning lost. Seems to register the sale of a village by the trustees of Parameśvaraṅgalaṁ to meet the expenses of the goddess Aṅgalaṁmai.
150	In the north gōpura (left of entrance) of the Kāḷahastīśvara temple at Kāḷahastī, Chandra-giri taluk, Chittoor district	Vijayanagara	Vīrapratapa Vira-Kṛishṇarāya-Maharāya	Śaka 1434, Aṅgiraśa, Pūṇḍama, śu. pūṇḍama.	Do	Damaged. Registers the gift of two necklaces set with precious stones to the god Kāḷahastīśvaraḍeva by the king.
151	In the same gōpura (right of entrance).	Do.	Do.	Śaka 1435 (expired), Śrūṅkhā. . . .	Kannada	Damaged. Registers the gift, by the king, of a golden prabhavali set with precious stones and grant of some villages for daily worship and offerings and for conducting certain specified festivals to the god Śrī Kāḷahastīśvara-Mahāḍeva. Gives the genealogy of the Tuḷuva dynasty down to Kṛishṇarāya.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
152	In the west gōpura (right of entrance) of the same temple.	Vijayanagara	Achyyutaraya-Maharaya	Śaka [146] 7. Man-matha, Sindh, su . . . [Mōla], Monday.	Tamil	Registers the agreement by the superintendents of the treasury of the god Tirukkalahasti-udaiya-Nayagar at Tirukkalatti alias Mummudisōjapuram in Ariār-nadu, a subdivision of Jayāngōdōjōla-mandalam, to provide for offerings to the god, for the money received by them from the Maharaja, son of Vāsanapāṇḍitar Samarāja. The amount was utilized by them in improving the tank of the devadana village Tondamanar.
153	In the same place . . .	Lo.	Virapratapa Sadasivadeva-Maharaya	Śaka 1487, Krodhana, Dhana, su. Friday. . .	Do.	Damaged. Registers a gift of 250 panam to meet the expenses of the Tiruvadi, Makara-sathramana, etc., days in the temple by a private individual. The money was used for repairing a tank and bringing certain lands under cultivation.
154	In the south gōpura (left of entrance) of the same temple.	Do.	Virapratapa Achyyutaraya-Maharaya	Śaka 1467, Man-matha, Kumbha, ba. triya, Thursday, Hasta.	Do.	Damaged at the beginning. Seems to register the provision made by a certain person for offerings to the god when the image halted in the manḍapa built by him in the third prakara during festivals.
155	In the same place . . .	Do.	Virapratapa Sadasivadeva-Maharaya	Śaka 1467 [Krodhi], Kanpi, ba. sap-tami, Sunday, Rohini.	Do.	Registers the agreement made by the authorities of the temple to provide offerings to the god during the early morning service, from the income of Siyapuram which was presented by Sathuvadeva-Maharaja, for the merit of his father Mahamaṇḍalēvara Guruvayadeva-Maharaja.
156	In the south gōpura (right of entrance).	Do.	Virapratapa Achyyu'ta[raya-Maharaya]	Śaka 1467, Man-matha, Makara, ba. dasami, Friday, Uttiradam.	Do.	Damaged. Registers a gift of money by a private individual for providing offerings to the god on certain festival days. The money was utilized by the temple authorities in improving the land and tank of the devadana village Kadaganori.
157	On the north and west walls of the third prakara of the same temple.	Do.	Do.	Śaka 1454, Nandana, Karkāṭaka, ba. dasami, Saturday, Rohini	Do.	Registers the gift, by the king, on the day of his coronation in the year Virōdhi, Kartika, ba. pāṇḍant in the presence of the god Kalabastēvara at Kalabasti. of 7½ villages and the export and import duties from certain specified ports, to the god, for worship and offerings on festival days. Mentions the levy of tribute from Tiruvadi (Travancore), the subjugation of Tumbichechi and Saluva-Nayaka by the king and the planting of a pillar of victory on the banks of the Pambruparai river. The king's star of birth is stated to be Mṛgaśīrṣha.
158	On the same walls . . .	Do.	Do.	Do.	Telugu	do.
159	On the west wall of the same prakara.	Do.	Do.	Śaka 1461, Nandana, Rishabha, ba. dvitiya, Monday, Mōla.	Tamil	Registers the provision made by Kamabhattar-Ayyan, son of Bhōtanatha Siṭṭayar of Krishnarayapuram in Chandragiri-[raja] for providing offerings daily and on other specified festival days to the god, for the merit of his mother Viramma, from the income of the village of Kasaram in Kalimichechi-sirmai which he had obtained by a copper-plate grant from Achyyutaraya-Maharaya.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same wall	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Śaka 146[1], Vijam- bi, Śimha, Śu. chaturdaśi, Fri- day, Tiruvōṇam.	Tamil	Registers a gift of 6,360 poṇ for offerings to the god by Rāmabhar-Ayyar, during the service instituted by him, for the merit of the king. The money was invested by the temple authorities in the improvement of certain tanks and lands in some specified villages. Refers to the gift of two copper images of the donor and Timmaya for holding the lamps before the god.
161	On the west wall of the third prakāra of the same temple.	Do.	Virapratapa Vira Krishnaraya-Maharaya	Śaka 14[3]5, Śri-mukha, Jyeshṭha, Śu., Wednesday.	Kannada	Registers the gift of a pendant (padakam) consisting of various precious stones presented by the king to the god Kalahastisvara.
162	On the same wall	Do.	Do.	Śaka 1435, expired, Śrimukha, Āṣa- dha, Śu. 11.	Telugu	Contents same as in No. 151 above.
163	Do.	Do.	[Achyutaraya-Maharaya]	Śaka 1456, Jaya, Mithuna, Śu. purnami, Thurs- day, Purvāṣadha.	Tamil	Registers the gift of the village Muchelavalai in Kalimicholi-śirmai, together with its hamlets, to Rāmabhaṭṭar-Ayyar, for the merit of his mother Vhayaumai, for daily offerings to the god Kalahastisvara.
164	Do.	Do.	Virapratapa Krishnadeva-Maharaya	Śaka 1436, Bhava, Kaṇṇi, ba. oka- daśi, Thursday, Pōṣam.	Do.	Registers a gift of money by Imuadi Rudraśivaoharya for offerings to the god when the image halted under a pavilion in the donor's garden at Nilagiri during the festivals in the months of Māsi and Purattasi. The money was invested by the temple authorities in deepening the tank of the devādāna village Kaṇṇi.
165	Do.	Do.	Do.	Śaka 1434, Angi- rasa, Phalguna, Śu. pūṇchami.	Do.	Registers the gift of two necklaces of precious stones and certain golden vessels to Kalahastisvara-deva by the king. See also No. 150 above.
166	Do.	Do.	Do.	Śaka 1[433], Pramō- dota, Kumbha, Pa. [pāñchami, Monday], Svāti.	Do.	Intercepted by pillars in the middle. Registers a gift of 850 poṇ on a Sivaratri day to Rayasam Viṭṭamarasayyar, son of Timmarasa, a resident of Sōvūr alias Sōmiyada-nayakkapuram for providing offerings to the god during the early morning service. The money was used by the temple authorities in improving the land and the tank in the devādāna village Urandūr.
167	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1460, Viḷambi, [Dhanus], Śu., dvitīya, Monday, Tiruvōṇam.	Do.	Intercepted by pillars in the middle. Registers a gift of two villages in Turpa Padinaṭṭi-śirmai by Timmaji-Ammai, wife of Rāmabhaṭṭar-Ayyar for the merit of herself and her husband for providing offerings to the god during the early morning service.
168	Do.	Do.	Do.	Śaka 145[4], Nanda- na, Mithuna, ba. daśami, Thursday, Bharani.	Do.	Registers the gift of the village Mollumhalli in Koṇḍavāsi-śirmai by Rāma-Bhaṭṭar for offerings to the god during the early morning service.
169	Do.	Do.	Do.	.. .. Okādaśi, Wednesday, Uttaraṣadha.	Do.	Ends of lines lost. Seems to register the provision made to meet the expenses in the temple on certain festival days in the months of Māsi and Mārgaṣi. Mentions the devādāna village Irutigol-Putṭeri and the Śinnaya-maṇḍapa in the [third] prakāra of the temple.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
170	On the same wall	Vijayanagara	Virapratapa Achyutaraya-Maharaya	Śaka 1455, Vijaya, Karkakaka, ba. dasami, Wednesday, Kartigai.	Tamil	Registers a gift of 3 of the village Kun'amana Kondamapuram in J'edaniatta-śrīmi, for providing offerings to the god during the early morning service, by Tinnaraja Salakaraja, the agent of Mahamapajaisava Salakaraja Tirumahayadeva-Maharaja, for the merit of his sister Kondamma.
171	Do.	Do.	Do.	Śaka 1453, Khara, Sirtha, su. dasami, Monday, Māla.	Do.	Registers a gift of 1,070 pānam for offerings to the god, by a certain Hanumantayyar, for the merit of his parents. The temple authorities utilized this amount in improving the land and tank in the devadana village Kanpali.
172	Do.	Do.	Virapratapa Krishnaraya-Maharaya	Śaka 1441, Prunadi, Kumbha, ba. trayodasi, Thursday, Tiruvagam.	Do.	Registers a gift of the village Koiganampuliyar and Vijayapuram, for the merit of the king, by Torkunadam Irmadi Rudrasivachariyar, for providing offerings daily to the god during the early waking service and for conducting certain festivals in the months of Masi, Vaigasi and Purattasi in the temple.
173	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1454, Nandana, Śravana, ba. 10, Saturday, Rohini.	Kannada	Contents same as in No. 157 above.
174	Do.	Do.	Do.	Śaka 1459, Hovijambi, Kumbha, ba. Monday, Uttiradam.	Tamil	Registers a gift of money by Ramabhattar-Ayyan, for the supply of milk to the temple, for the merit of his parents.
175	Do.	Do.	Do.	Śaka 1459, Hovijambi, Dhanu, ba. dasami, Friday, Visakha.	Do.	Registers a gift of money by Hanumantayyar for providing offerings to the god on the giripradakshina day, for the merit of his parents.
176	Do.	Do.	Do.	Śaka 1461, Vikari, Sirtha, su. prathamam, Thursday, Pūram.	Do.	Registers a gift of gold by Ekambaravinoda-[Ayyar], son of Kōsavaperumal, a scholar of Kañchipuram, for offerings to the god at the Yagasala-magdapa of the temple on the Masi-tirunāl day.
177	Do.	Do.	Virapratapa Krishnaraya-Maharaya	Śaka 1438, Dbatu, Phalguna, ba. 10, Tuesday Śravana.	Kannada	Records a gift of money by the Sthanikas of the temple for offerings to god Kalabasti-Nayinar at Tirukalahasti alias Munundi-Chenjura in Atturu-naidu, a division of Jayankondachola-mandalam for the merit of the king.
178	Do.	Do.	Achyutaraya	Śaka 1455, Nandana, Śravana, Vimala-piksha, dvadasai, Sunday.	Sanskrit verse (in Kannada).	Records that the king (his queen) Varadambika and (his son) Chukavekkatairi severally performed the Nukta-Tulabhara ceremony in the presence of the god Hari at Kañoli.
179	Do.	Do.	Virapratapa Achyutaraya-Maharaya	Śaka 1459, Hovijambi, Mīna, su. dvadasai, Tuesday, Tiruvagam.	Tamil	Registers the sale of the village Periya-Añjunbeju to the temple of Kalahasti-nayaya-Nayinar by Kudrasiva-Acharya, to liquidate the debts he had incurred in connexion with the worship and offerings of Tirumangai-gangai-Nayinar, Naimunga-Nayinar, etc., during the period of drought in the years Khara and Nandana.
180	Do.	Do.	Do.	Śaka 1454, Nandana, Mithuna, ba. ashtami, Tuesday, Kovati.	Do.	Registers a gift of 4,000 pānam by Ramabhattar-Ayyan for offerings to the god when the image halted in the mandapa built by him at Tondamanar, during the Masi-makha festival. The temple authorities used the money for improving the tank and the land in the devadana village Tondumanar.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the same wall	Vijayanagara	Virapratāpa Krishṇa[ra*]ya-Mahārāya	Śaka 1434, Aṅgiraśa, Phalguna, śu. 5.	Kannada Nagari.	Registers a gift of precious stones and ornaments to the god Kaṭhaśivara by the king. See also No. 166 above.
182	Do	Do.	Virapratāpa Aśvatarāya-Mahārāya	Śaka 1454 (expired), Nandana, Śravana, śu. 10, Saturday, Rohini.	Do.	Contents same as in No. 167 above.
183	On the west wall (inside) of the second prakāra near the image of Kannappa-Nayanar in the same temple.	Do.	Virapratāpa Sadaśivadeva-Mahārāya	Śaka 1489, Prabhava, Simha, śu. 10, Sunday, Sodi.	Tamil	Incomplete. Registers a gift of money, for the expenses of the temple on the day of Kolaravigaṇa festival on the bhūla-chaturdaśī day in the month of Puraṣi, by a certain devānam in the temple, for the merit of his parents. The amount was used by the temple authorities for improving the tank of the devadāna village Talaiyarivēṭu.
184	On a slab built into the floor of the shrine of the goddess in the same temple.	Do.	Krishṇarāya-Mahārāya	Śaka 1451	Do.	Fragment. Registers the setting up of the image of Tirumaleśvara-mūḍaiya-Nayanar and the gift of 40 poṇ for its worship, for the merit of the king.
185	On the flooring round the same shrine.	....	....	....	Do.	Stones lost and mispiled. Seems to register the provision made for offerings to the god during the early-waking-up service.
186	On the west wall of the Kaśi-Viśvanathēśvara shrine in the same temple.	....	....	Durmata, Karttigai, 10.	Do.	Registers the provision made to continue the supply of ghee for burning a perpetual lamp before the god Viśvōśvara-deva under the orders of Mayilappa-Udayar, as the two persons originally responsible for providing the ghee had to leave the place.
187	On the north wall of the central shrine in the Tiruppaṅgattisvara temple at Kallangudi , Tirupputtur taluk, Ramanad district.	....	....	Prajōtpatti, Masi 10	Do.	Fragmentary. Seems to record the grant of some lease of lands, on certain conditions, to the Nattar of Palaiyur-nādu by Achhutappa Viśaiyadevar, son of Sovappa-Viśaiyadevar, the arāṇ of Śraṅkkudi, who bears a few birudās.
188	On the west wall of the same shrine	....	....	Plavaṅga * * * ..	Do	Fragmentary and much damaged. Mentions Sovappa-Viśaiyadevar and his śrīmai Palaiyur-nādu, wherein Tirukkalāṅgudi was situated.
189	On the north wall of the maṇḍapa in front of the same shrine.	Pandya	Tiribhuvanaśaṅkavartin Kulasekhara-deva, "who was pleased to take all countries."	10th year	Do.	Incomplete. Mentions the temple of Tiruppaṅgattisvara-mūḍaiya-Nayanar at Tirukkalāṅgudi alias Tiruchohiripambalanallur in Palaiyur-nādu.
190	On the south wall of the same maṇḍapa.	Do.	..... Pandya-deva	20th year, śu. 10, Wednesday.	Do.	Fragment. Seems to record some order of the chief [Gaṇ] gōyārāyā to the residents of several villages about the dues payable by them on their lands.
191	On a pillar in the same maṇḍapa ..	Do.	Kulasekhara-deva	30th year, Arpaśi ..	Do.	Records that this pillar in the maṇḍapa of Tiruppaṅgattisvara-mūḍaiya-Nāya*ṅgar was the gift of Kuṇṭatturudaiyaṅ alias Vira-Pandya-puram in [Tevu]r-nādu.
192	On the north wall of the mukha-maṇḍapa of the Maṅgaṇathēśvara temple at Piranmalai , same taluk and same district.	....	..	Śaka 1452, Vikriti, Masi 20, chaturdaśī, Wednesday, Avittam.	Grantha and Tamil.	Records a sarvaṇāya gift of land in a devadāna village of Nallanarigaṅgar-Nayanar at Tirukkolundun-guram in Tirumalar-nādu, to a certain Avachakanāyaṅ Alankāra-Nambi of the Kausika-gōtra, by the assembly of Maṭṭiyar alias Nripasekhara-chaturvēdimaṅgalam, on the day of Sivaratri.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
193	On the same wall	Vijayanagar.	Virapratapa Achyuta-deva-Manaraya	Saka 1452, Vikrīti, Uttaraṣṭama, Hēnapitu, Makara, [Ba. paichant, Ravaṇa, Wednesday, Siddhayaḡa, Saṅkramaṇa*].	Tamil ..	Records another gift of land to the same individual by Paṇḍita-Mudaliyar alias Isamasivay, who is called Paṇḍitaṇḍaladhipati and is said to have been a disciple (?) of the Bhikṣaṇḍha-saṇḍanam alias Lakṣadhyaṇ-saṇḍanam of the Kallu-madam situated to the north of Tirukkoṇḡṇam alias Dakṣiṇa-Kallasam in Tirumalai-nāḍu.
194	On the north wall of the cellar near the entrance of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanaśakravartin Kuḷasekharadeva, "who was pleased to take all countries."	32nd year, Makara, su. . . .	Do. ..	Records an undertaking by the Śrīpandaratṭar of the temple to burn sixty twilight lamps every evening in the shrines of Tirukkoṇḡṇam-udaiya-Nayanār and Nallamāṅḡaiyār for 300 sheep received by them from a certain Kōṇṇai-śi-mudayan Tirumelveliyudaiyan alias Trichehavelukkarai of Kāṇḡvallaṇam in Kīḷvembu-nāḍu.
195	On the south wall of the platform called Nalakaḷpṭam at the same entrance.	Saluva ..	Immada-Mabarāya Dharmarāya.	Saka 1424, (Ruḡdhi-roḡgarī, Siṅharavi.	Do. ..	Damaged. Records a sarvaṇṇya gift of land for offerings and worship during the Tapparaṣṭayyaṇ-saṇḍi instituted by a certain Eppuli-Nayukkar in the temple of Nallamāṅḡaiyār at Tirukkoṇḡṇam alias Dakṣiṇa-maṅḡaiyār.
196	On the west wall of the Sundara-Pāṇḍya-maṇḍapa in the same temple.	.. ..	....	Saka 114[5], (Chit-rabīru, Apposi, 1, Viśnu, śu. ekadasi, Śaḡai-yam, Siddha-yoga, Wednesday, Raudri, Mar[gaḷi] 26.	Grantha and Tamil.	Registers a grant of land and of some privileges in the temple on special festival occasions to a certain Śaraṅgaṇḡaḡaḡaḡa son of Poḷḡamāṅḡai Aranda[n*]ḡi-Appaṇ Aiyavamar.
197	On the same wall .. ..	....	....	....	Tamil ..	Records the tax-free gift of a devadāna land and a house to a certain Iyayur Śaravāṇaḡaḡaḡa by the maṅḡar of the temple of Tirukkoṇḡṇam-udaiya-Nayanār as Adhya-yarāṅḡu to the temple of Nallamāṅḡaiyār, in obedience to the order of the king (Uḡḡayavar) issued sometime previously. The characters seem to belong to about the 14th century.
198	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Māṇavarman alias Tribhuvanaśakravartin Kuḷasekharadeva, "who was pleased to take all countries."	34th year, Mithuna, su. triṭiya, Wednesday, Purnamaḡam.	Do. ..	Records an agreement by the Śrīpandaratṭar of the temple that they would burn 167½ twilight lamps every night in the maḡa-maṇḡapa, built by the person mentioned in No. 194 above, with the ghee supplied from the 787 sheep received from him in separate batches on three previous occasions.
199	On the same wall	Vijayanagara	Mahamaṇḡaladevara Venkaṭapatirāya	Saka 1512, Khava, Kartagai 29, Sundaḡ, aṣṭami, Uttirai.	Do. ..	Damaged. Seems to record a gift of money and land for the maintenance of a maṭha attached to the temple of Maṅḡaiyār on the hill, by a lady of Tiruchohirappalli (Tiruchinopoly) at the request of a certain Tirumavuk-karasu-paṇḡḡam of Naṭṭiyur.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
200	On the same wall .. ..	....	Tribhuvanaachakravartin Kōnerinmaikondan.	5th year, Purattathi	Tamil	Records the remission, for providing for perpetual lamps, of taxes on the lands at Pudukūdi in Sōla-Pandya-valanadu which had been granted as a dōvādāna in the temple of Tirukkoṭṭunṅun-udaiya Nayanar in the days of Ayyan-Perumal. The assessment due on the land to the temple was also fixed.
201	Do.	Vijayanagara	Krishnadeva-Maharāya, "who was pleased to come out (glorious) after taking all countries."	Śaka 1110, Samvata (wrong), Utharayana, Mithuna, ba, anuvāsa, Tuesday, solar colj sa	Do.	Registers the gift of the village of Melor in Sōla-Pandya-valanadu as a tax-free tirumanattakkani to god Nallamangalbagar at Tirukkoṭṭunṅunam by Ponnambalanathan-Tondaimanar, the chieft of Aradangi, for offerings and worship to the deity during the morning service instituted in his name in the temple. He claims a number of brudās, one of them being "he who levied tribute from Ceylon in seven days."
202	Do. .. ..	.	Tribhuvanaachakravartin Kōnerinmaikondan.	9th year, Tai ..	Do.	Records the grant of the taxes on certain lands in the villages of Kannamangalam alias Tiruvēṅkaṇṇaiyavalur and Amaganangalam alias Mudalinayakanallur to provide for the ardhayānam service called Tālvaseyyadan-sandi in the temple of Kōnṇunda-Nayanar. Mentions the temple of Sundarasolbagayaram-udaiya-Nayanar at Sūraik-kudi.
203	Do. .. ..	....	Do.	9th year, Vaigasi ..	Do	Records the remission of taxes on the lands at Karaiyakuṇḍi alias Vāṇṇayanallur and from other sources due from a certain Aṇḍakūṭṭan Tiruvēṅkaṇṇaiyār alias Vēṇḍa-dharayār for offerings and worship during the spring festival (vasantai-irunai) instituted in the temple by him. Mentions the coin rasi-pon.
204	Do.	Vijayanagara	Vīrapratāpa Devarāya-Maharāya	Śaka 1361 37, Raudri, Karkāṭaka, śu, daśami, Wednesday, Viśakha.	Do	Registers a gift of the village of Kāṇūr Mūḷehleṇṇai-ūr in Pudukkoṭṭai-śrinai, a sub-division of Ponnamarapadinadu as a "tundiraiyili-mānyam" to a servant of the temple, by a certain Serranar-Ayyan, for providing for perpetual lamps and unguents in the temples of Tirukkoṭṭunṅun-udaiya-Nayanar and Nallamangalpaṅgar.
205	On the south and east walls of the same maṇḍapa.	...	....	Śaka 1565, Pramadichu (wrong), Vaigasi.	Grantha and Tamil.	Records a gift of land for the expenses of worship and offerings to the god at the service instituted in the temple by the merchants of Anaiyūr.
206	On the east wall (inside) of the same maṇḍapa.	...	....	Śaka 1570, Viḷam-ti, Tai 10	Tamil	Damaged. A similar gift of land by a certain Tuvarapadi-veḷār-Ayyar for the ardhayāna (midnight) service during the days of śikarānam (eclipse &c).
207	On the south base of the Lakshmi-maṇḍapa in the same temple.	Saluva	Immadī-Narasīṅgarāya	Raudri, Utharayana, aśvini, [Friday], Revati.	Do.	Built in at the beginning and damaged. Records a gift of tax-free land in Tivarāṅgapuram in Pirāṇṇalai-śrinai by Eppili-Nayakkar, for the merit of Ayyan-Tipparsar-Ayyan, to three Brāhmaṇas (for the recitation of the Vēdas in the temple).

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
215	On the east and north walls of the same shrine.	....	....	Śaka 1424, Dundubhi, Uttarayapa, .. obatur-dasi, Friday.	Grantha and Tamil.	Damaged. Records a gift of land by a certain Narasayyan, son of Vanni-gari-Nayakkar, for offerings to certain images including those of Chandosvara and Rishabha-deva which he had set up in the temple.
216	On the west wall of the verandah in front of the Bhairava shrine in the same place.	Pandya ..	Tribhuvanachakravartin .. deva, who, having taken Iḥam, Kōṅgu and Chōla-mandalam, and conquered his able enemy (vallaṅ) was pleased to perform the anointment of heroes and the anointment of victors at Perumbarrappuliyyir.	17th year, Mithuna, ba. septami, Wednesday, Uttirattadi.	Tamil ..	Records a gift of 56 cows for burning 20 lamps daily from twilight to midnight (ardhayama) at the southern entrance of the Tirunavukkarasu-tirumanāḍapuram on the west side of the temple, by a native of Kuṇḍadagū-naḍu.
217	On the north side of the steps known as Padineṭṭampadi in the same temple.	Vijayanagara	Vira-pratapa Achyutayadeva-Maharaya Dharma-raya.	Śaka 1461, Vikari Dakṣiṇāyana, Griṣhamaritu, ba. Karkataka, ba. śkadasi, Friday, Rohini.	Do. ..	Seriously damaged. Seems to record a gift to the temple by Kāmappa-Nayakkar-Ayyan, son of Basuvana Na[ya]kka, for the merit of the king.
218	In the same place .. ..	....	....	....	Sanskrit (in Grantha) and Tamil verse.	Records that Bhuvanekavira, called also Rajanarayana, built this high and spacious gōpura in the temple of Chandadriṇḍi (Śiva) called Kōḍaṅguṇṇar in the Tamil portion.
219	Do. .. ..	....	Tribhuvanachakravartin Kōṇḍ[ime]ll-konḍaṇ.	33rd year, 152nd day, Margaḷi.	Tamil ..	Records the gift of the taxes from the surrounding (?) villages, to the temple, for the pulugaṣattu (civet oosting) to the images of the god and the goddess.
220	Do. .. ..	....	....	....	Do. ..	Damaged. Mentions the same transaction and records the entry made of it in the register of tax-free lands.
221	On the south side of the same steps.	....	....	Śaka 1463, Manmatha (wrong), Aṭṭpaṣi 20, nava-mi, Punnarpoṣam, ba. Wednesday, Amṭitayōga.	Grantha and Tamil.	Damaged. Seems to record the confirmation of the kapi-yāṭchi right over some devadana lands with all their income, exclusive of the land-grants already made to other donees, by Kaṣavana-Nayakkar Ellappa-Nayakkar, the agent of Achyutaraya-Nayaka.
222	In the same place	Vijayanagara	Achyutaraya-Maharaya, who was pleased to take Iḥam, Tembulai (?), Irādayar-nayan-paṭṭanam and all other countries.	Śaka 1461, Viḷambi, Puraṭṭadi, [1] 2.	Tamil ..	Records the gift of the village Aruviyūr alias Kulasēkara-paṭṭanam in Keralasinga-vaṇaḍu, excluding other previous grants in it, to the temple of Nallamarigaṭṭagar for the merit of the king by his agent Ramappa-Nayakkar.
223	Do. .. ..	....	....	Viḷambi, Puraṭṭadi, 12.	Do. ..	Records a sarvaṇaṇya gift by the temple, of a dry land as the tirukkaivalakkam (honour?), together with the remission of alvāri tax granted to a certain Paṅkama-daiyar Avudaiyar alias Periyasēṭṭiyar of Aruviyūr, by the officer mentioned above.
224	Do.	Vijayanagara	Veṅkaṭapaṭtiraya (I)	Śaka 1510, Sarva-dharti, [Uttarayana, Aṇi 1] 6, Viśakha, Sunday, prathamā.	Do. ..	Records a gift by purchase of two villages in Neduvayal-sirmai as a devadana to the temple by a certain Kaliyugattu-Meyyar alias Toṭṭippillai of Siṇḍai-ūr in Sōla-Paṇḍya-vaṇaḍu. Gives the names of the king's predecessors from Immaḍi Naraṅgingaraya and a number of tiruḍas assumed by the king, among which occur those of Achyutaraya mentioned in No. 222 above.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
225	On the east side of the gōpura in front of the same temple.	....	....	Śaka 1610, Śukla, Sittirai 16.	Grantha and Tamil.	Registers a sale of land at Sōlamadevi belonging to the temple for 40 panam to a certain Tivvamudaliya-Mudaliyar of Maṅgambur in Tondai-maṇḍalam who endowed it back for the midday service of the god Maṅgaṇayaka-svami.
226	In the same place	Pandya ..	Māvarman alias Tribhuvanaśaṅkharavartin [Sujñāra-Pandyadeva.	.. Margali, 27 ..	Tamil ..	Much damaged. Seems to record a gift of land to the temple by a certain Sundaran Seliyadaraiyap of Venkattakkoṭṭam for burning two twilight lamps on the west side of the Buvaneśvaram [va]sal.
227	On the west side of the same gōpura.	....	....	Śaka 1662 (wrong), Sadharapa, Tai 30.	Grantha and Tamil.	Damaged. Registers a sale of temple land similar to that mentioned in No. 225 above, for 30 panam to a certain individual of Paṇayanūr in Tondai-maṇḍalam for special worship on festival days (vilapūṣai) in the temple.
228	In the same place	Pandya ..	Māvarman alias Tribhuvanaśaṅkharavartin Kulasekharadeva, "who was pleased to take [all countries]."	[40]th year, Kartti-gai, Friday, aṣṭami.	Tamil	Records a gift of 200 panam by a certain Adi-Nayaka of Tūṭṭiṅkulakalapuram in Kōnadu alias Kadaladaiyad-ilaṅgaikonda-vaṇaṇaḍu to the temple for burning two lamps at the steps built by himself near the Bhavane-kavirup-tiruvāṣāl.
229	On the south wall (inside) of the ardhamaṇḍapa of the goddess' shrine in the Ugragiriśvara temple in the same place.	....	Tribhuvanaśaṅkharavartin Kōneriṇmai-kondaṇ.	4th year	Do.	Right end obstructed by image. Registers a tax-free gift as dovādāna of the village of Pullūṭṭi alias Sivalavanal-lur in Tenkolavali-nadu, to the temple, by the king, for the daily offerings and worship of the image of Aludaiya-Nāchohiyar Nallamaṅgiyar at the request of Kalingarā-yar. Mentions the measuring rod Sundara-Pandyāṅkol.
230	On the west wall of the Subrah-manya shrine in the same temple.	....	Do.	32nd year, 114th day Aṇi.	Do.	Gift of the village Ōdiyūr, as a tax-free dovādāna, to the temple for providing unguents to the image of the god by a certain Alagiyaṇ Rajanarayanaḍavar
231	On the same wall .. ..	....	Do	6th year, 214th day Māsi.	Do.	Gift of a tax-free land by a certain lady for offerings and worship to the image of Nāchohiyar Bogaṇatti-Pūmulaiya] which she had set up in the temple.
232	Do.	Pandya ..	Jatavarman alias Tribhuvanaśaṅkharavartin Sundara-Pandyadeva.	[6]th year, Kaṭṭaka-taka, ha. Wednesday, aṣṭami, Rōṣapi.	Do.	Records a gift, as dovādāna to the temple, of 3 pieces of land in Pakkuḍi which had been purchased by two Kaikōḷas, one a resident of Madurai, east of Madakkūḷam and the other of Tiruppōvaṇam east of Iṭṭiṅṅaṅṅḷam. The taxes on the lands amounting to 120 panam in all were to be paid by them to the temple in monthly instalments.
233	On the south wall of the same shrine.	Do.	Kulasekharadeva	37th year ..	Do.	Gift of land in the village Pevimaṅḍalam by the assembly of Maṇṇur nādu as a madappuram to the maṭha in the premises of the Adiyamaṅḍalagaramudaiya-Nayanar temple at Maṇṇurkūṭichchi in the same nādu after obtaining royal sanction.
234	On the same wall	Do.	Māvarman alias Tribhuvanaśaṅkharavartin Kulasekharadeva, "who was pleased to take all countries."	36th year, Vriś-chika, śu. dasami, Tuesday, Uttirattadi.	Do.	Records the same transaction. Mentions that the gift was made as a nāṭṭimiyili for the maintenance of the maṭha which is stated to have been established during the stay at Maṇṇurkūṭichchi of Mudaliyar Ekaṇradevar of the Dakṣiṇagōḷaki-maṭha of Tiruvārūr, who was living in the Virāṇamudittan-tirumadam at Tirukkoḍuṅṅuram.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On a slab set up in front of the Veippillyar (Vinayaka) shrine in the same village.	Madura Nayaka.	Vijaya-Ranga Muddu-Sokkanāthā-Nayaka.	Śaka 1633, Nandana, Argeśi 15.	Tamil	Records an order of the king's agents remitting the taxes due to the king on the villages belonging to the temple of Nallamāṇṇapagavāmi at Pirānmalai.
236	On a rock near a spring called Śivāñjunai about a furlong west of the Mangaiathēśvara temple.	....	....	Śaka 1070 expired, Kaṇṇi.	Do.	Records that this sacred spring together with the stone parapet is the gift of a resident of Alagapuri alias Sēliyanāyanaṇṇapuram, who also cut out the steps for reaching the place and installed some figures of bulls on the parapet walls.
237	On a slab set up on the north side of the Tiruputtar-Kunnakudi road near the 4th mile from the former.	....	....	Śaka 1587, Viśvavasu, 'T'ai 20, Friday, daśami, Annabha.	Do.	Damaged and built in at the bottom. Records the gift of the village of Iochakudi, by a certain Kumara-Vengala-Nayakkar, for the maintenance of the service called Tiruvandilai-kattalai in the temple of Tirutalāṇṇuratu-Nayanār at Tirupattur, a brahmadēya in Kēraḷaśiṅga-valanadu.
238	On a boulder near a well called Bhimdigundu on the Talapukonda (hill) near Molleru, Yollavaram division, Godavari district.	....	....	....	Telugu	Records that Venṇamudram was constructed by Vuppula Hanmaya for the merit of Kaṭama. Reḍḍi Vēnu-Reḍḍi.
239	On the left side of the eastern entrance into the Kuntimādhava-svamin temple at Padmanabham, Bimlipatam taluk, Vizagapatam district.	....	....	A. D. 1873	Do.	States that in the time of 'His Highness' Vijayarāma-Gajapatirāja-Maharāja terraces and other additions were made to the temple during the regime of the Divanji-Sabōbu Penmesa Jagannātharāju
240	On a slab set up in a field known as Govindarājachenu at Peddapulipaka, Bezawada taluk, Kistna district.	....	....	....	Do.	States that the pillar marks the boundary between the village Pulupaka belonging to the god Mallesvara of Bejavāḍa and the village Yenṇumalakuduru.
241	On a slab lying in a field to the north-west of the same village.	....	....	....	Do.	States that the island (<i>lanke</i>) extending from this stone up to the Kriṣṇā on the south belonged to the village Yenṇumalakuduru.
242	On two faces of a pillar lying in a mosque at Gudur, Bandar taluk, Kistna district.	....	....	Śaka 1312, Pramōda, Makara-Samkrama[pa].	Do.	Much damaged. Records the re-grant of a village by Balayarāja, son of Chāḷukya-Bhima to the god Jaledbhisvara of Ghaṇṭasāla.
243	On another pillar lying in the same place.	....	....	Śaka 1458 (mistake for 1468), Parabhava, Aśadhā, Śu. 5, Thursday.	Do.	Damaged. Records the re-naming of the village Gumuduru as Raghunāṭapuram and granting it to some people, whose names are given, by Lingala Kesamanenṅgaru by order of Rājadhiraḷa Kāvati (Kaveśi?) Raghunāṭarāja.
244	On a slab set up in the same place	....	....	H. 1064 (= A. D. 1664).	Persian	A repetition of the text of the Shiite Iḥrud (cf. <i>Epigraphia Indo-Moslemica</i> 1915-16, page 26). The writing is in the Thulth style.
245	On the back of the same slab	....	....	H. 1063 (= A. D. 1663).	Do.	Written in the Naskh style. Records the death of a certain Hashim of good habits and of angelic nature.
246	On another slab set up in the same place.	Bahmani	Sultan Quṭb Shāh	H. 907 (= A. D. 1497).	Do. (Verse)	Written in the Nasta'liq script. Records the construction of the mosque by one Malik Nayab (Lord Deputy) of the king.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
247	On a beam in the Lakshminarasimhasvamin temple at Avanigadda , Divi taluk, Kistna district.	....	....	...	Sanskrit (verse) in Telugu.	Damaged. Verses in praise of the god <i>Lingodbhava</i> . Mentions king <i>Krishnaraya</i> .
	Nandigama taluk, Kistna district.					
248	On a slab lying in a field to the south-east of Nandigama.	....	....	Śaka 1250 ..	Telugu	Much damaged. Mentions <i>Chōda</i> .
249	On a hero-stone set up near the same slab.	....	....	....	Do.	Records the death (?) of a hero called <i>Jaka Bangaru-Reddi</i> .
250	On a pillar in the mandapa of the <i>Ramalingasvamin</i> temple in the same village.	....	....	Śaka 1800, Fingala, Maṅga, su. 5, [Thursday].	Do.	Records the construction and gift of the mandapa in the temple of the god <i>Ramesvara</i> of <i>Nandigama</i> , by <i>Vasireddi Rāmana-Dōṣayi</i> .
251	On the same pillar ..	....	....	Do.	Sanskrit	Do.
252	On another face of the same pillar ..	....	....	Do.	Telugu (verse)	Do.
253	On a hero-stone set up to the south of the same village.	....	....	....	Telugu	Records the death of a hero called <i>Pōṭayya</i> in a fight.
254	On a slab lying close to the stream at Adaviravulapadu.	....	....	Śaka 1164, Śubhākrit, Vaiśakha, su. 5, Thursday.	Do.	Records the gift of some lands made by some private individuals to the god <i>Ramanatha-Mahadeva</i> of <i>Ravulapadu</i> .
255	On a pillar lying near the <i>Madiga</i> quarters at Takkellapadu.	....	....	Śaka 1595, Pramādōḥa, su. 7, Sunday.	Do.	Mentions <i>Chagi Mannaraja</i> . States that the pillar determining the boundaries of the villages of <i>Nandigama</i> , <i>Ravulapadu</i> and <i>Takkellapadu</i> was set up after <i>Bhaṅḍaru Saravara</i> , one of the <i>Karṇama</i> , walked over the boundary and settled it.
256	On a slab lying near the temple of <i>Āṇḍanesvamin</i> at Muppalla.	....	....	Lost	Do.	Much damaged. Seems to record a grant of land <i>Men-tions Doruṇa</i> .
257	On a slab lying under a tree to the north of the same village.	Chagi	Manma-Pōta ..	Śaka 1179, Uttara-yapa-Samkranti.	Sanskrit and Telugu.	Records the gift of 25 cows for a lamp to the god <i>Ramesvara</i> by <i>Manka-Chamupa</i> , who was the son of <i>Kommapamba</i> and <i>Kommana-Chamupa</i> and the servant of the king. These cows were assigned to a certain <i>Bairaboyini Bom-mana</i> and his descendants, who were to maintain the lamp in the temple.
258	On a broken slab lying in front of the <i>Maṭṭikarjunasvamin</i> temple in the same village.	....	....	Lost	Telugu (verse and prose).	Mutilated. Seems to record the gift of 55 'velleda' (sheep?) for a lamp to the god <i>Ramesvara</i> by a servant of the <i>Chagi</i> family.
259	On a slab set up in the ruined temple of <i>Āṇḍanesvamin</i> at Munagalapalli .	Chagi	Manuma-Chagiraja ..	Śaka 1190, Viśvābhava, Uttara-yapa-Samkranti.	Do	Records the grant of some lands to the god <i>Bhimēśvara-Mahadeva</i> of <i>Munagalapalli</i> made by the king for the merit of his grandfather <i>Pedda-Chagiraja</i> , his maternal uncle (?) <i>Pēḍaya</i> , his father <i>Bhimaraja</i> and his mother <i>Paruvattidōvi</i> .
260	On a slab lying near the tank-bund in the same village.	..	....	Śaka 1214, Nandana.	Do.	Mutilated and damaged. Seems to record the construction of a pond and the grant of some lands by a certain <i>Pinnayangaru</i> . The village is called <i>Munumalapalli</i> .
261	On a slab lying in the fence of a house in the same village.	....	....	Śarvari, Vaiśakha, su. 13, Wednesday.	Do.	States that the images of the heroes <i>Ayapa-Virula</i> (out on the stone) were installed by <i>Bilugulu Chennappa</i> .

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
262	On a broken pillar lying near the image of Añjanéyasvamin at Kanchala .	Chagi	....	Śaka 1107, [Ma]rgaśīra, ha ... dāsi, Thursday.	Telugu	Mutilated and damaged. Seems to record a gift by Malli-Nayaka for the merit of his parents. Refers to Mahamandalesvara ... Śaṅkara.
263	On another broken pillar lying in the same place.	....	....	....	Do.	Mutilated. Records a grant of land to the god Indra-nathā-Mahadēva by a private individual. Seems to refer to [Kakati]ya Ganapati-dēva.
264	On the same pillar	[Chagi]	Mahamandalesvara Dorayarāja	....	Do.	Incomplete and mutilated. Seems to record a gift to the god Itanēśvara-Mahadēva of Kañchaharā by Malli-Nayaka of the Vipparā family for the merit of the king.
265	On a pillar set up in front of the Vengāḍopālesvamin temple at Magalla.	....	....	Śaka ... pañchami, Thursday.	Sanskrit and Telugu (prose and verse)	Damaged and mutilated. Records the gift of some lands as well as 110 sheep for burning two lamps to (the god) Gopāladēva of [Ma]ṅgalla, by Nān-i-ṣeṭṭi, Bhairi-ṣeṭṭi and Itanēṣeṭṭi, sons of Bucchā Suraya, for the merit of Kakatiya Ganapati-dēva.
266	On the same pillar	....	....	....	Telugu (verse)	Records that Rāchchu Surya granted some lands and a garden to the god Gopala of Maṅgalla. Refers to Anuvota.
267	Do	....	....	....	Do.	Damaged. Seems to record the dedication of his daughter to (the service of) the god Gopala by Mappi-Reddi and a gift of two cows and a plate for arati (waving lamp).
268	On a slab set up near a well in front of the Śiva temple at Jon-nalagadda.	....	....	....	Do.	Do. Refers to a Veṣya who belonged to Penukonḍa and to the Śirukola-gotra.
269	On a pillar set up in the Añjanéyasvamin temple at Konakanchi .	[Velanadu]	Rajendra-Chōḍa	Śaka 1088	Sanskrit (verse) and Telugu.	Records a grant of 60 nirvartanas of land by Pōta for offerings to the god Śrikanṭha of Konḍakāñchi.
270	On the same pillar	Chagi	Mahamandalesvara Pōtarāja, 'ruling at Uḍimeṭṭa	....	Telugu	States that Kaṣṭhena-Ṣeṭṭi and Korvi-Ṣeṭṭi, sons of Appi-Ṣeṭṭi plastered the temple of Naraṅdrēśvara, installed the images of the gods Naraṅyapaḍava and Brahmaḍava, plastered the shrines of the Parivara-dēvatas and made grants of lands for offerings to the gods. It further states that Korvi-Ṣeṭṭi of the 'Teliki One Thousand' community of Bejvaḍa made a gift of two rows of lamps (to the temple).
271	Do.	....	....	....	Do.	Much damaged. Seems to register a gift of land for offerings to the god Naraṅdrēśvara of Konḍakāñchi by some chief (name lost) who was the lord of Koḍṛpura and who belonged to the Kaṣyapa-gotra and the Solar race.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On a slab set up in front of the mandapa opposite the Siva temple in the same village.	....	....	Pushya, śu. 1 ..	Telugu	Registers the installation of a lamp-pillar by Vedana of Chimpuru to the god Hanumantha of Konakamohi.
273	On three pieces of a broken slab lying in front of the Siva temple at Navabupeta .	Chagi	Potaraia	Śaka 1152, Tarana Vaisakha, śu. 1, Thursday.	Do.	Registers the gifts of lands in various places made by the king and Chagi Gupapadideva to the god Svayambhudeva of Kurukuru.
274	On a broken pillar lying in the same place.	Do.	Do.	Do.	Do.	Registers the gifts of some lands made by the king and Chagi Gupapadideva to the god Sômanatha of [Kurukuru]. Also records a gift of lands by some private persons for burning lamps (in the temple).
275	On a pillar set up to the south of the same temple.	Do.	Do.	Do.	Do.	Registers a grant of land by the same chief to the god Sra- [ya]jambhunatha of Kurukuru. Also states that Liṅgama the anati of Sômayya-Sahini, granted some lands for rice offerings to the god, on Thursday, ba. 14 of Pushya in the (following) year Khara.
276	On the same pillar .. ..	....	....	Śaka 1216, Jaya, Ashadha, śu. 12.	Do.	Registers a gift of lands by purchase to the god Mahadeva by Lingamu.
277	On a slab set up in front of the Anjaneyasvamin temple at Peddavaram.	....	....	Śaka 1236, Ananda, Ashadha, ba. 5, Tuesday.	Do.	Damaged. Seems to record a grant of land and one perpetual lamp by certain individuals to the god Ramanatha of [Kurukuru].
278	On a slab set up near a well in Oddagudem at Penuganohi-polu.	....	....	Śaka 1542, Haudri, Kartika, śu. 10, Thursday.	Do.	States that a well was built by Abiraju, son of Komaraju Kalamaraju, as a dedication to the god Narasimha.
279	On a broken Naga-pillar in the house-site of the late Mr. K. V. Lakshmana Rao in the same village.	Chagi	Dora, son of Bhimaraja	....	Telugu and Sanskrit.	Damaged. Records the installation of the image of Yelôsvara-Mahadeva by Dora who was ruling over the Nâtavadi country and the grant of some lands on the other bank of the river Munna for the daily offerings of the god.
280	On a pillar set up in the Kasi-Viśvêsvarasvamin temple at Anigandlapadu.	....	....	Śaka 1131, Śukla, Asvayuja, śu. 2, Wednesday.	Telugu	Registers a gift of lands made to the temple of Gokisvara by Mahamundalôsvara Ivani-Kandrali Kôsavaraja of the Durjaya-kula who was the lord of Bhôgapura.
281	On the same pillar .. ..	....	....	Do.	Do.	Registers a grant of land to the god Mallikarjuna of Mulasthava for daily offerings by the chief mentioned in No. 280 above
282	Do. .. ..	....	....	Śaka 1096, Jaya, Vaisakha, śu. 15, Thursday.	Do.	Registers a grant of land made for offerings to the god Pandisvara by Koti-Nayaka
283	On a pillar lying in the temple of Chandramaulisvamin at Anumanchipalli .	Chagi	Manma-Gapapati	Śaka 1182, Haudri, Phalguna, śu. 1, Saturday.	Sanskrit (verse)	Damaged. Gives the genealogy of the Chagi family down to Manma-Gapapati. Records that Somayaji Bhaskara, son of Animamichi Kumarsvami-Yajvan and grandson of Chevalindra-Yajvan of the Srivatsa-gotra who had performed the Jyotishthoma and other sacrifices, installed an image of Siva known as Chagi-Manma-Gapatevara after the chief and that the chief made a gift of lands for the daily offerings and worship of the god.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
284	On another pillar lying in the same place.	Chagi ..	.. ..	Śaka 1131, Śrī-mukha.	Sanskrit (verse)	Records that the chief dug a canal resembling the river Kāveri from the Kshīranadi and founded an agrahāra called Pōtavura and that Annimāñchi constructed a temple of Śiva and granted some lands for offerings in it.
285	On a dhvajastambha in front of the Āñjanēya temple at Jayanti-puram.	....	....	Śaka 1528, Plavan-ga, Śrāvana, śu. 5, Saturday.	Telugu	States that a certain Appili-Rēddi set up the Garuḍa-stambha with the permission of his paternal uncle Peda Bachchi Lina Timmarēddi. Also states that a certain Venkaṇna, reinstalled the image of Āñjanēya.
286	On a slab set up in front of the Ohkarēśvarasvamin temple at Kavutavari Agraharam.	....	....	Śaka 1670, Vibhava.	Sanskrit (verse)	Registers the grant of the village Narasimbanagari on the bank of the Kshīranadi to Śrīravanāyana-Yajvan of the Kaula family and the Kaśyapa-gōtra by Nṛsiṃha-Nṛpati of the Vallatṭa-gōtra and the Vasireddi family. It also records the construction of the temple of Ohkarasāśiva and Gaṇapati in the village in the year Hevīlambī by the members of the Kaula family and the grants made by them for the worship of the gods. Refers to king Kāma of this family.
287	On a stone lying in front of the karnam's house at Kokkireni .	Kakatiya ..	[Mahāman]dalaśvara Mahārāja.	Śaka 1236, Āṇanda], Chaitra, śu. 1, Sunday. Śaka 1753, Vikṛiti, Phalguṇa, śu. 6, Tuesday; Fāli 1240.	Telugu	Much damaged. Seems to enumerate the taxes payable by the several communities. Mentions Kanaya Boppanin-garu.
288	On a slab set up in the Śiva temple at Amaravaram.	....	....	Śaka 1753, Vikṛiti, Phalguṇa, śu. 6, Tuesday; Fāli 1240.	Do.	Registers the grant of lands made to the temple of Amara-lingasvamin at Amaravaram by Mantrapragada Śinayya and others who were the Zamindars of the Lingagiri Paragana. Mentions Rudramahadevi, Mantri Kōta and Rudraya.
289	On a slab set up in the back yard of the aṛohaka's house in the same village.	Kakatiya ..	Lost ..	....	Sanskrit	Damaged. Mentions Rudramahadevi, Mantri Kōta and Rudraya.
290	On the dhvajastambha in front of the Āñjanēya temple at Nela-marri.	....	....	Śaka 1563, Vṛisha, Śrāvana, śu. 2, Friday.	Telugu	Records the gift of the Garuḍa-pillar by Appana-Gōvinda, son of Yelapa Mallaya.
291	On a broken pillar lying near an image of Āñjanēya at Tadu-vayi.	....	....	Śaka 122[6], Plavan-ga, Śrāvana, śu. 12, Thursday.	Do.	Mutilated and damaged. Seems to record a gift of land, a mango garden and a well for a water-shed by Śrī-Setṭi to the god Chennamallinātha of Taduwayi.
292	On a pillar lying near a well in a field to the west of the same vil-lage.	Kakatiya ..	Rudradēva-Mahārāja ..	....	Do.	Damaged. Registers the grant of lands made to god Malli-karjuna of Taduwayi by Kāṭ-Rēddi for use merit of the king and of Kaṭṭiya Gaṇapatiḍeva.
293	On a slab set up on the bund of a tank called Maddalacheruvu in the same village.	....	....	Śaka 1514, Vijaya, Mārgaśīra, śu. 13, Thursday.	Do.	States that Peddi-Setṭi, son of Kaṭṭikamu Mali-Setṭi, built two tanks at Taduwayi, one of which was for the merit of his mother Tullama and named as Singisamudram after her daughter Singama.
294	On a slab set up on the bund of the tank called Yerraacheruvu in the same village.	....	....	Do.	Do.	States that the same person built another tank to the west of the village and named it Mallasamudram after his father Mali-Setṭi.
295	On a tomb to the east of Madha-varam.	....	....	A. D. 1844, April, 10.	English	Records the death of Captain Henry Longford Burleigh of the 11th Regiment, N.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On a slab lying in the Zamindar's residence at Nadigudem.	Kakatiya ..	Mahāmaṇḍalēśvara Maḥarāja.	Śaka 1222, Śarvati, Kartika, śu. 16, Friday.	Telugu ..	Registers a grant of some lands and money by the people of Taduvayi and of Nēlamari to the god Channa-Mallikarjuna of Taduvayi for the merit of Mahasamanta Cheinko Jagaddalaḥ Maṇaya Ganapaya-Reddi. Also records a gift of a garden to the same god for lamps.
297	On the same slab .. ..	....	....	Śaka 1228, Śrāvapa, śu. 12, Thursday.	Do. ..	Registers a grant of land to the god Chenna-Mallikarjuna, while Mahasamanta Cheriku Jagaddalaḥ Annama-Reddi 'was ruling the earth', by Allu Suri-Setti.
298	On a pillar lying in the same place	Kakatiya ..	Mahāmaṇḍalēśvara Maḥarāja.	Śaka 1238, Ananda, (Śrēṣṭhā, ba. 10, Friday.	Telugu and Sanskrit.	Registers a grant of land by Mahasamanta Cheriku Jagaddalaḥ Annama-Reddi and another with the consent of the people of Taduvayi for offerings and worship of the god Mallaradāva of the village.
299	On a slab set up near the Mutyalamma temple at Budavada.	....	....	Śaka 1367, Krodhanna, Śrāvapa, śu. 7, Wednesday.	Telugu ..	Records that an image of Gōpayya (i.e. Gopala) was installed and that some lands were granted to the god by Daichibhoṇyuni Teluṅgarōḍa and his younger brother.
300	On a slab set up in front of the central shrine in the Muktiśvaraśvamin temple at Muktiyala.	Chagi ..	Tyagi (i.e., Chagi)-Pōta ..	Śaka 1121, Sular-Edilpae.	Sanskrit ..	Gives the genealogy of the Tyagi family from Durjaya down to Tyagi-Jyoti (II), and records that the king granted the village Mukti for the daily offerings of the god Muktiśva-Mahēśvara, 30 cows and a crown made of precious stones.
301	On the same slab	Do. ..	Narasimhavarḍhana Chagi-Pōta ..	....	Telugu ..	Damaged and incomplete Records that the king constructed the temple of Muktiśvara, erected golden pinnacles over the shrines of Tripurāntaka, Kāmira-Mallēśvara, Visvanatha and Choda-Naravāna, built a tank called Chagi-Pōtasamudraṁ for the god Narasiṁha at Jimbhari (i.e., Simhachalam), installed the image of Nandikōśvara in front of the god Mallikarjuna at Śrīparvata and granted the villages of Kamhumpadu, Muchchintalu and Rudrapadu as dōḥbhūgas and āgrahāra to Brahmanas in Nāṭavadi, etc.
302	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.	....	....	Śaka 1129, Mēsha	Sanskrit ..	Records the gift of 25 cows for burning lamps to the god Muktiśva-Mahēśvara made by king Kōśavi the lord of Ivani-Kandavati.
303	On the same pillar .. ..	....	....	....	Do. ..	Gives the genealogy of the Ivani-Kandavati family from Panda down to Kōśava (five generations).
304	Do. .. ..	....	....	..	Telugu ..	Records the gift of 25 cows made by Ivani-Kandavati Kōśavadeva for burning lamps to Muktiśvara-Mahadeva. The chief is said to belong to the Durjaya-kula.
305	On a slab set up to the south of the same maṇḍapa.	..	....	Śaka [1]156, Kartika.	Sanskrit ..	Mutilated. Seems to record a gift of lamp made by a member of the Durjaya family.
306	On a slab set up to the south of the central shrine in the Lakshminarasimhasvamin temple at Vedadri.	....	....	Śaka 1339, Hemalambi, Śrāvapa, śu. 5, Thursday.	Telugu ..	Records that Śarabhamala Jainadi-Vodaya, the younger brother of Mahāmaṇḍalēśvara Maṇada Yeli Abibu Nidamala-Maluka (who bears several titles) who was ruling Vodapalli-Vajirubadu on the banks of the Krishna in the Eastern Country was deputed to govern Srīrangarājakonda, and that he constructed a tank at Jainadipuram and a flight of steps from the Krishna up the Srīrangarājakonda for the merit of himself, his brother, Pheroju-Sultān and Khondālamma (?).

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On the same slab .. ..	....	....	Śaka 1339, Hemalambi.	Sanskrit and Telugu (verse).	Praises Yijidi-Malukū and his charities, narrated in No. 306 above.
308	On a slab set up to the left of the western entrance into the same shrine.	..	....	Śaka 1395, Vijaya, Phalguna, Śu. 7, Wednesday.	..	States that the image of the god Nṛsiṃha at Vedadri was reinstalled on this day by a certain Vennaya.
309	On a slab set up to the right of the same entrance.	Chagi	Mahamandalesvara Tyagi Manima-Ganapati-devaraja.	Śaka 1191, Prahava, Jyeshtha, Śu. 15, Solar Eclipse.	Sanskrit and Telugu.	Mutilated at the top. Registers the grant of the village Vemupalli for the offerings and worship of the god Pratapa Nṛsiṃha at Narasiṃhatirtha, made by the king on the bank of the Kṛṣṇavennā river.
310	On a slab set up to the west of the same shrine.	....	....	Śaka 1548, Raktakāśhi, Āṣvīja, Śu. Lunar eclipse, Pushkaratirtha.	Telugu	Registers the re-grant of some grazing lands made by Aṅkola Appanangaru to the learned men of Vedadri and their descendants. The grant was made in the bed of the Kṛṣṇavennā river.
311	On the wall to the left of the entrance into the Śiva temple at Ravirala.	..	....	Śaka 1740, Bahudhanya, Phalguna, Śu. 13, Monday.	Do.	Records the installation of a linga and construction of the prakāra, gopura, mukha-mandapa, a well and the laying out of a garden for the god Kuṇḍali-Saṅgamasvara at the confluence of the rivers Kṛṣṇā and Kāśīranadī, by a Vaiṣya named Toranāla Pulleyya-Venkayya belonging to the P'unkaśila-gōtra.
312	On the wall to the right of the same entrance.	..	....	Do.	Do.	Records the consecration of the charities, detailed in No. 311 above, by Nagalingam of the Peṇḍikola-gōtra (perhaps in conjunction with the donor of that grant).
313	On a Naga-pillar lying near a dilapidated mosque among the ruins of the fort at Gudimetla .	Chagi	Dorabhatta .. ..	....	Sanskrit verse	Broken at the end. Gives a eulogistic account of the (Chagi) Durjaya family from Muppa down to the king and states that Pōta the father of the king installed god Viśveśa at (his own capital) Gudimetla on the bank of the river Kṛṣṇavennā.
314	On the same pillar	Kakatiya	Rudra-Maharaja[ja]	Śaka 1150, Vibhava, Magha, Sivaratri.	Telugu	Broken at the end. Records the grant of lands in Pētavolu and Koṅḡara made by Paṭṭa-Sāhini Dadi Gannama-Nayaka for offerings to the god Viśvanātha-Mahadeva of Gudimetla.
315	Do. .. ..	....	....	Śaka 1236, Ananda, Magha, Śu. 14, Monday, Sivaratri	Do.	Broken at the end. Records gift of lands made by Kannamala Kannasa-Nayaka for daily offerings to the god Viśveśvara-Mahadeva, for the merit of his parents. Gives a list of the articles to be supplied every day for the offerings.
316	On another pillar lying in the same place.	Chagi	Dōra	Śaka 1083	Sanskrit verse	Broken at the top. Records a grant of lands made by the King for offerings to the god Viśveśvara and for the temple servants, for the merit of his tathor. Mentions the Nātavadi country.
317	On the same pillar .. ..	....	....	Śaka [1215]....ba. Sunday, Solar Eclipse.	Do.	Mutilated and damaged. Seems to record a grant of land by Rudraya Tyagi (i.e., Chagi).
318	Do.	Kakatiya	Rudra-Maharaja	Śaka 1213, Savana, Śu. 15, Tuesday, Lunar [Eclipse].	Telugu	Damaged. Records grant of income from certain lands made by the king's commander Dadi Sōmaya-Sāhini, son of Peddaya-Sāhini to the god Viśvanātha-Mahadeva.

C.—Stone Inscriptions copied in 1924—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
319	On a slab set up in the Ramalingasvamin temple at Pokkunuru.	...	....	Śaka 1175, Pramathra, Jyeshtha, ba. 8, Thursday.	Telugu	Records the gift of 25 cows made by Mruchoha Dami-Reddi for a perpetual lamp in the temple of Ramisvaradeva of Pokkunuru, for the merit of his father Prōli-Reddi and of his mother [Ja]llasani.
320	On the back of the same slab ..	....	....	....	Do.	Records a gift of land made by Bōli-Setti for the offerings of the god Ramesvara-Mahadeva of Pokkunuru.
321	On a rock lying near the temple of Mutyalamma at Babbellapadu.	....	....	Śaka 1470, Parābhava, Bhādrapada, ba. 7, Thursday.	Do.	Damaged. Records that a boundary dispute between the villagers of Gudimeti and of Babbillapadu was settled by Meda Timinēdu performing the ordeal of walking over the boundary carrying a fire-pot. Mentions Gorkhan of Nandigama Thapam.
322	On a slab set up in front of the Poturaju temple in the same village.	....	...	Śaka 1442, Vikrama, Aśvadhā, śu. 11, Thursday.	Do.	Registers the grant of a land at Babbillapadu in the Ratigarajukonda-stupa made by Nama Yaramēdu to the deity Potaraju of the same village.
323	On a slab set up in front of Mulakalapalli Krishnaya's house at Totaravulapadu.	...	...	Śaka 1396, Nandana, Kārtika, śu. 16, Thursday.		Registers the grant of the village Havulapadu, which was now re-named Anāchapuram, made by Gajaravu Chennakali Annama-Nayaka, to the god Mallikarjuna of Sripavata, for the merit of his mother Anāchamma and of his family.
324	On a Naga-pillar set up in the Lakshminarasimhasvamin temple at Zuzuru.	....	....	Śaka 1733, Prajōtpati, Phalgunē, śu. 10, Friday.	Do.	Records the construction of temples, mandapas, gōpuras and prakaras in the tw. temples of Lakshmi-Nisimba at Yeguva (upper) and Dicuva (lower) Tirumala, made by Raja Kalavikollu Venkatarisimharaya, son of Channarayana, and Ramamamba and the grandson of Peddaraya of Svarnapagiri-gōtra. Also registers the gift of a fixed share of all the grains (putti-kudoha) grown in the villages of the Vijayagiri-stupa, for the daily, fortnightly and monthly festivals and for the offerings of the god. Bottom of the pillar broken. Seems to register some gift made to the god Paramēsvara, by some chief (name lost) bearing the title Nisastika Virapratapa.
325	On a broken Naga-pillar lying in the Siva temple in the same village.	...	....	Śaka 1150, Sarvadhari.	Do.	Broken at the bottom. Mentions a son-in-law (name lost) of Mahamundakavura Chagi Potaraja who bears the title Narasimhavaradhanu.
326	On the same pillar ..	....	...	....	Do.	Seems to record gift of some land made by some members of the "Teliki One Thousand" community.
327	Do. ..	....	...	Śaka 1124, Dundubhi, Vaisakha, śu. tadiya (tittiya).	Do.	
328	On the dhvajastambha in front of the Añjanasvamin temple in the same village.	....	....	Śaka 1638, Durmi-khi (Durmukha), Makha (mistake for Magha), śu. 12, Monday.	Do.	Damaged and incomplete. Mentions the god Hanumanta and Ramaraju Kommaraya of Mejukonduru.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
329	On a slab set up to the south of the same temple.	....	....	Saka 1507, Parthiva, Vaisakha, śu. purnam, Thursday.	Telugu ..	States that a well was constructed to the south-west of Jujjura by Chanayya, son of Piniseti Malayya and dedicated to (the god) Raṅganatha.
330	On a slab built into the wall to the left of the entrance into the Siva temple at Vellanki.	....	....	Saka 1233, Virodhakra, Kartika, ba. 13, Monday.	Do. ..	Records gift of lands and money by the people of Vellanki for the worship and offerings of the god Bhīmanathadeva-Mahadeva of the village.
331	On a marble pillar set up in the Siva temple at Alluru.	....	....	....	Brahmi ..	Fragment. Seems to register a perpetual endowment (akhaya-nivi) of lands and money made by a certain Mahatalavara [for the benefit of the monks] of the school (nigaya) of the Purvaśailiyas.
332	On a slab lying in a field to the west of Timmapuram.	....	....	Saka 1744, Chitrabhanu, Adhikāśvija, śu. 5, Saturday, Śna. 1232 Paṣi, A D. 1822, October 5.	Telugu ..	Records the settlement of the boundary between the villages of Bhairavuniṣṭa and Jāṭakhanuṣṭa by the persons of the District Court of Maachilapattam according to the decision of the Sadr Adalat Court of Channappattam (Madras).
333	On a pillar lying near the Āṇjaneya svamin temple at Konatamatkuru .	Kakatiya	.. .. .	Saka 1173, Magha, śu. dasami, Monday.	Telugu (verse)	Records that Dananāṭya, the son of Kōchanarya and grandson of Dananāṭya of the Lohita-gotra and the Karyabharana (agent) of the king, constructed a beautiful temple with a maṇḍapa, installed in it the god Śiva under the name of Suresvara and granted some lands in the village Krottacheruvu for the offerings of the god.
334	In the west gopura (left of entrance) of the Santanu-Gopalakrishna-svamin temple at Tripunitura , Cochin State.	....	....	Sun in Dhanus ..	Sanskrit in Malayalam.	States that a minister called Vira Śrī Ravivarma built the western gopura at Purnatrayasala "iponittura" by the order of the king.
335	On the base of the east wall near the entrance into the same temple.	..	....	....	Do.	Invocation to Viṣṇu set up at Purnatrayasala.
336	On the same wall .. .. .	....	....	....	Do.	States that at the instance of Rāmanarman a certain Nilakantha built of black stones the temple at Purnatrayasala.
337	Do. .. .. .	....	....	....	Do.	Verse in praise of the god at Purnatraya.
338	Do. .. .. .	....	....	....	Prakrit in Malayalam.	Refers to Purnatrayapura (probably Tripunittura) and to some gods (deva).
339	On a slab in the Jacobite Syrian church in the same village.	....	....	1523 A.D. (?)	Vatteṭuttu ..	Mentions the death of Mattiri.
340	On another slab in the same place	Chera	....	(?)	Do	Damaged.
341	On a slab in the Vadal-mādam (left side) in the Siva temple at Tali , Talappuli taluk, Cochin State.	....	Govindavarman Kodai	11 + 6th year, Jupiter in Kanni.	Do.	Records the settlement made by [Vay]lechan Pōndi of Peympal-mannam in Nedumpurayur-nadu with the (people and officers of) 18 districts of Nityavicharavara for providing food (to the Brahmanas) on the Appigal and Chittirai festival days.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On another slab in the same place..	....	....	....	Vatteluthu ..	Beginning lost. Registers the provision made for measuring out into the temple granary 450 nañ of paddy by the measure called idankali.
343	On a third slab in the same place..	....	....	....	Do.	Fragment. Seems to record an agreement by the residents and officers of Tali to make certain provisions for worship and offerings and for burning lamps in the temple.
344	On a fourth slab in the same place	Chēra	Kō-Kōdai-Ravi	17th year, Jupiter in Mithuna.	Do.	Incomplete. Registers the transaction made by the residents and officers of the temple of Nityavicharāvāra at Tali regarding the distribution among the temple servants of 300 kulan of paddy by the measure idankali received by the temple from the two villages Ukkiramañgalam and [Nityanangalam.
345	On a slab in the same place (right side).	....	Yako-Irayar ..	2 + 8th year, Jupiter in Kaṭaka, Mīna.	Do.	Damaged. Mentions a certain Kumaran [Kū]marādiobohan of Allir in connexion with an army (usl). Refers also to Kumaran Iravi of Manavadu as ruling the district.
346	In the same place .. ..	....	....	Jupiter in Simha ..	Do.	Unfinished. Seems to record the confirmation, by a certain Iravi Kannirappan of Kōñhirappalli in the regime of Kaṇḍan Kumaran of Talappulam, of a previous grant of land which had been made by Kumaran Kumarādiobohan under Kumaran Iravi, for the daily offerings in the temple of Nityavicharāvaram at Neḍumburayur.
347	Do. .. ..	....	....	....	Do.	Fragmentary and damaged. Seems to register an agreement made by some persons for measuring out 600 nañ of paddy to the temple for daily offerings, for the money received by them.
348	Do.	Chēra	Bhaskara Ravi	11 + 2nd year, Jupiter in Tula.	Do.	Registers an assignment of certain villages to Tribhuvanadevi alias Sridharu-Nannachohi in return for a specified quantity of paddy to be given yearly to the temple, by the residents and 'officers of the 18 districts' of Nityavicharāvaram.
349	On two slabs in the Śiva temple at Pukkattur in Eḍayūr amsam, Ponnani taluk, same district.	....	....	....	Do.	Registers the agreement made by the assembly of Pukkattur, the Brahmanas, the Supervisors of the affairs of the temple and the Valluvars, to burn two lamps and provide offerings (to the god) from the income of the land presented by two individuals.
350	Near the right dvārapālaka of the central shrine in the dilapidated Vishnu temple at Puttanangudi, Wynad taluk, same district.	..	....	..	Kannada	States that the garbhagrāha and the sakanāsi of the temple of Janardana were endowed by Dēvōsa and constructed by Tammaṇa.
351	On a pillar beside a female image in the maṇḍapa of the same temple.	....	....	....	Do.	Mentions Dama-Setṭi and his wife (?) Vallagidevi.
352	On another pillar in the same maṇḍapa.	....	....	..	Do.	Mentions their son Timmaṇa.
353	On a slab near the well in the Bhagavati temple at Rayarinalur in Nāduvaṭṭam-Jōṣam, Waluvanad taluk, same district.	....	....	....	Vatteluthu ..	Fragment and damaged. Records an arrangement for the supply of rice and other requirements for offerings in the temple. Mentions Rāyaranallē

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	On a slab at the west passage of the Bhagavati temple at Puttucode , Palaghat taluk, same district.	Chera	Kovindachohuran Kodai (Indukodai Varman).	[3]rd year ..	Vatteluttu ..	Highly damaged. Mentions some transaction made by the residents of the 18 districts of Pudukkōd.
355	On the south wall of the Agastyaśvara shrine in the Agastyaśvara temple at Melappaluvur , Udaiyarpalayam taluk, Trichinopoly district.	Chola	.. .. . rivanman	22nd " ..	Tamil ..	Built in at the beginning. Seems to register a gift of land for burning a perpetual lamp in the two shrines of the temple of Avanikandarpa-Isvara-griham by a certain Paluvettaraiyan Kumaran Maravan.
356	On the same wall	Do.	Parakesarivarman	15th " ..	Do. ..	Registers the gift of a land in Urtattur as Jannabhūmi to Vēṅgadavaṇi Aruṅṅai alias Sembiyan Viṇaiakū-Kōṇār by the assembly of Kunṇak-kurram under orders of Paluvettaraiyar Kaṇḍan-Maravan, with the condition that the donee should pay 25 poṇ annually as assessment on the land.
357	Do	Do.	Rajakēsarivarman	13th " ..	Do. ..	Records a gift of 8 mā of land, newly brought under cultivation, for burning one perpetual lamp in each of the two shrines in the temple of Avanikandarpa-Isvara in Kunṇak-kurram under orders of Nakkeṇ Pudi Paluvettaraiyan Kumaran Kaṇḍan.
358	Do.	Do.	Matiraiṇḍa Parakesarivarman ..	37th " ..	Do. ..	Registers a gift of gold by a lady for burning a perpetual lamp in the temple of Mahadeva at Avanikandarpapuram.
359	Do.	Do.	Do. do.	25th " ..	Do. ..	Records an undertaking by the assembly of Uttamadani-chaturvedimāgalam for the daily supply of ghee for a lamp in the temple as interest for the gold received by them.
360	Do.	Do.	Rajakēsarivarman	22nd " ..	Do. ..	Records a gift of land to the god, as in No. 357 above, made by Paluvettaraiyan Kumaran Maravan, after reclaiming the devādāna villages in which the lands were situated, for burning one perpetual lamp in each of the shrines in the temple of Amanikandarpa-Isvara-griham.
361	On the base of the same wall ..	Do.	Parakesarivarman Uḍaiyar Rajendradeva	5th year 135th day	Do. ..	Built in at the beginning and incomplete. Has a portion of the introduction <i>செருகை மருவிய</i> , etc. Seems to register a gift of land as naṭṭuvakkani to a dancing master.
362	On the same base	Do.	....	....	Do. ..	Built in at the bottom. Begins with the historical introduction of king Parakesarivarman Rajendra-Chōlādeva and stops in the middle.
363	On the east wall of the same shrine	Do.	Rajaraja-Rajakēsarivarman	[1]5th year	Do. ..	Begins with the introduction <i>செருகை செருகை</i> , etc. Registers a gift of land by Nakkan Kumarakkan for daily offerings and for worship on certain special days of the year to the two gods in the temple at Avanikandarpa-Isvara, a devādāna of Kunṇak-kurram.
364	On the north wall of the same shrine.	Do.	Rajakēsarivarman	6th " ..	Do. ..	Registers a gift of a lamp-stand and gold for burning a perpetual lamp by a certain lady in the shrine of Teṅgavai-śrīkōvil (southern shrine)-Mahadeva in the temple of Avanikandarpa-Isvara.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
365	On the same wall	Chola ..	Rajakesarivarman	10th year ..	Tamil ..	States that the residents of Avamkandarpapura had the inscriptions engraved to the effect that the tax (maṅṅupāḍu) prevailing at Nandipuram from olden times should also be in force in this village. The order was issued by Paḷuvēṭṭaraiyar Maravaṇ Kaṇḍaṇar.
366	Do.	Do. ..	Parakesarivarman	16th " ..	Do. ..	Registers a gift of reclaimed land in Uṇṇaṅkudi, a dāvadana in Poḷṇai-naḍu, for burning a perpetual lamp in the temple.
367	Do.	Do. ..	Rajakesarivarman	1[6]th " ..	Do. ..	Registers the order communicated to Velan Chintamani, the headman of Tattaiyūr, permitting the adoption of the old taxes prevailing at Nandipuram for the village Paḷavur by the chief Adigaḷ Paḷuvēṭṭaraiyar Maravaṇ Kaṇḍaṇar to whom Karambiyan Pirantakēṇ alias Karuviḍaḷpaṇ Peraraiyaṇ had petitioned.
368	Do.	Do. ..	Madiraikonda Parakesarivarman	36th " ..	Do. ..	Registers a gift of reclaimed land for burning a perpetual lamp in the two shrines of the temple.
369	Do.	Do. ..	Do. ..	Do. " ..	Do. ..	Registers a similar gift of land at Paṇṇakulattur, a dāvadana of the temple, for burning a perpetual lamp in the same two shrines by Kurukadikilāṇ Uṇṇaṅ Paḍaraṇ.
370	Do.	Do. ..	Rajakesarivarman	12+1st " ..	Do. ..	Registers an assignment of a temple land to a certain individual by the authorities of the temple at the instance of Adigaḷ Paḷuvēṭṭaraiyar Maravaṇ Kaṇḍaṇar.
371	Do.	Do. ..	Do. ..	12th " ..	Do. ..	Records a gift of reclaimed land for burning a perpetual lamp in the temple by a certain Maḷai Sankaraṇ.
372	On the north base of the same shrine.	Do. ..	Parakesarivarman alias Rajendra-Chola-deva.	15th " ..	Do. ..	Stones lost. Begins with the introduction கருவெண்ணெய், etc. Records an undertaking by the temple managers of Paḷavur to burn a perpetual lamp before the image of Paḷavidaiy-Isavarattu-Mahadeva and another before Anamkandarpa-Isavarattu-Mahadeva for lands and money received by them respectively from two individuals as an atonement for a homicide committed by them.
373	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Parakesarivarman	4th " ..	Do. ..	Damaged. Registers a gift of gold for burning a perpetual lamp in the temple. Quotes the 16th year of Parakesarivarman Uttama-Chola and mentions Adigaḷ Paḷuvēṭṭaraiyar.
374	On the same wall	Do. ..	Rajakesariva[rman]	....	Do. ..	Much damaged. Seems to record a similar transaction as in No. 367 above.
375	On a pillar in the same maṇḍapa ..	....	....	....	Do. ..	In early characters. Unfinished. Seems to state that the pillar is the gift of a certain Maḷianamudigondaṇ alias Rajaraja Vaṇji-Iṇṇaḍo of Kurinjippadi.
376	On four lion-pillars in the same maṇḍapa.	....	....	....	Do. ..	The names Kaliyugaṇirṇmalan, Gaṅgamattandaṇ, Maravaṇ Maṇadhaṇaṇ and Aruṇyagaḷ-ṇaṇji are engraved on the pillars respectively.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a stone set up in the north prakara of the same temple.	....	....	Sittiravatti (Siddharthi?), Vaisākṣi 15, Friday .. 24th year	Tamil	In modern characters. Records the gift of a grove of Iluppai trees to the temple of Agastyaśvāravāmin at Kṛiappaluvūr.
378	On the south wall of the Cholaśvāra shrine in the same temple.	Chōla	Madiraikonda Parakēsarivarman ..	..	Do.	Records the gift of three forehead plates of gold, collected from many sources, by Kāmakṛōḍaṇḍar and also an undertaking by the temple servants to burn two perpetual lamps in the temple, out of the money realized from several sources, in the 26th year of the king. One hundred and eighty sheep were purchased with the latter amount.
379	On the same wall	Do.	Parakēsarivarman Uttama-Chōlādēva ..	12th	Do	Registers a gift of 96 sheep by a certain individual for burning a perpetual lamp in the northern shrine of the temple of Mahādēva at Avānikandarpapa-lāvara-griham, a devādāna of Nāṇṇupperumī aluvūr in Kuṇṇa-kūṇṇam.
380	Do.	Do.	Madiraikonda Parakēsarivarman ..	26th	Do.	Registers a gift of reclaimed land for burning a perpetual lamp in the temple by Kaduṇṇ Pudi, a native of Nelvāyil in Migolai-Vilanadu.
381	Do.	Do.	Parakēsarivarman	13th	Do.	Registers the gift of an image of Ganapati, a pedestal and a golden flower by the temple manager Navalrudaṇṇaiyāṇ Kāṇḍaṇṇ Tēvadi to the temple, with the permission of Adigaḷ Paḷavettaraiyār Kāṇḍaṇṇ Sundarasōḷai.
382	Do.	Do.	Rajakēsarivarman	9th	Do.	Records an undertaking made by the temple servants to burn a perpetual lamp in the northern shrine of the temple, for the money received from a certain Viraśōla-Aṇṇakar Sīrīvappi-Maḷapadi of Avānikandarpapuram.
383	Do.	Do.	Do.	6th	Do.	Records a gift of money for burning a perpetual lamp in the same shrine by a lady.
384	On the east wall of the same shrine	Do.	Rajarakēsarivarman, 'who destroyed the ships at Śalai.'	11th	Do.	Registers a gift of land by a certain Kariya Vira-Naṇi for burning a perpetual lamp in the same shrine.
385	On the north wall of the same shrine.	Do.	Rajarakēsarivarman alias Rajarakādēva ..	27th	Do.	Begins with the introduction "செருடகர சீர்பாடி," etc. Records that at the request of his queen Nakkaiṇṇi Aṇṇavan-Mādēvi, the daughter of Avānikandarpapuratu-Devanar of Paluvūr, to provide for offerings and worship in the temple, the king granted the additional income of paddy due on some lands which were surveyed and assessed excepting the devādāna lands of Uraṇṇudi.
386	On the same wall	Do.	Madiraikonda Parakēsarivarman ..	40th	Do.	Registers a gift of reclaimed land by purchase for burning a perpetual lamp in the temple.
387	Do.	Do.	Rajakēsarivarman	17th	Do.	Registers a gift of money for burning a perpetual lamp in the temple by a certain Viraśōla-Aṇṇakar Kuṇṇavan-Darapi-Valla[bbā*]ṇ.
388	On the east wall of the Minakshi-Amman shrine in the Sundarśvāra temple in the same village.	Do.	Tribhuvanaśakravartin Rajarakādēva ..	28th	Do.	Incomplete. Seems to record an agreement given by a tenant to pay a specified quantity (of paddy) from the temple lands cultivated by him.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the east and north walls of the same shrine.	Chōla	....	....	Tamil ..	Stones lost. Begins with the introduction புகழ்மரது உடையா-மஹாதேவா, etc. Gift of land to the temple of Tiruttōttam-udaiya-Mahādēva at Maṇḍuppeturpaḍuvūr by Vāṇakōvaraiyan Sūttamaśōlan alias Ilaṅgēsavarai. Begins with the same introduction. Unfinished. Registers the grant of the village of Tillaikudi alias Kulōttunga-śōlanallur as a devadāna to the temple of Tiruttōttam alias Kulōttungaśōla-Iśvaran-udaiya-Mahādēva, which was built at Periya-Paḷuvūr in Tittuṅga-valanādu by Ilaṅgēsavarai (mentioned above).
390	On the north wall of the same shrine.	Do.	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōlādēva ..	32nd year, 310th day.	Do. ..	Fragment. Mentions a certain Gaṅgaikondaśōla-Mūvonda-vōlar as a signatory.
391	On the same wall .. ..	....	....	32nd year ..	Do. ..	Fragment. Refers to the construction of the temple by Vāṇakōvaraiyan [.....] Uttamaśōlan alias Ilaṅgēsavarai, for the prosperity of the king.
392	On the west wall of the same shrine.	Chōla	[Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōlādēva].	30th ..	Do. ..	Stones lost. Begins with the introduction புகழ்மரது உடையா-மஹாதேவா, etc. States that the temple of Tiruttōttam-udaiya-Mahādēva, which had been built of bricks and lay in a neglected condition without worship was rebuilt of stone by Ilaṅgēsavarai under the name Kulōttungaśōla-Iśvaran, for the welfare of the king.
393	On the same wall	Do.	[Rajakēsarivarman alias Tribhuvana-chakravartin [Kulōttuṅga-Chōlādēva.	Lost	Do. ..	Incomplete. Seems to register the conferment of certain rights in the temple of Tiruttōttam-Udaiyar built by Paḷavēṭṭaraiyan Kandan Maravaṇ who seems to have been staying at Sonapuram in Maladu.
394	On the base of the same wall ..	Do.	Rajakēsarivarman	4th year, 204th day	Do. ..	Incomplete. Provides for the maintenance of a perpetual lamp in the temple by Paḷavēṭṭaraiyan Kandan Maravaṇ Portions lost. Seems to register a gift of land by Ilaṅgēsavarai mentioned in No. 389 above.
395	On the same base	Do.	Parakēsarivarman Uttama-Chōla ..	16th year ..	Do. ..	Gift of money for burning a lamp in the temple of Paḷavēṭṭarai-Iśvara-Iṅgrihattu-Mahādēva at Maṇḍuppetur-paḍuvūr in Kuṇṇa-kurram.
396	Do.	Do.	Rajakēsarivarman alias Chakravartin Kulōttunga-Chōlādēva.	16th ..	Do. ..	Registers a gift of sheep for burning a perpetual lamp before the image of Paḷuvōr-Nakkar in the temple by a resident of Pūvanūr in Venṇik-kurram. In the same place is a fragmentary inscription of the 4th year of Parakēsarivarman 'who took the head of the Paṇḍya'.
397	On the south wall of the central shrine in the same temple.	Do.	Parakēsarivarman	6th ..	Do. ..	Incomplete. Registers a gift of gold for offerings on the Sankrānti days in the temple of Paḷavēṭṭarai-Iśvarattu-Mahādēva by the lady mentioned in No. 384 above.
398	On the same wall	Do.	Do	10th ..	Do. ..	Records the construction of a flight of steps in the temple by a lady belonging to the Agappariyattai-Kaikkōlas of Gaṅgaikonda-śōlapuram.
399	Do.	Do.	Rajakēsarivarman, 'who destroyed the ships at Saṭai'.	11th ..	Do. ..	Begins with the introduction இராமசுந்தரேசுவரன், etc. Incomplete. Seems to state that the Mahādēva of Paḷavēṭṭarai-Iśvaran at Paḷuvūr was also known as Paḷuvōr Nakkan.
400	On stones built into the walls of the mandapa in the same temple.	Do.	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	Lost	Do. ..	
401	On a stone built into the wall of the outer prakāra of the same temple.	Do.	Rajakēsarivarman alias Rajaraja-dēva.	24th year ..	Do. ..	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the left side of the entrance into the gopura of the same temple.	....	....	Raudri, Kartigai [2]8.	Tamil	Modern. Records a gift of land to the temple of Śōkka-nadar-Tambrarajar for the merit of Kishanappa-Majava- raya-Nayinar.
403	On a stone set up in a street in the same village.	Pandya	Jatavarman, Sundara-Pandya-deva.	11th year	Do. ..	Seems to record the remission of taxes on the lands at Kilparpu a devadana of Avanikandarpisvarn of Malaipaluvur.
404	On a slab lying in the Raghunatha Tacharya's tope at Melur, Trichinopoly taluk, Trichinopoly district.	....	....	[Kalyankti, Avani]	Do. ..	Damaged. Seems to record a gift of land to the temple of Ranga[natha] by a certain Thunuvayagar. Mentions the measuring rod called Iraṣavipādan.
405	On a slab lying in Seshadri Ayyan-gar's tope in the same village.	Pandya	Kulaśekharadeva	35th year, Mithuna, śa., pañchami, Thursday, Pura-m, Aṣi, 25.	Do.	Damaged. Seems to record a gift of land by purchase to the temple of Tiruvāṅgaṇ by the queen Nāchchiyar Ulagamudumudai-Ālvar, to provide garlands for the image of Ālariya-Maṇavālaperumal.
406	On another slab lying in the same tope.	....	....	....	Do.	Damaged and fragmentary. Mentions Avanivēndaramaṇ- sandi.
407	On a third slab in the same place..	Hoysala	Vira-Somadeva	22nd year	Do.	Ends of lines mutilated. Records a gift of land for the maintenance of a flower-garden, to Tirukkuruṅṅṇi-Nambi
408	On a slab lying in the house-site of Chinnuna-Nayudu in the same village.	Pandya	Perumal Kulaśekharadeva	35th year, Mithuna, śa., pañchami, Thursday, Pura-m, Aṣi, 25. Virōdhikrit, Avani, 15.	Do.	Same as No. 405 above.
409	On a slab lying in Sankara-Konar's field in the same village.	....	....	....	Do.	Damaged. Seems to record a gift of land, by purchase, for providing garlands for the god Sriranganatha.
410	On a slab lying to the north of the Sankar-tope in the Nattavaykal padugai in the same village.	....	....	....	Do.	States that this garden (tōppu) was the gift of Achhutappa-Nayaka (to the temple at Srirangam).
411	On a slab lying in the field called Appavukkonar Karuppan-kāṭṭai in the same village.	....	....	Pramadicha, Arpaśi, 28.	Do.	Registers an allotment of a veli of land for the god Dhanvantari-Emberuman from the temple property.
412	On a slab lying in Mukkayikkuraṅgu tope in the village.	....	....	....	Do.	Records an assignment of $\frac{3}{4}$ veli of land for worship to each of the images of Paravāṣudeva on the banks of the Chandrapushkarani, Poygai-Ālvar, Podattalvar and Pey-Ālvar in the temple.
413	On a pillar in the field called Muttukrishnan-Pulakkaṇichēy in the same village.	....	....	....	Do.	Fragment. Seems to record a gift of land as a tiruvīdai-yāttam to Tirukkuraṇi-Appaṇ and Nammaṭvar.
414	On the lintel of the southern entrance into the central shrine of the Brīhadīśvara temple at Tanjore, Tanjore taluk, Tanjore district.	....	....	....	Do.	States that this is the entrance (built by or called after) Vikrama-Chōla.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On a floor of the east prakāra of the same temple.	Tanjore Mahārāṭhas.	Raja Sarfoji-Maharaja	Saka 1723 (expired), Kali 4902, Durmati, Vaisākha 3, Śu. dvitīyā, Thursday, Rōhini.	Mahrāṭhi	Records that the king executed the repairs to the temple.
416	On a pillar of the north prakāra of the same temple.	Do.	Do.	Do.	Do.	Records the repairs executed by Sarfoji-Maharaja to the 28 sections of the north verandah of the prakāra
417	On another pillar in the east end of the same prakāra.	Do.	Do.	Do.	Do.	Do. [The one above is engraved at the beginning of the first section of the repaired prakāra-wall.]
418	On the floor of the same prakāra	Do	....	....	Do.	Incomplete. Begins with the genealogy of the Bhonsle family of the Mahārāṭhas which is fully given in the record on the south wall of the verandah (No. 424 below).
419	On a stone set up at the well near the Sabhāpati-maṇḍapa in the same temple.	Do.	Sarfoji-Maharaja	Saka 1724 (expired), Kali 4903, Rudhīrōdgari, Śrāvāṇa, Ādi, 10, Śu. pañchami, Saturday, Uttārā.	Do.	Records that the tank in the north prakāra called Maṇḍuka-tirtha was rebuilt in the form of a well.
420	On one of the steps of the Ganapali shrine in the same temple.	Do.	Do.	Saka 1723 (expired), Kali 4902, Durmati, Vaisākha 3, Śu. dvitīyā, Thursday, Rōhini.	Do.	Records that the king renewed the Gandea temple and constructed the ardhma-maṇḍapa and the mahā-maṇḍapa.
421	On the north and west base of the same shrine.	Do.	Sarfoji-Maharaja, son of Tulaja-Maharaja, son of Pratapsimha-Maharaja.	Saka 1744, Kali 4903, Dundubhi, Ādi 8.	Do.	Records the settlement of a dispute regarding the hereditary right of enjoyment of Vettiyaṇ-kāni at Tanja-nagara between certain individuals, by the ordeal of dipping the fingers in boiled ghee.
422	On the west and south walls of the same shrine.	Do.	Sarfoji-Maharaja	Saka 1720 (expired), Kali 4899.	Do.	Records the gift of jewelled ornaments and silver vessels to the temple by the king.
423	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Do.	Saka 1723 (expired), Kali 4902, Durmati, Vaisākha 3, Śu. dvitīyā, Thursday, Rōhini.	Do.	Enumerates the various items of repairs executed in the temple by the king.
424	On the south wall of the verandah of the same temple.	....	Do.	Saka 1726, Rudhīrōdgari, Margaśīrṣā, Śa. amāvāsya, Tuesday, A.D. 1803, December 13.	Do.	Gives in detail and in chronological order the history of the Mahārāṭha kings of the Bhonsle family from the early times, recording also the military exploits of each.
425	On a pillar in the mosque called Somsuperupalli near the railway station at Tanjore.	Tanjore Nayakas.	Sévappa-Nayaka	Sādhārana, Margāśī 14.	Tamil	Records a gift of seven voli of land to the Faqirs of Somsuperupalli by five Manniyars of Nanjikkottai at the instance of the king.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On the base of the Pushyamandapa at Tiruvaiyaru , same taluk and same district.	Tanjore Nayakas.	Acharya, son of Chevappa	Mamatha, Vrishabha, 6th dvadasi.	Grantha and Sanskrit.	Eulogises the king and states that he made several gifts to the temple of Rāṅgā at Srīraṅgam, that he reconstructed the dam across the Kaveri which had been breached, and that he made the Hiranyagarbha gift.
427	On the north wall of the mandapa in front of the central shrine in the Sundaravarana temple at Pallavarayanpettai , Mayavaram taluk, Tanjore district.	Chōla ..	Parakēsarivarman alias Tribhuvana-chakravartin [Rajarajadeva].	Year lost. Tula, 6th saptami, Wednesday, Paradam.	Tamil.	Records a gift of sheep for burning a lamp in the temple of Rajarajēsvaram-Udayar which had been constructed at Kulattur in Tiruvindalur-nadu, a subdivision of Rajadhiraja-valaiaṇḍu, by a certain Kulattutalan Tiruchohirambala-udaiyār Perumal-Nambiyar alias Pallavarajar, a native of Kāṅgai-Kulattur in Sīrūkupura-nadu, a subdivision of Āmbr-kōttam in Jayāṅgondēśōla-maṇḍalam.
428	On the same wall	Do.	Parakēsarivarman alias Tribhuvana-chakravartin [Rajarajadeva].	16th year, Tula, 6th saptami, Wednesday, Paradam.	Do.	Records an agreement by a certain shepherd to burn three perpetual lamps in the temple, two of which seem to have been endowed in the 14th year of the king in Kumbha, 6th 3, Wednesday, Uttiram.
429	Do.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Rajarajadeva.	14th year, Kumbha, 6th 3, Wednesday, Uttiram.	Do.	Records a gift of 48 sheep by another shepherd to burn half a lamp in the temple.
430	Do.	Do.	Do.	16th year, Tula, 6th 4, Monday, Kōhin.	Do.	Stones out of order and portions lost. Records a sale of land to the temple by three individuals.
431	Do.	Do.	Do.	14th year, Kumbha, 6th 3, Wednesday, Uttiram.	Do.	Records an agreement by a shepherd to supply ghee for a lamp in the temple in return for sheep received by him.
432	On the west and south walls of the central shrine in the same temple.	Pallava ..	Sakalabhanuvana-chakravartin Kōp-Peruṇjiṅḡadeva.	16th year, Āṇi 30, Sunday.	Do.	Records the non-payment of taxes, due from the 23rd to the 26th year of the king, by a certain person and the subsequent attachment of his property from his wife and son by bringing up his lands for sale, and the gift of the same for worship, offerings and a lamp in the temple for the welfare of Pujjai Sōḷa-Kōjar.
433	On the south wall of the mandapa in front of the same shrine.	Chōla ..	Rajakēsarivarman alias Tribhuvana-chakravartin Rajadhirajadeva (II).	8th year ..	Do.	Begins with the introduction கி.வெ.சூழ்நீர் பரமலர்நீர், etc. Mentions the circumstances of the king's coronation through the exertions of a certain Tiruchohirambala-mudayan Perumanambiyar alias Pallavarayar, after the death of king Rajaraja (II). Registers the royal grant of 40 vēli of tax free land at Solendrasīnga-nallur in Kurukkal-nadu, a subdivision of Virudarajabhayabhavanalaṇḍu, in some specified proportion, to the relations of Pallavarayar on his demise. Refers to the campaign of Laṅkāpura-Dandūtāḥa and the refuge offered to Kulasekhara by the king against the Ceylonese general.
434	On the same wall	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Rajarajadeva.	10th year, Sīmha, 6th, trayodasi, Friday, Paradam.	Do.	Records a sale of land to the temple of Rajarajēsvaram-Udayar at Kulattur in Tiruvindalur-nadu, a subdivision of Rajadhiraja-valaiaṇḍu, by two private individuals of Tiruvindalur.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the same wall	Chōla	Tribhuvanachakravartin Rajarajadeva	10th year	Grantha and Tamil.	Begins with the introduction etc. Records the gift of some lands, as tax-free, for offerings and worship and for a flower-garden to the temple of Rajarajisvaram-Udayar at Kulattūr by Pallavarayar mentioned in No. 427 above by whom the temple had also been built.
436	Do.	Do.	Parakōsarivarman alias [Rajarajadeva]	16th year, Siniha, su. Thursday, Tritiya, Attan (Hasta). 16th year, Nina, ha. Tritiya, Monday 7th " [Risha]bha 28 " navami.	Tamil	Records a sale of lands to the temple by Kaśyapa Arasu in No. 434 above.
437	At the entrance into the gōpura of the same temple.	Do.	Parakōsarivarman alias Tribhuvanachakravartin Rajarajadeva.		Do.	Registers a sale of land belonging to the temple of Kirtinayapa-Vinnagar-Alvar near the village to the Rajarajisvaram-Udayar temple.
438	On the north wall of the central shrine in the Sōmanathasvamin temple at Manamadurai, bivaganga taluk, Ramnad district.	Pandya	[Ja]javarman [Tribhuva]nachakravartin Parākrama-Pāṇḍya.		Do.	Much damaged. Seems to register some endowment by two individuals to the temple at Manaviramadura-ohatur-vedimangalam.
439	On the same wall .. ..	....	....	Śaka 14[38], Bhava, Vaigāsi.	Do.	Damaged. Registers a gift of land to the temple of Sōmanāda-Nayinar at Vanaviramadurai.
440	On the north, west and south walls of the same shrine.	Pandya	Maravarman alias Tribhuvanachakravartin Kula[śekharadeva], 'who was pleased to take all countries.'	....	Do.	Damaged. Registers a sale of land belonging to the temple of Tiruchohūmsuramudaiya-Nayinar to a temple servant.
441	On the south wall of the same shrine.	....	....	....	Tamil verse	States that Aru[n]ḍi Rāṣudēvan composed a verse in praise of the god Sōmisarar and His Consort.
442	On the same wall	Pandya	Maravarman Tribhuvanachakravartin [Kulaśekharadeva], 'who was pleased to take all countries.'	36th year, Tai [1]	Tamil	Much damaged.
443	On the north and south bases of the same shrine.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pāṇḍya[deva].	11th year, 1402nd day.	Do.	Portions lost and stones misplaced. Seems to register a gift of tax-free land to the temple.
444	On the pillar of the mukhamāṇḍapa in the same temple.	Do.	Maravarman alias Tribhuvanachakravartin Kulaśekharadeva, 'who was pleased to take all countries.'	2nd year, Paṅguni	Do.	Registers a gift of money and paddy by a resident of Tiruvallavay for worship and offerings to the image of Adava[ḷ]la-Naya[n]ar in the temple every Sunday.
445	On the base of the verandah in front of the same māṇḍapa.	....	....	Śaka 1253, Siniha. su. paurṇimā, Sunday, Śada-yam.	Do.	Damaged. Registers a sale of land to the assembly of Manuamadura-chaturvedimangalam, a brahmadeya in Tiyandacarkudi-naḍu, by a committee of the mahasabha of Rajagambhira-chaturvedimangalam in Rajagambhira-valanaḍu. Mentions another date 730.
446	On the south wall of the prakāra in the same temple.	....	....	Śaka 1619, Pahu-dhanya, Uttara-yasa, Vasan-taritu, Chittirai 17, su. paurṇimā, Thursday, Chitra.	Do.	Registers an assignment of some temple lands to a certain paṇḍaram for hereditary service in the temple.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On the north wall of the central shrine in the Virajagar temple in the same village.	....	....	Śaka 1438, Dhātu, Uttaravāṇa, śu. Rishabha, śu. trayōdasi, Wednesday, Varibhāyagan, Vyaghra-karaṇa, Svāti.	Tamil	Seems to record a gift of land called Alankaravalli by purchase, by a certain lady, of Pattiśe[ka]kanallur in Pugalīyūr-naḍu to the temple of Aṭagar at Vānaviraṇmadurai which had been built by her father on the northern bank of the river. Mentions Bhuvanēka-viraṇ-paṇam and Rayarvāsi. Tinnappa-Nayaka, the administrator of Madurai and Sundarattōḷadaiyar alias Mavali-Vanadarayar who 'revived the past.' Seems to record a gift of lands in different villages as sarva-māya for worship in the temple of Paramasvami.
448	On the east wall of the mandapa in front of the same shrine.	....	....	Śaka 1438, Bhava, Rishabha, śu. trayōdasi, Wednesday, Varibhāyagan, Vyaghra-karaṇa, Svāti.	Do.	
449	On the north base of the same mandapa.	....	....	Śaka 1438, Rakta-kāśi, Dakṣiṇāyana, Varsharitu, Kāṇni, ba. Monday, Makha, Parika-yōga, Sinfka-karaṇa, anavāsya.	Grantha and Tamil.	Records an assignment of some temple lands to a Vellala as a permanent possession, certain specified taxes being made payable by him to the temple annually.
450	On the south base of the same mandapa.	Pandya	Tribhuvanachakravartin Paṇḍyadeva.	11 + * year ..	Do.	Fragment. Seems to record a gift of money for burning a twilight lamp in the temple of Śrīvallabhōsvaram-uḍaiya-Nayinār.
451	On the north, west and south bases of the Saundaryavalli-Amman shrine in the same temple.	Vijayanagara	Achyutadeva-Maharaya ..	Śaka 1471[8], Manmatha, Dakṣiṇāyana, Varsharitu, Tula 1, śu. pañcāmi, Friday, Jyēsthā, Saubhāgya-yōga, Simha-karaṇa, Arpaśi, Viḍhu.	Do.	Registers the ratification, by Sundarattōḷadaiyar Mavali-Vanadarayar, of the gifts of lands in various places to the temple of Aṭagar at Vānaviraṇmadurai, made by his aunt Alankaravalli.
452	On a stone built into the pavement of the main gōpura of the Padma-vai Anman temple at Tiruchchanur, Chन्द्रagiri taluk, Chittoor district.	..	....	Śaka 820 ..	Do.	Fragment. Seems to record the gift of paddy received as purāṇa from Tiruchhogunār and the money realized by fine (to the temple).

APPENDIX D.—List of photographs taken during the year 1923-24.

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
749	Full plate	Copper-plate No. 5 of 1922-23 .. ..	..	..
750	Do.	Copper-plate No. 9 of 1922-23 .. ..	..	..
751	Do.	Copper-plate No. 14 of 1922-23 .. ..	..	..
752	Do.	An old paper document in Telugu .. ..	..	..
753	Half plate	Seal of copper-plate No. 5 of 1908-09.	..	..
754	Do.	Seal of copper-plate No. 16 of 1920-21.	..	..
755	Do.	Seal of copper-plate No. 3 of 1923-24 ..	..	..
756	Quarter plate.	Seal of copper-plate No. 4 of 1923-24 ..	..	..
757	Full plate	Two inscribed slabs kept in the Bishop's house (Part of A.R. No. 216 and No. 219 of 1923).	San Thome ..	Madras.
758	Do.	Two other slabs in the same place (A.R. No. 218 and part of No. 216 of 1923).	Do. ..	Do.
759	Do.	An old Portuguese inscription (A.R. No. 217 of 1923) on a slab kept in the Cathedral.	Do. ..	Do.
760	Do.	Fragment of a Tamil inscription (A.R. No. 215 of 1923) on a stone kept in the same place.	Do. ..	Do.
761	Do.	Fragment of an inscribed slab (No. 220 of 1923) kept in a private house near the Cathedral.	Do. ..	Do.
762	Do.	Fragment of another inscribed slab (A.R. No. 221 of 1923 in the same house.	Do. ..	Do.
763	Do.	Slab bearing Persian inscription (A.R. No. 223 of 1923) near a tomb in front of the Rahmat-Bhag.	Do. ..	Do.
764	Do.	Brāhmī inscription in the cave	Nanaghat ..	Bombay.
765	Do.	Continuation of No. 764 above	Do. ..	Do.
766	Do.	Another inscription in the same cave ..	Do. ..	Do.
767	Do.	Continuation of No. 766 above	Do. ..	Do.
768	Do.	Mutilated sculpture in relief in the same cave.	Do. ..	Do.
769	Do.	Four mutilated sculptures in relief in the same cave.	Do. ..	Do.
770 } to 772 }	Do.	Sculptures in relief of the Saptamātrīs in cave No. 14.	Ellora ..	His Exalted Highness the Nizam's Dominions.
773 } to 775 }	Do.	Sculptures in relief of the Saptamātrīs in cave No. 21.	Do. ..	Do.
776 } to 778 }	Do.	Sculptures in relief of the Saptamātrīs in cave No. 22.	Do. ..	Do.
779	Do.	<i>Nandi-maṇḍapa</i> and a portion of the Rock-cut (Kailas) temple.	Do ..	Do.
780	Do.	Sculpture in relief of 'Rāvaṇa under the Kailāsa' in the same temple.	Do. ..	Do.
781	Do.	Sculpture in relief of 'Rāvaṇa under the Kailāsa' and Tāṇḍavamūrti on the wall (inside) of the Rock-cut Daśavatāra cave (Cave No. 14).	Do. ..	Do.
782	Do.	East view of the Rājaraṇjēśvara (Bṛihadīśvara) temple.	Tanjore ..	Tanjore.
783	Do.	North-east view of the central shrine of the same temple.	Do. ..	Do.
784	Do.	Back view of the same shrine	Do. ..	Do.

APPENDIX D.—List of photographs taken during the year 1923-24—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
785	Full plate	Vikramasōḷaṇ- <i>vāśal</i> (entrance) and portions of the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Tanjore ..	Tanjore.
786	Do.	North-east view of the Vināyaka shrine in the same temple.	Do. ..	Do.
787	Do.	South view of the Subrahmanya shrine ..	Do. ..	Do.
788	Do.	Sculpture in relief of a <i>Rishi</i> (seated), on the south wall of the central shrine.	Do. ..	Do.
789	Do.	Sculpture in relief of another <i>Rishi</i> in the same place.	Do. ..	Do.
790	Do.	Metallic image of Naṭarāja in the same temple.	Do. ..	Do.
791	Do.	Sculpture in relief of a <i>Dvārapālaka</i> at the third entrance of the same temple.	Do. ..	Do.
792	Half plate	Inscribed bronze bull in front of the central shrine in the same temple.	Do. ..	Do.
793 } to 795 }	Full plate	Rājagōpāla-Bhīraṅgi (cannon) on the bastion near the east entrance of the fort.	Do. ..	Do.
796	Do.	View of the <i>Pushya-maṇḍapa</i> on the bank of the Cauvery.	Tiruvaiyāru ..	Do.
797	Do.	South-east view of the Chōlēśvara shrine in the Agastyēśvara temple.	Mēlappaluvūr ..	Trichinopoly.
798	Do.	North-east view of the Agastyēśvara shrine in the same temple.	Do. ..	Do.
799	Do.	Pillars supported by lions in the <i>maṇḍapa</i> of the same temple.	Do. ..	Do.
800	Half plate	Other stone pillars in the same temple ..	Do. ..	Do.
801	Do.	Sculpture in relief of Gaṅgādhara in the same temple	Do. ..	Do.
802	Do.	Sculpture in relief of a <i>Dvārapālaka</i> to the right of the entrance into the central shrine of the same temple.	Do. ..	Do.
803	Do.	Sculpture in relief of a <i>Dvārapālaka</i> to the left of the same entrance.	Do. ..	Do.
804	Do.	Main entrance of the temple.	Do. ..	Do.
805	Do.	Stone bull near the same entrance inside the temple.	Do. ..	Do.
806	Full plate	Sculpture in relief of Chandraśekhara (?) on the south wall of the Agastyēśvara shrine.	Do. ..	Do.
807	Do.	Sculpture in relief of Subrahmanya on the west wall of the same shrine	Do. ..	Do.
808	Half plate	Metallic image of Tripurāntaka in the Śiva temple.	Kīlappaluvūr ..	Do.
809	Full plate	Sculpture in relief of Śiva (?) (in the <i>yōgāsana</i> posture) in the Śiva temple.	Pallavarāyan-pēṭṭai	Tanjore.
810	Do.	North-west view of the central shrine of the Śiva temple.	Kōyil-Tēvarāyan-pēṭṭai, hamlet of Paṇḍaravāḍai.	Do.
811	Do.	Sculptures of Jñānasambandar and Sundaramūrti-Nāyaṇār in the same temple.	Do.	Do.
812	Half plate	Sculpture of Appar in the same temple ..	Do.	Do.
813	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine in the Śrīnivāsa-Perumāḷ temple.	Pāpanāśam ..	Do.
814	Do.	Do. do.	Do. ..	Do.

APPENDIX D.—List of photographs taken during the year 1923-24—*cont.*

Number continued from the last report.	Size of negative.	Description	Locality.	District.
815	Half-plate	Sculpture in relief on the north wall of the same shrine.	Pāpanāśam ..	Tanjore.
816	Do.	Sculpture of Durgā-Lakshmi on the north wall of the central shrine in the Nāgēśvarasvāmi temple.	Kumbhakōṇam	Do.
817	Do.	Sculpture of Bhikshātanamūrti on the same wall.	Do. ..	Do.
818	Full plate	Stone image of Gaṇēśa (standing) in the <i>mukha-maṇḍapa</i> in front of the central shrine of the same temple.	Do. ..	Do.
819	Do.	West view of the central shrine of the Śiva temple.	Tiruvadi ..	South Arcot.
820	Half plate	Stone image of a Jaina figure (seated) in the outer <i>prākāra</i> of the same temple.	Do. ..	Do.
821	Do.	Metallic image of Bhikshātanamūrti in the Śiva temple. (Front view.)	Tirunāmanallūr	Do.
822	Do.	Do do. (Back view) ..	Do.	Do.
823	Do.	Metallic image of Naraśiṅga-Muṇaiyadara-yar in the same temple.	Do.	Do.
824	Do.	Metallic image of Sundaramūrti-Nāyaṇār in the same temple.	Do.	Do.
825	Do.	The image of the saint with his two wives by his side.	Do.	Do.
826	Do.	An old wood-carving in the same temple.	Do.	Do.
827	Do.	Sculpture in relief (labelled) of a person riding an elephant, on the west wall of the outer <i>prākāra</i> of the same temple.	Do.	Do.
828	Full plate	South-west view of the central shrine in the same temple.	Do.	Do.
829	Do.	Ruins of the Śiva temple ..	Śēndamaṅgalam	Do.
830	Half plate	Stone image of Subrahmaṇya (with 6 arms) in a shrine in the same temple.	Do.	Do.
831	Do.	Stone image of Kṛishṇa in the same temple.	Do.	Do.
832	Do.	Stone horse near the tank at a furlong from the same temple.	Do.	Do.
833	Do.	Sculpture in relief of Brahmā and Viṣṇu worshipping a Liṅga in the Śiva temple.	Tiruvāmattur	Do.
834	Do.	Sculpture in relief of Durgā in the Śiva temple.	Kiḷūr ..	Do.
835	Do.	Sculpture in relief of Umāmahēśvara in the same temple.	Do. ..	Do.
836	Full plate	Metallic images of Tōḍar-Mull, his father and his mother, at the entrance into the second <i>gōpura</i> of the Dēvarāja-Perumāḷ (Varadarāja) temple.	Conjeeveram ..	Chingleput.
837	Do.	Stone image of a Jaina figure in the fields.	Punidagai near Tiruvottūr	North Arcot.
838	Half plate	Stone image of a Jaina figure in a private garden.	Big-Conjee-veram.	Chingleput.
839	Full plate	Copper-plate No. 1 of 1923-1924 ..	..	..
840	Do.	Do. No. 2 ..	..	..
841	Do.	Do. No. 6 ..	..	..
842	Do.	Seals of Copper-plates Nos. 1 and 2 of 1923-1924.	..	..
843	Do.	Brāhmī inscription (A.R. No. 331 of 1924)	..	..

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24, calculated with the help of the *Indian Ephemeris* by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.* respectively, for *Suklīpakṣha* and *Bahulīpakṣha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510, Monday, Dec. 30; .94; .50 means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : “A.D. 1289, Monday, Nov. 28; .70” is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

“Wednesday, 6 Ap. A.D. 1384; .68; f.d.n. .29” means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly “Friday, Apr. 26; f.d.t. .08; f.d.n. .13” means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVA.
		<i>Sakalabhuvanachakravartin Ko-Peruñjīṅgaḍēva.</i>
1924	432	16th year, Ādi 30, Sunday = A.D. 1259, July 27, Sunday.
		WESTERN CHALUKYAS.
		<i>Trailōkyamalladēva.</i>
1923	468	Śaka 980, Viḷambi, Āshāḍha, śu. bidige, Thursday, Dakṣiṇāyana, Saṁkrānti, Vyatipāta = A.D. 1058, June 25, Thursday; .83.
		<i>Tribhuvanamalla 'ruling from the Nelaṣṭu (capital) Gōrindavāḍi'.</i>
„	464	Śaka 995, Pramādicā, Chaitra, amāvāsyā, Sunday = A.D. 1074, March 30, Sunday; .33.
		<i>Tribhuvanamalla 'ruling at Kalyāṇa'.</i>
„	461	Śaka 1092, Virōdhi, Chaitra, śu. pūṇami, Monday, Lunar-eclipse = A.D. 1169, March 14, Friday. There was a lunar-eclipse on this day. The week-day quoted in the inscription is a mistake.
		CHAGI.
		<i>Pōtarāja.</i>
1924	273 and 275	Śaka 1152, Tāraṇa (wrong), Vaiśākha, śu. 1, Thursday. The cyclic year Tāraṇa fell in Śaka 1146. In this year Vaiśākha, śu. 1 was current on Sunday, 21st April. As the week-day in the inscription is Thursday there must be an error in the calendrical details.
		<i>Manma-Gaṇapati.</i>
„	283	Śaka 1182, Raudri, Phalguṇa, śu. ashtamī, Thursday = A.D. 1261, February 9, Wednesday; .40. The week-day in the inscription must be a mistake, or due to rough calculation.
„	309	Śaka 1181, Prabhava, Jyēṣṭha, ba. 15, Solar-eclipse = A.D. 1267, May 25, Wednesday. There was a solar-eclipse on this day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHAGI— <i>cont.</i>
		<i>Tyāgi-Pōta.</i>
1924	300	Śaka 1121, Solar-eclipse. There was a solar-eclipse in Śaka 1121 (= A.D. 1199) on January 28, Thursday.
		KAKATIYA.
		<i>Gaṇapati.</i>
„	333	Śaka 1[1]73, Māgha, śu. daśamī, Monday. Probably A.D. 1252, January 22, Monday; f.d.t. .03.
		<i>Rudra-Mahārāja.</i>
„	314	Śaka 1190, Vibhava, Māgha,....., Śivarātri = A.D. 1269, February 1, Friday; the <i>tithi</i> chaturdaśī was current till .78 and nak. Śravaṇa till .52 of the day.
„	318	Śaka 1213,....., Śravaṇa, śu. 15, [Saturday], Lunar-eclipse = A.D. 1291, August 11, Saturday; .55; nak. Śravisṭha was current till .11 of the day and then nak. Śatabhishaj commenced. There was a lunar-eclipse on this day.
		<i>Pratāparudradēva-Mahārāja.</i>
„	287	Śaka 1236, Ānanda, Chaitra, śu. 1, Sunday = A.D. 1314, March 17, Sunday; .87. The nak. was “Rēvatī” which was current till .57 of the day.
„	296	Śaka 1222, Śārvari, Kārtika, śu. 15, Friday = A.D. 1300, October 28, Friday; .86. Nak. “Bharanī” was current till .58 of the day.
„	298	Śaka 12[3]6, Ānanda, [Śrē]ṣṭha, ba. 10, Friday = A.D. 1314, June 7, Friday; f.d.t. .40.
		PANDYA.
		<i>Jaṭavarman alias Tribhuvanachakravartin Kulāśekhara-dēva.</i>
1923	322	13+13th year, Karkātaka 25. ba. daśamī, Tuesday, Kārttigai = A.D. 1215, July 21, Tuesday. The <i>tithi</i> ba. 10 commenced at .97 of the day; nak. “Kārttigai” ended at .86 of the day.
1924	30	13+1st year, Simha, Friday, Aṇṇam = A.D. 1203, August 15, Friday; f.d.n. .22.
		<i>Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva “who was pleased to present the Chōḷa country.”</i>
„	47	20th year, Mēsha 26, śu. dvādaśī, Saturday, Hastā = A.D. 1236, April 19, Saturday; .78; f.d.n. .13.
		<i>Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>
„	36	9+1+1st year, Mēsha 22, śu. saptamī, Friday, Punarpūṣam. In A.D. 1244, Friday, 15th April was the 22nd day of Mēsha. On this day <i>tithi</i> śu. 7 began at .10 of the day, ending next day at .19, while nak. Punarvasu came to end at .17 of the day on Friday. This was not however the 11th year of any known Māṇavarman Sundara-Pāṇḍya. The year may be 4+1+1st year, in which case the inscription would belong to the reign of Mār. Sundara-Pāṇḍya whose reign began between 15th June and 26th December, A.D. 1238 (Ephem. Vol. I, Part II, p. 91). The reading seems to be clearly 9+1+1, however. (L.D.S.)

APPENDIX E—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—<i>cont.</i>		
<i>Tribhuvanachakravartin Kulaśekhara-dēva.</i>		
1924	88	2nd year, . . . pañchamī, Thursday, Uttirāḍam or Uttirattādi. Since the month is not clear there are two dates for the given details in the reign of Jaṭavarman Kulaśekhara-dēva II. (1) A.D. 1239, June 23, Thursday; 32; the nak. Uttarā-Bhādrapadā ended at 94 the next day. This date fell in the month of Mithuna. (2) A.D. 1239, July 21, Thursday, f.d.t. 81; the nak. Uttarā-Bhādrapadā ended at 26 the next day. This date fell in the month of Karkāṭaka.
"	100	13+9th year, Kumbha 4, Thursday, Śōdi. In A.D. 1212 which fell in the 22nd year of the reign of Jaṭavarman Kulaśekhara whose reign began between 8th April and 29th November A.D. 1190 (Ephem., Vol. I, part I, page 88), Thursday, 26th January, A.D. 1212 was 3 Kumbha (not 4 Kumbha) and day of Śōdi nakshatra. The calculation 4 Kumbha was probably that of a local pañchāṅga. (L.D.S.)
"	107	13+11th year, Mithuna 19, Friday, śu. pañchamī, Makhā, = A.D. 1214, June 13, Friday; f.d.t. 33; f.d.n. 02. This is Kulaśekhara I who came to the throne in 1190 A.D. NOTE.—If his 24th year had not ended on 13th June 1214, his first year would not have ended before 13th June 1190 and his reign must be held to have commenced between 14th June and 29th November 1190. (L.D.S.)
<i>Jaṭavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva II.</i>		
1923	289	10th year (?), Tulā 4, ba. chaturdaśī, Tuesday, Hastā = A.D. 1263, October 2, Tuesday; 86; 94.
<i>Tribhuvanachakravartin Vira-Pāṇḍyadēva.</i>		
1924	216	17th year, Mithuna, ba. saptamī, Wednesday, Uttirattādi. = A.D. 1270, June 11, Wednesday; 78; f.d.n. 36. There is also a date in the reign of Jaṭavarman Vira-Pāṇḍya who began to reign in A.D. 1296, namely A.D. 1314, June 5, Wednesday; 45; f.d.n. 50.
<i>Jaṭavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
"	232	[6]th year, Ka[rka]ṭaka, ba. Wednesday, aṣṭamī, Rōṣaṇi. = Wednesday, 29th July A.D. 1282; 62; f.d.n. 82. <i>Jaṭavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva "who was pleased to take all countries".</i>
1923	301	11th year, Vṛiśchika 4, śu. dvādaśī, Wednesday, Rēvatī. = A.D. 1313, October 31, Wednesday; 79; nak. Rēvatī was current throughout the day. (This is Jaṭavarman Sundara-Pāṇḍya who ascended the throne in 1303 A.D.).
"	302	11th year, Vṛiśchika 25, śu. dvitīyā, Wednesday, Mūlā. Apparently Wednesday, 21st November, A.D. 1313 which fell in the 10th year of Jat. Sundara-Pāṇḍya and was 25 Vṛiśchika. But the day was śu., tṛitīyā and the nakshatra Pūrva-Āshāḍha, śu. dvitīyā and nak. Mūlā having ended at 71 and 43 respectively on Tuesday. The solar date is that of Wednesday and tithi and nak. those of Tuesday. (L.D.S.)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
PANDYA— <i>cont.</i>		
<i>Jaṭavarman</i> alias <i>Tribhuvanachakravartin Vīra-Pāṇḍyadēva</i> .		
1923	305	22nd year, Simha 18, ba. dvitīyā, Tuesday, Uttirattādi = A.D. 1318, August 15, Tuesday; the <i>tithi</i> ba. 2 is perhaps a mistake for ba. 3 which was current till '69 of the day. The nak. Uttirattādi was current till '26. This is Vīra-Pāṇḍya who ascended the throne in A.D. 1296.
1924	208	9th year, Mīna, pañchadaśī, [Sunday], Makhā. Of all the Jat. Vīra-Pāṇḍyas, the only one for whose reign the details are more or less satisfied appears to be the Vīra-Pāṇḍya who began to reign between 18th August 1189 and 15th April 1190 (<i>Ephem.</i> Vol. I, part ii, page 88). Sunday, 22nd February A.D. 1198 fell in the 9th year of his reign; on that day pañchadaśī or śu. 15 began at '44 of the day while nak. Makhā ended at '16 of the day. The day of solar month was, however, the 30th of Kumbha not the 1st of Mīna which was the next day i.e. Monday (L.D.S.)
<i>Jaṭavarman</i> alias <i>Tribhuvanachakravartin Parākrama-Pāṇḍyadēva</i> .		
„	5	11th year, Tulā 5, śu. saptamī, Monday, Tiruvōṇam. There is apparently an error in the day of solar month because <i>saptamī</i> and <i>Tiruvōṇam</i> cannot combine so early in Tulā as the 5th of the month.
„	39	10th year. Rishabha, ba. saptamī, Sunday, Tiruvōṇam = A.D. 1325, May 5, Sunday; '79; '06.
1924	41	8th year, Simha, 24, śu. dvitīyā, Monday, Rēvatī. Śu. 2 is apparently an error for ba. 2, because ba. 2 + Rēvatī is a common combination toward the end of Simha while at that time of the year, śu. 2 + Rēvatī is an impossible combination. The former combination, however, did not occur on a Monday, 24th Simha, in either of the reigns of the kings known as Parākrama-Pāṇḍya. The nearest is Monday, 26th August, A.D. 1325 (= 29th Simha); '47, f.d.n. '09. The year was the 11th of Parākrama-Pāṇḍya who came to the throne in A.D. 1315. Possibly the solar date 24 is an error for 29. (L.D.S.)
<i>Jaṭavarman</i> alias <i>Tribhuvanachakravartin Kulāsēkharadēva</i> .		
1923	313	9 + 3rd year, Vṛiśchika 27, Friday, dvādaśī, Śōḍi. The day intended is apparently Friday, 23rd November, A.D. 1201, which fell in the 12th year of Jat. Kulāsēkhara whose reign began in 1190 A.D. On this day, ba. dvādaśī commenced at '23 of the day ending the next day at '31, while nak. Śōḍi commenced at '01 on Friday ending next day at '11. The day of the solar month is indicated in <i>Ephemeris</i> , Volume IV, as 28 Vṛiśchika according to Ārya-Siddhānta; but in as much as the Vṛiśchika-Samkrānti, according to Sūrya-Siddhānta fell at '58 on a certain day in this particular year, while, according to the Ārya-Siddhānta, it fell at '49 of the day, it follows that throughout the month of Vṛiśchika in the year 1201-2 A.D., the days of the month were 1 less by Sūrya-Siddhānta than by Ārya-Siddhānta. Consequently, Friday, 23rd November, A.D. 1201 was 27th Vṛiśchika by Sūrya-Siddhānta and the framer of the inscription must be presumed to have obtained the solar month-date from a <i>pañchāṅga</i> calculated according to the Sūrya-Siddhānta. This is unusual in South India, but other instances of the same kind have been noticed in previous Reports. (L.D.S.)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Vīra-Pāṇḍya.</i>		
1924	69	Śaka 1298, 35 + 5th year, Mithuna 22, Monday, Punarpūsam = A.D. 1376, June 17, Tuesday; the nak. Punarpūsam commenced at 64 of the day and ended at 74 the next day. The week-day cited in the inscription is perhaps a mistake.
„	98	30th year, Vṛiśchika, ba. pañchamī, Monday, Śadayam. Ba. 5 and nak. Śadayam cannot combine in the month of Vṛiśchika. Ba. 5 is probably an error for śu. 5, which may combine with 'Śadayam'.
<i>Māraṇvarman alias Tribhuvanachakravartin Kulasekharadēva</i> “who was pleased to take all countries.”		
1923	327	11th year, Simha 15, Friday, Rōhiṇī = A.D. 1278, August 12, Friday; 82. The <i>tithi</i> was ashtamī which was current till 54 of the day.
„	328	24th year, Kanyā, śu. dvitīyā, Wednesday, Tiruvōṇam. Śu. dvitīyā and nak. Tiruvōṇam cannot combine in the month of Kanyā.
„	334	24th year, Mēsha, śu. prathamā, Rōhiṇī = A.D. 1417, April 18, Sunday; 14; f.d.n. 58.
1924	109	15th year, Dhanus 15, śu. daśmī, Friday, Aśvati = A.D. 1282, December 11, Friday; 85; 72.
„	198	34th year, Mithuna, śu. tṛitīyā, Wednesday, Punarpūsam = A.D. 1302, May 30, Wednesday; 81; 38.
„	228	40th year, Kārttigai, Friday, ashtamī. Because the nak. is not given, two dates are possible one of which must have been the intended date. (1) A.D. 1307, November 3, Friday; f.d.t. 17. (2) A.D. 1307, November 17, Friday; f.d.t. 59.
„	234	36th year, Vṛiśchika, śu. daśamī, Tuesday, Uttirattādi = A.D. 1303, November 19, Tuesday; 87; 38.
<i>Perumāḷ Kulasekharadēva.</i>		
1924	405 & 408	35th year, Mithuna, śu. pañchamī, Thursday, Pūram, Āṇi 25 = A.D. 1303, June 20, Thursday; 58; 88.
<i>CHOLA.</i>		
<i>Parakēśarivarman alias Tribhuvanachakravartin Rājaraḷadēva.</i>		
1923	351	25th year, Kumbha, ba. tṛitīyā, Thursday, Uttiram = A.D. 1170, February 5, Thursday; 77; 10.
1924	428	16th year, Tulā, ba. saptamī, Wednesday, Purāḍam. Ba. 7 cannot combine with nak. Purāḍam in the month of Tulā.
„	429 & 431	14th year, Kumbha, ba. 3, Wednesday, Uttiram = A.D. 1160, January 27 Wednesday; 76; 77.
„	430	16th year, Tulā, ba. 4, Monday, Rōhiṇī = A.D. 1161, October 9, Monday; f.d.t. 36; 72.
„	434	10th year, Simha, śu. trayōdaśī, Friday, Tiruvōṇam = A.D. 1155, August 12, Friday; 61; 80.
„	436	16th year, Simha, śu. tṛitīyā, Thursday, Attam = A.D. 1161, August 24, Thursday; f.d.t. 49; 78.
„	437	16th year, Mina, ba. tṛitīyā, Monday = A.D. 1162, March 5, Monday; 87. The nak. Chitrā was current till 10 of the day and then “Svāti” commenced.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.</i>		
1923	229	2nd year, Vṛiśchika, śu. dvādaśī, Monday, Mūlā. Neither śu. nor ba. dvādaśī can combine with nak. Mūlā in the month of Vṛiśchika.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
		<i>Tribhuvanachakravartin Tribhuvanavīradēva</i> "who having taken Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors".
1923	396	37th year, Mithuna, śu. navamī, Sunday, Hasta = A.D. 1215, June 7, Sunday; '65; '24
		<i>Tribhuvanachakravartin Rājendra-Chōḷadēva</i> "who was pleased to wear the hereditary crown and revive the family of Manu".
1923	278	5th year, Mithuna, ba. chaturdaśī, Avittam. Ba. chaturdaśī cannot combine with nak. Avittam in the month of Mithuna; but ba. 4 can combine with "Avittam". In the absence of the week-day, the date cannot be verified.
HOYSALA.		
		<i>Vīra Rāmanāthadēva.</i>
1923	280	12th year, Vriśchika, śu. dvādaśī, Wednesday, Aśvati = A.D. 1266, November 10, Wednesday; f.d.t. '30; f.d.n. '69.
VIJAYANAGARA I.		
		<i>Kampana-Uḍaiyar, son of Bukkana-Uḍaiyar.</i>
1923	389	Śaka 1294, Parīdhāpi, Dhanus, ba. pañchamī Wednesday, Maghā = A.D. 1372, December 15, Wednesday; '86; '46.
		<i>Ariyana-Uḍaiyar (Harihara).</i>
1923	350	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśī, Uttirādam = A.D. 1383, January 31, Saturday; '94; '75.
"	358	Śaka 1304, Dundubhi, Vriśchika, ba. tṛtīyā, Monday, Punarpūṣam = A.D. 1382, November 24, Monday; '60; '65.
"	359	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśī, Uttirādam = A.D. 1383, January 31, Saturday; '94; '75.
"	360	Śaka 1305, Rudhirōdgāri, Tulā, ba. saptamī, Pūṣam, Monday = A.D. 1383, October 19, Monday; '32; '56.
		<i>Bukka-Mahārāya</i>
1923	357	Śaka 1328, Vyaya, Tulā, śu. aṣṭamī, Wednesday, Tiruvōṇam = A.D. 1406, October 20, Wednesday; '74; '45.
"	368	Śaka 1325, Subhānu, Kumbha, śu. prathamā, Monday, Śadayam = A.D. 1404, February 11, Monday; f.d.t. '09; '44.
		<i>Vijaya-Bhūpatirāya, son of Dēvarāya-Uḍaiyar.</i>
1923	367	Śaka 13[3]6, Jaya, Makara, śu. trayōdaśī, Monday, Tiruvādirai. The details given must be erroneous in one or more respects.
		<i>Virūpāksha-Uḍaiyar, son of Dēvarāya-Uḍaiyar.</i>
1923	375	Śaka 1341, Vikāri, Makara, śu. daśamī, Monday, Anusham. Śu. 10 and nak. Anusham cannot combine in the month of Makara, but ba. 10 can combine with "Anusham" in the given month. The probable date would be A.D. 1420, January 10, Wednesday; '85; f.d.n. '01. In this case, the week-day cited in the inscription must be a mistake.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA I—cont.</i>		
<i>Vijayarāya, son of Dēvarāya.</i>		
1923	381	Śaka 1341, Vikāri, Makara, śu. pañchamī, Monday, Hastā. Śu. is evidently a mistake for ba., for śu. pañchamī and Hastā cannot combine in the month of Makara. Date intended may have been A.D. 1420, January 6, Saturday; 24; f.d.n. 24. In this case the week-day quoted in the inscription must be a mistake.
<i>Virapratāpa Dēvarāya-Mahārāya.</i>		
1924	134	Śaka 1347, Viśvāvasu, Kumbha, ba. Monday, chaturdaśī, Uttirādam. Probably A.D. 1426, February 4, Monday. The nak. Uttirādam was current till 95 of the day on Monday but the <i>tithi</i> on that day was not chaturdaśī which only commenced at 50 the next day.
„	204	Śaka 136[3*] Raudri, Karkāṭaka, śu. daśamī, Wednesday, Viśākhā. The date meant is perhaps A.D. 1440, July 8, Friday; śu. 10 commenced at 96 of the day, while the nak. Viśākhā commenced at 33 and ended at 40 the next day. The week-day cited in the inscription is two days too early.
<i>Immaḍi-Naraśiṅgarāya Dharmarāya.</i>		
1924	212	Śaka 1422, Raudri, Uttarāyana, Hēmana-ritu, Pushya 1, śu. aṣṭamī, Sunday, Rēvatī, Makara-saṅkrānti = A.D. 1509, December 27, Sunday; f.d.t. 28; 78.
„	213	Śaka 142 [2], [Raudri], Uttarāyana, Mēsha, Monday, ēkādaśī, Maghā. = A.D. 1501, March 29, Monday; f.d.t. 47; f.d.n. 35.
<i>VIJAYANAGARA II.</i>		
<i>Virapratāpa Kṛishṇadēvarāya-Mahārāya.</i>		
1923	349	Śaka 1446, Tārana, śu. trayōdaśī, Monday, Anusham = A.D. 1524, June 16, Monday; f.d.t. 04; 69. The month, not quoted in the inscription, was Mithuna.
„	369	Śaka 1441, Bahudhānya, Mēsha, śu. trayōdaśī, Monday, Anusha. The details quoted are apparently erroneous in one or more respects.
„	457	Śaka 1438, Dhātu, Āśāḍha, ba, amāvāsyā, Sunday = A.D. 1516, June 29, Sunday. Amāvāsyā was current the whole of Sunday. The nak. Ārdra was current till 16 of the day on Sunday and then “Punarvasu” commenced.
1924	142	Śaka 1438, Īśvara, Kāṇṇi, śu. daśamī, Monday, Anurādhā. Śu. 10 and nak. Anurādhā cannot combine in the month of Kāṇṇi.
„	161	Śaka 14[3]5, Śrīmukha, Jyēṣṭha, śu. 7, Wednesday = A.D. 1513, May 11, Wednesday; 58. The nak. Makhā not mentioned in the inscription, ended at 05 of the day on Wednesday and then nak. Pūrva-Phalgunī commenced.
„	164	Śaka 1436, Bhāva, Kāṇṇi, ba. ēkādaśī, Thursday, Pushya = A.D. 1514, September 13, Wednesday; f.d.t. 87; f.d.n. 21
„	166	Śaka 1433, Pramōdūta, Kumbha, ba. pañchamī, Monday, Svāti = A.D. 1511, February 17, Monday; f.d.t. 22; the nak. Svāti was current throughout the day on Monday.
„	201	Śaka 1440, Saumya (wrong), Uttarāyana, Mithuna, ba. amāvāsvā, Tuesday, Solar-eclipse = A.D. 1518, June 8, Tuesday. There was a solar-eclipse on Tuesday.
„	172	Śaka 1441, Pramādi, Kumbha, ba. trayōdaśī, Thursday, Śravaṇa = A.D. 1520, February 16, Thursday; 99; 71.
„	177	Śaka 1438, Dhātu, Phalguṇa, ba. 10, Tuesday, Śravaṇa = A.D. 1517, March 17, Tuesday; 31, 55.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA II— <i>cont.</i>		
<i>Vīrapratāpa Achyutadēvarāya-Mahārāya.</i>		
1923	330	Śaka 1456, Vyaya, Ādi 4, Dakṣiṇāyana, Thursday, Vālavakarāṇa, Prathamā-dvādaśī = A.D. 1533, July 3, Thursday The <i>tithi</i> dvādaśī was current till 43 of the day.
"	361	Śaka 1456, Jaya, Rishabha, śu. daśamī, Monday, Tiruvōṇam. Śu. 10 and nak. Tiruvōṇam cannot combine in the month of Rishabha.
"	371	Śaka 14[6]2, Śārvari, Dhanus. śu. chaturdaśī, Sunday, Mṛigaśīrsha = A.D. 1540, December 12, Sunday ; 93 ; f.d.n. 23.
1924	152	Śaka 1457, Manmatha, Simha, śu. . . . [Mūla], Monday. Details doubtful or wanting.
"	154	Śaka 1457, Manmatha, Kumbha, ba. tṛitīyā, Thursday, Hastā = A.D. 1536, February 10, Thursday ; 30 ; 55.
"	156	Śaka 1457, Manmatha, Makara, ba. [daśamī], Friday, Uttarāśāḍha. Ba. 10 and nak. Uttarāśāḍha cannot combine in the month of Makara. Perhaps A.D. 1536, January 21, Friday, is the date intended ; in this case, the <i>tithi</i> was trayōdaśī which was current till 19 of the day and not daśamī. The nak. Uttarāśāḍha was current till 89 of the day on Friday.
"	157	Śaka 1454, Nandana, Karkāṭaka, ba. daśamī, Saturday, Rōhiṇī = A.D. 1532, July 27, Saturday ; 56 ; 30.
"	159	Śaka 1454, Nandana, Rishabha, ba. dvitīyā, Monday, Mūla = A.D. 1532, May 20, Monday ; f.d.t. 12 ; 85.
"	160	Śaka 1461, Viḷambi, Simha, śu. chaturdaśī, Friday, Śravana = A.D. 1538, August 8, Thursday ; f.d.t. 51 ; f.d.n. 26.
"	163	Śaka 1456, Jaya, Mithuna, śu. paurṇimā, Thursday, Pūrvāśāḍha = A.D. 1534, June 25, Thursday ; 81 ; 87.
"	167	Śaka 1460, Viḷambi, Dhanus, śu. dvitīyā, Monday, Śravana = A.D. 1538, December 23, Monday ; 53 ; 88.
"	168	Śaka 1454, Nandana, Mithuna, ba. daśamī, Thursday, Bharanī = A.D. 1532, June 27, Thursday, Bharanī.
"	170	Śaka 1455, Vijaya, Karkāṭaka, ba. daśamī, Wednesday, Kṛittigā = A.D. 1533, July 16, Wednesday ; 93 ; 42.
"	171	Śaka 1453, Khara, Simha, śu. daśamī, Monday, Mūla. = A.D. 1531, August 21, Monday ; f.d.t. 46 ; 81.
"	173 & 182	Śaka 1454, Nandana, Śravana, ba. 10, Saturday, Rōhiṇī = A.D. 1532, July 27, Saturday ; 56 ; 30.
"	174	Śaka 1459, Hēviḷambi, Kumbha, ba. trayōdaśī, Monday, Uttarāśāḍha = A.D. 1537, February 7, Wednesday ; f.d.t. 28 ; 65. The week-day quoted in the inscription is perhaps a mistake for Wednesday.
"	175	Śaka 1459, Hēviḷambi, Dhanus, ba. daśamī, Friday, Viśākhā = A.D. 1537, December 27, Thursday ; 5 ; 53. The week-day Friday may be a mistake for Thursday.
"	176	Śaka 1461, Vikāri, Simha, śu. prathamā, Thursday, Pūrva-Phalgunī = A.D. 1539, August 14, Thursday ; 80 ; 88.
"	178	Śaka 1455, Nandana, Śravana Vimala-paksha, dvādaśī, Sunday = A.D. 1532, July 14, Sunday ; 05. The nak. was Mūla, which was current till 47 of the day.
"	179	Śaka 1459, Hēviḷambi, Mīna, śu. dvādaśī, Tuesday, Śravana. Śu. dvādaśī and nak. Śravana cannot combine in the month of Mīna.
"	180	Śaka 1454, Nandana, Mithuna, ba. aṣṭamī, Tuesday, Rēvatī = A.D. 1532, June 25, Tuesday ; f.d.t. 12 ; 89.
"	193	Śaka 1452, Vikṛiti, Uttarāyana, Hēmaritu, Makara, [śu.] pañcamī, Rēvatī, Wednesday, Siddhayōga, Saṁkrma[ṇa*]. Probably A.D. 1531, January 23, Monday ; 55 ; 80. The week-day quoted in the inscription is perhaps a mistake for Monday.
"	217	Śaka 14[61], Vikāri, Dakṣiṇāyana, Grishmaritu, Karkāṭaka, ba. ekādaśī, Friday, Rōhiṇī = A.D. 1531, July 11, Friday ; 83 ; 86.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA II—cont.</i>		
<i>Vīrapratāpa Achyutadēvarāya-Mahārāya—cont.</i>		
1924	221	Śaka 1463, Manmatha (wrong), Arpaśi 20, navamī, Punarpūsam, ba. Wednesday, Amṛita-yōga. The cyclic year Manmatha fell in Śaka 1457 and not in Śaka 1463 as cited in the inscription. In the year Manmatha (= Śaka 1457), Arpaśi 20, fell on Wednesday, October 20, A.D. 1535. On this day navamī was current till 76 of the day, but the nak. was Āślēsha which ended at 09 of the day and not Punarpūsam as cited in the inscription.
„	451	Śaka 1458, Manmatha, Dakṣiṇāyana, Varsha-ritu, Tulā 1, śu. pañchamī, Friday, Jyēsthā, Saubbāgya-yōga, Saha-karaṇa, Arpaśi, Vishu = A.D. 1535, October 1, Friday; 77; 74
<i>Vīrapratāpa Sadāśivadēva-Mahārāya.</i>		
1923	292 & 294	Śaka 1467, Krōdhi, Uttarāyana, Mēsha, ba. dvādaśī, Friday, Uttirattādi, Vaidhriti-yōga, Kaulava-karaṇa. = A.D. 1544, April 18, Friday; 94. The nak. Uttirattādi was current throughout the day on Friday.
„	293	Śaka 1467, Krōdhi, Uttarāyana, Mēsha, śu. dvādaśī, Friday, Pūram, Vyāghāta-yōga, Kaulava-karaṇa = A.D. 1544, April 4, Friday; f.d.t. 01; 59.
„	307	Śaka 1488, Akshava, Mārgaśīrsha, ba. aṣṭamī, Wednesday, Uttarābhādrapada = A.D. 1566, November 20, Wednesday; 36; f.d.t. 91. Ba. 8 is evidently a mistake for śu. 8, for ba. 8 and nak. Uttarābhādrapada cannot combine in the month of Mārgaśīrsha.
„	451	Śaka 1467, Krōdhi, Śrāvana, ba. 7, [Wednesday] = A.D. 1545, July 29, Wednesday, f.d.t. 23. Āsvini was current till 52 of the day on Wednesday and then Bharanī commenced.
1924	153	Śaka 1487, Krōdhana, Dhanu, śu. purnimā, Friday . . . = A.D. 1565, December 7, Friday; 42; the nak. Mṛgaśīrsha was current till 30 of the day and then 'Ārdra' commenced.
„	155	Śaka 1467, [Krōdhi], Kaṇṇi, ba. sapṭamī, Rōhiṇi. = A.D. 1544, September 7, Sunday; f.d.t. 61; 85.
„	183	Śaka 1489, Prabhava, Simha, śu. shashṭhī, Sunday, Svāti = A.D. 1567, August 10, Sunday; 31; 24.
<i>VIJAYANAGARA III.</i>		
<i>Bhujabaladēva-Mahārāya.</i>		
1923	323	Śaka 1503, Chitrabhānu, Vaigāsi 9, Śōdi, chaturthī, Sunday = A.D. 1582, May 6 Sunday; 64; 17.
<i>Mahāmaṇḍulēśvara Veṅkaṭapatirāya.</i>		
1924	199	Śaka 1512, Khara, Kārttigai 29, Sunday, aṣṭamī, Uttiram = A.D. 1591, November 28, Sunday; 39; 84.
„	224	Śaka 1510, Sarvadhāri, Uttarāyana, [Āṇi 1]6, Viśākha, Sunday, prathamā. The given details are erroneous in more than one respect.
<i>Veṅkaṭapatidēva-Mahārāya, son of Tirumalaidēva-Mahārāya.</i>		
1924	113	Śaka 1536, Ānanda, Kaṇṇi, ba. pañchamī, Tuesday = A.D. 1614, September 13, Tuesday 21. On this day 'Kṛittikā' ended at 05 and then nak. Rōhiṇi commenced.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

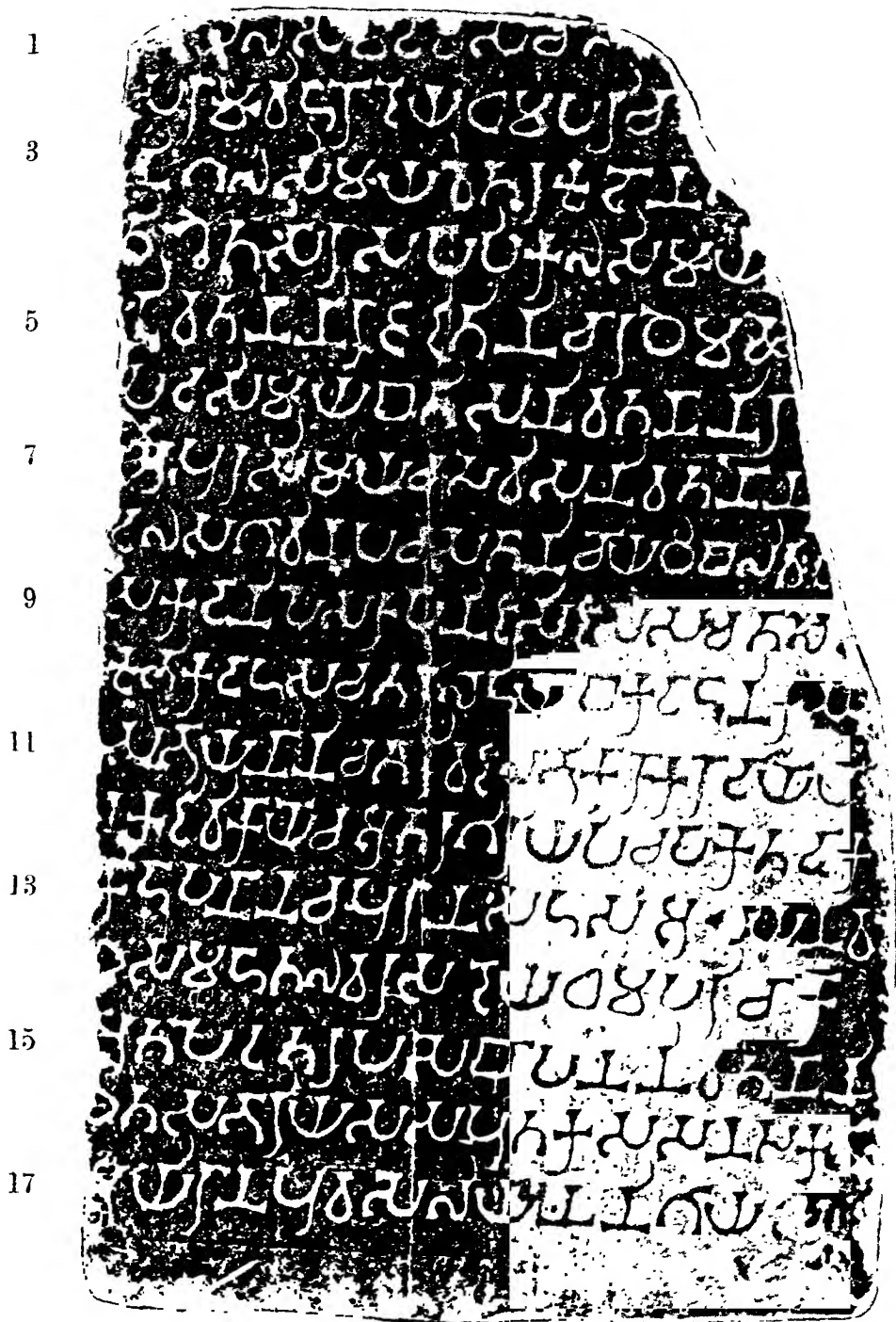
Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA III— <i>cont.</i>		
<i>Veṅkatadēvarāya ruling at Ghanagiri.</i>		
1923	424	Śaka 1535, Ānanda, Āshādha, Sitapaksha (bright half), Viṣṇu-divasa (śkādaśī), Thursday = A.D. 1614, July 7, Thursday; '43; the nak. was Anūrādhā which was current till '31 of the day.
<i>Rāmadēva.</i>		
"	423	Śaka 1544, Dundubhi, Vaiśākha, Ūrjitapaksha, Viṣṇu-divasa (Śravaṇa), Monday = A.D. 1622, April 22, Monday; the nak. Śravaṇa ended at '48 of the day. On this day the <i>tīthi</i> aṣṭamī commenced at '02.
<i>Sadāśivaṇṇadēva-Mahārāja, 'son of Sālva Maṇḍa-Udaiyar Dēvarāja'!</i>		
1924	148	Śaka 1581, Prabhava, śu. daśamī, Monday, Rēvatī. The dates and the relationship of the persons named in the inscription are impossible.
MADURA NAYAKA.		
<i>Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka.</i>		
7 of App. A.		Śaka 1595, Pramādīcha, Arpaśi 9, śu. Friday, daśamī, Śadaiyam = A.D. 1673, October 10, Friday; '42; f.d.n. '36.
PULUKKOTTAI TONDAMAN.		
<i>Vijaya Raghunātharāja Bādar Tondamān.</i>		
9 of App. A.		Śaka 1726, Kali 4905, Raktākshi, Tai 24, chaturthī, śu. Sunday, Uttirattādi Śivanāma-yōga, Vanikkaraṇa = A.D. 1805, February 3, Sunday; '72; f.d.n. '08.
<i>Muhāmaṇḍatēscora Anivāraṇa Beharāru Rāmayaḍēva-Mahārāja.</i>		
1923	425	Śaka 1408, Parābhava, Vaiśākha, śu. 1, Wednesday. = A.D. 1486, April 5, Wednesday; '51.
<i>Miscellaneous.</i>		
8 of App. A.		Śaka 1615, Prajōtpatti, Tai 16, Thursday, shashthī, Rēvatī = A.D. 1692, January 14, Thursday; '82; '98.
1923	296	Śaka 1308, Rishabha 10, śu. dvādaśī, Friday, Chitrā = A.D. 1386, May 10, Thursday; f.d.t. '68; f.d.n. 55. Rishabha 10 is a mistake for Rishabha 15.
"	432	Śaka 1457, Manmatha, Kārttika, śu. 12, Saturday = A.D. 1535, November 6, Saturday; '73; the nak. was Rēvatī which was current till '67 of the day.
"	434	Śaka 1388, Vyaya, Māgha, śu. daśamī, Thursday, Rōhiṇī, Brahma-yōga, Garaja-karaṇa, Kumbha-lagna = A.D. 1467, January 15, Thursday; '50; '81.
"	440	Śaka 1658, Nala, Āśvija, śu. 3, Monday = A.D. 1736, October 11, Monday. Śu. must be a mistake for ba. The date is not verifiable as the nak. is not given.
"	447	Śaka 1[6]51, Saumya, Āshādha, ba. 12, Wednesday = A.D. 1729, July 9, Wednesday; ba. 12 is perhaps a mistake for ba. 11 which commenced at '72 of the day.
"	448	Śaka 1648, Parābhava, Bhādrapada, śu. 10, Monday. Śu. 10 in the month and year quoted was current on Thursday, 25th August, A.D. 1726; f.d.t. '14. In the absence of the nak. the date cannot be verified.
"	453	Śaka 1460, Vilambi, Āshādha, śu. ekādaśī, Thursday = A.D. 1538, July 6, Saturday; f.d.t. '98. The week-day cited in the inscription is perhaps a mistake.
"	459	Śaka 1595, Pramādīcha, Nija-Bhādrapada, ba. 5. Probably A.D. 1673, September 20, Saturday; '95.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1924	192	Śaka 1452, Vikṛiti, Māsi 20, chaturdaśī, Wednesday, Avittam = A.D. 1531, February 15, Wednesday; f.d.t. 19; f.d.n. 07.
"	196	Śaka 144[5], Chitrabhānu, Appaśi 1, Viṣṇu, śu. ēkādaśī, Sadayam, Siddhayōga, Wednesday = A.D. 1522, October 1, Wednesday; 45. Nak. Sadayam was current throughout the day.
"	237	Śaka 1587, Viśvāvasu, Tai 20, Friday, daśamī, Anusha = A.D. 1666, January 19, Friday; f.d.t. 01; 63. But Tai 20 is evidently a mistake for Tai 22.
"	243	Śaka 1459, Parābhava, Āshāḍha, śu. 5, Thursday. Parābhava fell in Śaka 1458, and not in Śaka 1459. Probably the date intended is A.D. 1546, June 3, Thursday; 69; nak. Āślēsha was current till 28 of the day. In the absence of the nak. the date is not verifiable.
"	250	Śaka 1600, Piṅgaḷa, Māgha, śu. 5, Thursday = A.D. 1678, January 17, Thursday; 40.
"	254	Śaka 1164, Śubhakṛit, Vaiśākha, śu. 5, Thursday = A.D. 1242, April 6, Sunday; f.d.t. 29. The week-day in the inscription is perhaps a mistake.
"	255	Śaka 1595, Pramādīcha, Bhādrapada, śu. 7, Sunday. Probably A.D. 1673, September 7, Sunday; 48.
"	277	Śaka 1236, Ānanda, Āshāḍha, ba. 5, Tuesday = A.D. 1314, July 2, Tuesday; 93.
"	278	Śaka 154[2], Raudri, Kārttika, śu. 10, Thursday = A.D. 1650, November 9, Thursday; 35. In this case śu. is a mistake for ba. Since the nak. is not quoted, the date cannot be verified.
"	280 & 281	Śaka 1131, Śukla, Āsvayuja, śu. 2, Wednesday = A.D. 1209, September 2, Wednesday; f.d.t. 15.
"	282	Śaka 1096, Jaya, Vaiśākha, śu. 15, Thursday = A.D. 1174, April 18, Thursday; 94.
"	285	Śaka 1528, Plavaṅga, Śrāvaṇa, śu. 15, Saturday = A.D. 1607, July 18, Saturday; f.d.t. 22.
"	288	Śaka 1753, Vikṛiti, Phalguṇa, śu. 5, Tuesday. Probably A.D. 1831, February 17, Thursday; 38. The week day quoted in the inscription is perhaps a mistake. Since the nak. is not quoted, the date cannot be verified.
"	290	Śaka 1563, Vṛiṣha, Śrāvaṇa, śu. 2, Friday = A.D. 1641, July 29, Thursday; 72. The week day cited in the inscription may be a mistake for Thursday.
"	291	Śaka 122[9], Plavaṅga, Śrāvaṇa, śu. 12, Thursday = A.D. 1307, July 13, Thursday; 18.
"	293 & 294	Śaka 1514, Vijaya, Mārgaśīra, śu. 18, Thursday. Probably A.D. 1593, November 26, Monday; 52. The week-day in the inscription is perhaps a mistake.
"	297	Śaka 1228, Plavaṅga, Śrāvaṇa, śu. 12, Thursday = A.D. 1307, July 13, Thursday; 18.
"	299	Śaka 1367, Krōdhana, Śrāvaṇa, śu. 7, Wednesday. Probably A.D. 1445, July 11, Sunday; 59. The week-day cited in the inscription is probably a mistake.
"	306	Śaka 1339, Hēvilāmbi, Śrāvaṇa, śu. 5, Thursday. Śu. 5 or even ba. 5 did not fall on a Thursday in the given month. In the absence of the nakshatra the date is not possible of verification.
"	310	Śaka 1458, Raktākshi, Āsvija, śu. Lunar-eclipse Raktākshi fell in Śaka 1486. In this year there was no lunar-eclipse in the month of Āsvija.
"	311 & 312	Śaka 1740, Bahudhanya, Phalguṇa, śu. 13, Monday = A.D. 1819, March 8, Monday; f.d.t. 84.
"	315	Śaka 1236, Ānanda, Māgha, ba. 14, Monday, Śivarātri. = A.D. 1315, February 3, Monday; f.d.t. 00. The nak. Śrāvaṇa was current till 66 of the day.
"	317	Śaka [1]215, ba., Sunday, Solar-eclipse. = A.D. 1293, July 5, Sunday. There was a Solar-eclipse on this day.
"	319	Śaka 1175, Pramādīcha, Jyēṣṭha, ba. 8, Thursday. = A.D. 1253, May 22, Thursday; 02.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Miscellaneous—cont.</i>		
1924	321	Śaka 1470, Parābhava, Bhādrapada, ba. 7, Thursday. = A.D. 1546, September 2, Thursday; '67.
"	322	Śaka 1442, Vikrama, Āshāḍha, śu. 11, Thursday. Probably A.D. 1520, June 26, Tuesday; '71. The week-day cited in the inscription may be a mistake.
"	323	Śaka 1395, Nandana, Kārtika, śu. 15, Thursday. = A.D. 1473, July 8, Thursday; f.d.t. '82.
"	324	Śaka 1733, Prajōtpatti, Phālguna, śu. 10, Friday. = A.D. 1812, February 21, Friday; f.d.t. '03.
"	328	Śaka 1638, Dunmukhi, Makha, śu. 12, Monday. = A.D. 1717, January 13, Sunday; '40. The week-day cited in the inscription is evidently a mistake.
"	329	Śaka 1507, Pārthiva, Vaisākha, śu. paurṇimā, Thursday. Probably A.D. 1585, May 3, Monday. In the absence of the nak. the date cannot be verified. The week-day in the inscription is perhaps a mistake.
"	330	Śaka 1233, Virōdhikrit, Kārtika, ba. 13, Monday. = A.D. 1311, November 8, Monday; f.d.t. '36.
"	332	Śaka 1744, Chitrabhānu, Adhika-Āśvija, śu. 5, Saturday, śa. 1232, Fasli, A.D. 1822, October 5. Śu. 5, was current till '49 of the day.
"	424	Śaka 1725, Rudhirōdgāri, Mārgaśīrsha, ba. amāvāsyā, Tuesday, A.D. 1803, December 13. Ba. amāvāsyā ended at '17 the next day.
"	445	Śaka 1253, Simha, śu. paurṇimā, Sunday, Śadayam. = A.D. 1331, August 18, Sunday, '37; '46.
"	446	Śaka 1619, Bahudhānya, Uttarāyana, Vasanta-ritu, Chittirai 17, śu. paurṇimā, Thursday, Chitra. = A.D. 1698, April 14, Thursday; f.d.t. '21; '40.
"	447	Śaka 1437, Dhātu, Uttarāyana, Rishaba, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti. = A.D. 1516, May 14, Wednesday; '13; '22.
"	448	Śaka 14[38], Dhātu, Rishabha, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti = A.D. 1516, May 14, Wednesday.
"	449	Śaka 1486, Raktākshi, Dakṣiṇāyana, Varsha-ritu, Kanni, ba. Monday, Maghā, Parika-yōga, Simha-karaṇa, amāvāsyā. = A.D. 1564, September 4, Monday; f.d.t. '53; '82.



The Brāhmī Inscription at Allūru, Kistna District.
(No. 331 of 1924)

PART II.

The premier discovery of this year is the Brāhmī inscription (No. 331 of Appendix C) at Allūru in the Nandigama taluk of the Kistna district. Neither the inscription nor the stūpa-mound is noticed either by Mr. Sewell in his *Lists of Antiquities*, Vol. I (1882) or by Mr. Mackenzie in the *Manual of the Kistna district* (1883). It is possible that the inscribed pillar was discovered at or near the mound some time subsequent to 1883. The epigraph on the pillar is a fragment of 17 lines. The beginning and the end of it are lost. Palæographically it may be assigned to about the

A Brāhmī inscription.

2nd century A.D. Most of the characters resemble those of the inscriptions of Yājña

Siri Sātakaṇi II while a few others resemble those of the records of Sātakaṇi I and Ushavadāta. Unfortunately no king is mentioned in the extant fragment which records a number of gifts in the shape of land and money made by a certain Mahā-talavara, accompanied by his wife, son and daughter-in-law. The gifts appear to have been made to a school (*nigāya*) of the Pūrvaśailīyas (*Puvaseḷiya*), a sect of Buddhist monks. The record mentions some *sīmas*, the names of only two of which are fully readable, viz. those of Pāpikala-sima and [Che]rapura-sima. Of these, the first may be identified with the modern village of Prākerla or Pākerla in the Gudivada taluk of the Kistna district. From the fact that immediately after the mention of the *sīma* the extent of the land granted is given, we have probably to infer that the expression *sīma* (=Skt. *sīmā*) here does not refer to any territorial division as in later times but that it signifies only the 'boundaries' of the village, in its original sense. The grants recorded appear to include a *vihāra* built for the use of the Buddhist monks. This is almost the first known Brāhmī inscription referring to the school (*nigāya* or *nikāya*) of the Pūrvaśaila monks. ✓

EASTERN GANGAS.

2. An early copper-plate grant belonging to the Eastern Gaṅga king Mahārāja Indravarman, son of Dānārṇava has been examined during the year and included in Appendix A to this report as No. 1. It is dated in the year 154 of the Gaṅga family and gives the latest known date for the king. A copper-plate grant of this

Indravarman, son of Dānārṇava.

same king issued in the year 149 is published in *Epigraphia Indica*, Volume

XIV, page 360 ff. The writer of the two grants is the same person, viz. Khaṇḍi-Chandra, son of Āditya-Bhōgika (or Bhōgaka). Another copper-plate grant of this family belonging to Mahārāja Dēvēndravarman, son of Rājēndravarman, and purporting to be dated in the year [1]10 of the family has also been examined (No. 2 of Appendix A). This latter record is much damaged and the reading of the date cannot be said to be certain. This king is identical with the king Dēvēndravarman, son of Rājēndravarman, who issued the undated copper-plate grant No. 7 of 1918-19 which was composed and engraved respectively by the same persons as in this year's grant, viz. Sarvachandra-Sāmanta and Sāmanta Khaṇḍi-Malla.

Dēvēndravarman, son of Rājēndra-varman.

We have hitherto known only of two kings of the name Rājēndravarman of this dynasty. The later of these was

ruling about the year 342 of the Gāṅgēya Era and the earlier was his grand-father (*Annual Report* for 1918, page 137 f.). It is therefore not possible that the Rājēndravarman of this year's record could be either of the two known kings of the name if we depend on the date of the record. But the Palaeography of the grant suggests a much later date for it. It is, on the other hand, possible that the date read doubtfully in the record is wrong and that Rājēndravarman was the second of the two kings of this name referred to above. If so, Dēvēndravarman may have to be assigned to some time after the 342nd year of the Gāṅgēya Era and he would then be identical with Mahārāja Dēvēndravarman, father of Satyavarman of date 351 of the Gāṅgēya Era (see No. 684 of Kielhorn's *List of Northern Inscriptions*). But there is still another probable alternative. Mahārāja Dēvēndravarman might

have been the second son of Mahārāja Rājēndravarman and the younger brother of Mahārāja Anantavarman of the year 304 shown in the table on page 137 of the *Annual Report* for 1918 and the date given in our record might be a mistake for 310, in which case the genealogical table may tentatively be given as below. The order of succession is suggested by the numbers given against each name.

Mahārāja Rājēndravarman (1)

Mahārāja Anantavarman (2)
(304th year).

Mahārāja Dēvēndravarman (3)
(110th, mistake for 310th year).

Mahārāja Rājēndravarman (4)
(312nd year).

Satyavarman (5)
(351st year).

EASTERN CHALUKYAS.

3. A grant of the Eastern Chālukya king Jayasimha II (No. 4 of 1923-24) examined this year records the grant of land in a village called Penukaparu in the Karmarāshtra-vishaya. He is styled herein Sakalalōkāśraya Jayasingha Vallabha-Mahārāja. The *ājñapti* of the grant is Niravadya Sakalalōkāśraya Śrī Prithivi-Gāmuṇḍi. This is the first record of the king hitherto known to epigraphy.

A copper-plate grant of Ammarāja (I) of this family who was known also by the dynastic name Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja (A.D. 918-925) has been brought to the notice of this department by M.R.Ry. Jayanti Ramayya Pantulu. Its chief interest lies in the fact that a Rāshtrakūṭa chief called Indaparāja (II), the grandson of Indaparāja (I), who describes himself as belonging to the Mahāratta-*vaṃśa* and to be the 'lord of the city of Mānyakhēṭa (i.e., Malkhed)' figures as a subordinate of king Amma I and receives, as fief, from him a village in the Velanāṇḍu-vishaya. Only two copper-plate grants of Amma I have been known hitherto, viz. Nos. 558 and 559 of Kielhorn's *List of Southern Inscriptions*. This year's acquisition adds another to the short list of this king's known records.

NOLAMBA-PALLAVAS.

4. An inscription copied at Kalugōdu in the Rayadrug taluk dated in Śaka 899 (= A.D. 977) states that, while the Pallava, (i.e., Nolamba-Pallava) king Maydammarasa was reigning at Eragūru, Eragāṅga went to heaven. The king Maydammarasa is not known from other records under this name. But we may, for the present, identify him with the king Vīra-Mahēndra Nōlambādhirāja of No. 325 of 1912, whom Rao Bahadur H. Krishna Sastri has assigned to the middle or the end of the 10th Century A.D. (*Annual Report* for 1913, page 91, paragraph 14). It is not possible that the chief Eragāṅga could be identical with the king Eragāṅga II of the Western Gaṅga dynasty since the date given in the inscription would fall in the reign of Rāchamalla II (see No. 133 of Kielhorn's *List of Southern Inscriptions*) and since Eragāṅga I was a ruling chief nearly 73 years previously, i.e., in Śaka 826 (= A.D. 904) (*Epigraphia Carnatica*, Vol. XII, page 225, No. 269). The Eragāṅga of the inscription was probably a later local chief of the Western Gaṅga family and an elder contemporary of king Rāchamalla II.

WESTERN CHALUKYAS.

5. An inscription (No. 468 of 1923) of the Western Chālukya king Trailōkyamalla dated in Śaka 980 (= A.D. 1058-59) has been copied at Pulakurti in the Rayadrug taluk. It appears from this record that the king had a residence (provincial—not capital) at the place called Kōlūru and that he had as his subordinates some Chōla chiefs of the Karikāla family named Mahāsāmanta Bachecharasa, Gōnarasa and Bhīmarasa, who were governing over the Ayyanavādi Three Hundred and the Kaneyakallu Hundred districts. The last of these chiefs is mentioned in No. 472 of 1923 also. An inscription of Tribhuvanamalla Vikramāditya VI dated in Śaka 995 (= A.D. 1073-74) states that the king had a residence at Gōvindavādi—a fact not

known hitherto. Gōvindavāḍi could not have been his capital, but must have only been one of his important provincial residences. This place is identical with the

Tribhuvanamalla (Vikramāditya VI). village Gōvindavāḍa in the Rayadrug taluk, Bellary district. We are not certain if this place must be distinguished from the Gōvindavāḍi said to have been 'terrified' by the Hoysala king Vishṇuvardhana (*Bombay Gazetteer*, Vol. I, Part II, page 496, foot-note 4). His only other inscription, copied at Saṅgamēśvaram in the Kurnool district and dated in the Chālukya-Vikrama year 3, Siddhārthi, mentions his subordinate Bijjana-Chōla-Mahārāja of the Karikālī-Chōla family then governing over the districts Kanne Three Hundred, Pedakallu Eight Hundred and Naṇavāḍi (or Naḷavāḍi) Five Hundred. An inscription found at Gōvindavāḍa belongs to the time of Tribhuvanamalla (Vīra-Sōmēśvara IV). This is dated in Śaka 1092 (= A.D. 1170) and is important in so far that it gives a date thirteen years earlier

Tribhuvanamalla (Vīra-Sōmēśvara IV). than the one hitherto assigned to his accession. His Chōla subordinate Tribhuvanamalla Mallidēva-Chōla-Mahārāja figures in this record as ruling over his fief with his capital at Gōvindavāḍi-pura, i.e., the modern Gōvindavāḍa.

THE PALLAVAS.

6. One record of Nripatunga dated in the 24th year of his reign (No. 414 of 1923) and two records of Kampavarman (Nos. 402 of 1923 and 141 of 1924), about whom nothing definite is known yet, have been secured this year. It is necessary to note that No. 414 gives the name of the king as Nripatungapōttadēvaṇ and No. 144 of 1924 gives a long reign of 32 years for Kampavarman. In No. 402 of 1923 a special imprecation is added that 'the defaulter will incur the sin of having destroyed Kachehipēḍu (Conjeeveram)'. This only suggests the high reverence with which the place was looked upon at this period.

7. No. 432 of 1924 dated in the 16th year of the later Pallava Kō-Peruñjiṅga exemplifies the procedure adopted by the government, as at present, for recovering, from his reversionary heirs, the arrears of rent due on lands even after the demise of the owner, by selling a portion of the lands. It was determined in auditing the Land Revenue accounts that the dues of a deceased tenant who had cultivated lands in different places were in arrears from the 23rd to the 25th years of the king's reign. When the wife and the son of the deceased tenant were pressed for the payment of

Kō-Peruñjiṅga.

the dues, they pleaded poverty and appealed to the authorities to appropriate, in lieu thereof, a particular plot of land belonging to them, as temple property and protect them. Accordingly the land was sold over with the knowledge of 'her husband's brother' as surety. The proceeds of the land thus transferred were utilized for offerings and lamps in the temple. From Nos. 429 and 583 of 1918 it is understood that the Chōla king Rājādhirāja II had decreed in his 14th year that a married woman, even though she had no issue, should on the death of her husband, become the owner of the lands, slaves, jewels and other valuables and the cattle of her deceased husband. In this year's inscription of Peruñjiṅga the regnal year is entered as 16 which must be a mistake for 26 as the transaction noted above must have taken place after the twenty-fifth year as mentioned in the record. It is also recorded that the gift was made for the health of Śōlakōṇ, the son (*pillai*) of Peruñjiṅga.

THE CHOLAS.

8. Nearly all the inscriptions of the Chōlas collected during the year come from Kōyil-Tēvarāyaṇpēṭṭai and Alēlappaluvūr in the Tanjore and Trichinopoly districts respectively. In its inscriptions Kōyil-Tēvarāyaṇpēṭṭai is called Tiruchchēyalūr or Tiruchchēlūr and it is said to be in Rājakēsari-chaturvēdimāṅgalam, a *brahmadēya* on the southern bank (of the Kāvērī) (Nos. 276 and 234 of 1923). The appellation Rājakēsari-chaturvēdimāṅgalam must have been given to the place in the time of Āditya I (circa 880 A.D.) who was a Rājakēsari-varman. A hamlet of Rājakēsari-chaturvēdimāṅgalam is called

Panditavatsalachchēri (No. 264 of 1923). Panditavatsala is one of the surnames of Parāntaka I. Since Āditya I was the only Rājakēsari-varman before Parāntaka I, it

is evident that the name Rājakēsari-chaturvēdimāṅgalam must have been given in the time of Āditya I. The present village of Rājagiri, a mile from Kōyil-Tēvarāyaṇpēttai, may be a vestige of this Rājakēsari-chaturvēdimāṅgalam. It is now a Muhammadan centre and it contains traces of old temple buildings which now form parts of some private houses.

9. No. 261 of 1923 belonging to the reign of Parakēsari-varman *alias* Tribhuvana-chakravartin Parāntakadēva dated in his 9th year has a new introduction beginning with the words “*pūmaṅgui valara*”, etc. The importance of this inscription lies in the fact that it is the first stone record so far known of a Chōla king before the time of Rājarāja I containing an introduction of eulogy. This introduction is purely a eulogistic one without recounting any of the king’s exploits. Generally in inscriptions commencing with historical introductions the king is said to be seated on his throne with his consort whose name is also given. But in the present record which is dated in the 9th year, this fact is omitted. Perhaps we are to suppose that the king was not married then. The present inscription registers a gift of land, by purchase, for offerings to the god Tiruchchēlūr-Mahādēva by one Araiṇūr Kaṇṇappaṇ *alias* Rājakēsari-Pērayaṇ. The remaining inscriptions of Parāntaka I, in this year’s collection, with the distinguishing title “Madiraikonda Parakēsari-varman” range in date from the 24th year to the 40th year and these do not give us any additional information.

10. The records of Rājakēsari-varman collected during the year vary in date from the 3rd to the 17th year of his reign. But the majority of these inscriptions are without any distinguishing royal epithets. Since internal evidence is lacking the identification of some records becomes difficult. In certain inscriptions of Rājakēsari-varman (Nos. 365, 367 and 370 of appendix C) mention is made prominently of one Adigaḷ Paḷuvēttaraiyaṇ Maṇavaṇ Kaṇḍaṇ. In the records of this year secured from Mēlappaḷuvūr, this Paḷuvēttaraiyaṇ orders that the taxes prevailing at Nandipuram should obtain also in the village of Avanikandarppapuram, the ancient name of Mēlappaḷuvūr, on the representation made to him by one Kāmbiyaṇ Pirāntakaṇ *alias* Karuviḍai-Pēraraiyaṇ (No. 367 of 1924). It is clear therefore that he must have occupied an important position in the State. Since this officer is not mentioned in the records of Madiraikonda Parakēsari-varman, it seems very probable that he must have flourished in the time of a Rājakēsari-varman subsequent to Parāntaka I. Moreover, No. 381 of 1924 mentions a member of the Paḷuvēttaraiyaṇ family, viz., Adigaḷ Paḷuvēttaraiyaṇ Kaṇḍaṇ Sundaraśōḷaṇ. It is likely that Adigaḷ Paḷuvēttaraiyaṇ Maṇavaṇ Kaṇḍaṇ flourished in the time of Rājakēsari Sundara-Chōla, because in the reign of the next Rājakēsari-varman (Rājarāja I) figures another member of the family, viz., Adigaḷ Paḷuvēttaraiyaṇ Kaṇḍaṇ Maṇavaṇ, probably his son. Again, Adigaḷ Paḷuvēttaraiyaṇ Kaṇḍaṇ Maṇavaṇ, probably the son of Maṇavaṇ Kaṇḍaṇ mentioned above, figures in a record of Parakēsari-varman Uttama-Chōla (No. 395 of 1924) and again in a record of Rājakēsari-varman (No. 382 of 1924). Paḷuvēttaraiyaṇ seems to have been an officer under Uttama-Chōladēva. The Anbil grant of Sundara-Chōla published by the late Mr. T. A. Gopinatha Rao (*Ep. Ind.*, Vol. XV, p. 50) states that one of the queens of Parāntaka who bore him the son Ariṇjaya was the daughter of the Kēraḷa prince Paḷuvēttaraiyaṇ. The officer mentioned in this year’s record is perhaps a relation of this Kēraḷa prince and not the prince himself as suggested by Mr. Gopinatha Rao. The record of Rājakēsari-varman, dated in the 9th year (No. 382 of 1924) which mentions this Paḷuvēttaraiyaṇ Kaṇḍaṇ Maṇavaṇ must therefore be assigned to the time of Rājarāja I since it is also known that up to the 9th year of his reign, Rājarāja I is mentioned in inscriptions as Rājakēsari-varman without any allusion to his conquests. His inscriptions dated from the 10th to the 12th year have the epithet “*Kāndaḷūr Śālai kalan arutta*” and the later ones with the introduction “*tirumagaḷ-pōla*” etc., furnish a complete list of his conquests.

Other members of the Paḷuvēttaraiyaṇ family who appear in this year’s records are Nakkaṇ Pūdi Paḷuvēttaraiyaṇ Kumaraṇ Kaṇḍaṇ (No. 357 of 1924), Vaḍugaṇ Mādavaṇ Paḷuvēttaraiyaṇ Kumaraṇ Maṇavaṇ (No. 360 of 1924) and Adigaḷ Paḷuvēttaraiyaṇ Kaṇḍaṇ Sundaraśōḷaṇ (No. 381 of 1924).

11. No. 266 of 1923, dated in the 14th year of Rājakēsarivarman, is an interesting document. A deposit of 20 *karuṅkāsu* was made with the temple of Tiruchchēlūr-Mahādēva by a certain individual of Kūrmaṅgalam. The temple authorities lent this amount on interest and the interest of 3 *kāsu* obtained annually from the amount deposited, was awarded to the best reciter of the Jaimini Sāma-Vēda, on the night of the asterism Tiruvādirai in the month of Mārgaḷi every year. It was also stipulated that no prize winner should compete a second time.

Of the local names appearing in the records of Rājakēsarivarman and Parakēsarivarman with historical significance may be mentioned Adhirājamaṅgalam in Vēdakkūr-nādu (No. 263 of 1923), Śimhaviṣṇu-chaturvēdimāṅgalam, a brahmadēya in Mudich-chōṇādu (No. 232 of 1923), Ariṇjigai-vāykkāl (No. 232 of 1923), Śembiyaṇmādēvi-vāykkāl (No. 232 of 1923), Rājakēsari-chaturvēdimāṅgalam (Nos. 238, 276, 234, 231, 266, 237 of 1923), Kōḍaṇḍarāma-vāykkāl (No. 252 of 1923), and Tirubhuvāṇamādēvipēraṅgādi (No. 274 of 1923).

12. Five inscriptions dated in the 4th and 5th years of Parakēsarivarman "who took the head of the Pāṇḍya" were secured this year from the Matsyapurīśvara temple at Kōyil-Tēvarāyappēttai (Nos. 236, 241, 246, 253 and 275 of 1923). This Parakēsarivarman has been identified with Āditya II Karikāla (*Annual Report* for 1912, part II, paragraph 19 and *S.I.I.* Vol. III, page 21). Stone inscriptions of the king are very few since he did not rule long. No. 236 of 1923, dated in the 4th year of this king registers a gift of land by Āsūri Ādittapiḍārakramavittan of Kuladīpachchēri, a member of the assembly (*āluṅganattār*) of Rājakēsari-chaturvēdimāṅgalam, for burning a lamp, day and night, in the central shrine of the temple of Tiruchchēlūr-Mahādēva.

13. No. 240 of 1923, dated in the 11th year of Parakēsarivarman evidently belongs to the time of Uttama-Chōla since it mentions a certain Kōyil Nilāvaṇḍi of the king's regiment Madhurāntaka-teriṇja Kaikkōḷar. No. 250 of 1923 dated in the 9th year of Parakēsarivarman is clearly referable to Uttama-Chōladēva as it mentions the queen Udaiyapirāṭṭiyār also known as Śembiyaṇ-Mādēviyār, the mother of Gaṇḍarādittan Madhurāntaka Uttama-Chōla. This queen appears in two records of this year (Nos. 262 and 263 of 1923) belonging to Rājarāja I and dated in his 9th and 12th years, as making presents of gold and silver vessels to the god at Tiruchchēlūr. It is recorded that the queen made provision for the sacred bath of the god during the Saṅkrānti days with 103 potfuls of water and also gave 108 vessels for the purpose. Adigaḷ Paḷuvēṭṭariyār Kaṇḍan Maṇavaṇ referred to in paragraph 10 above, is mentioned again in the records of Rājarāja I, dated in his 11th and 15th years (Nos. 334 and 363 of 1924), which fact establishes the influence he exercised even in the time of Rājarāja I. It is already known that Nakkaṇ Paṇchavaṇ-Mādēvi was one of the queens of Rājarāja I. Her parentage is given for the first time in a record coming from Mēlappaluvūr (No. 385 of 1924) wherein she is mentioned as the daughter of Dēvaṇār of Avaṇikandarppapuram in Paḷuvūr. The inscription states that, as a result of a Revenue Survey, about 900 *kalam* of paddy was collected as surplus to the State, which was made over to the temple, for offerings to the god, by the queen Nakkaṇ Paṇchavaṇ-Mādēvi.

It has already been noted in paragraph 19 of the *Annual Report* on Epigraphy for 1912 that certain lands were presented to brahmans for expounding the *Prabhākaram* in the temple of Nāgēśvara at Kumbhakōṇam. The Eṇṇāyiram inscription of Rājendra-Chōla I makes provision for a similar purpose (*Annual Report* on Epigraphy for 1918, part II, paragraph 28). This year also a grant of land to a brahman for expounding the *Prabhākaram* is recorded in a Vaṭṭeluttu inscription from Tirukkōshtiyūr (No. 333 of 1923) which is dated in the 11th year of Rājakēsarivarman (evidently Rājarāja I).

14. Reference to a free dispensary established by the queen Ālvār Parāntakaṇ Kundavai-Pirāṭṭiyār is made in a record of Rājendra-Chōla I. Rājendra-Chōla I from Kōyil-Tēvarāyaṇ-pettai (No. 248 of 1923). We have already met with a similar record of the time of Vīra-Rājēndradēva making provision for a dispensary (No. 182 of 1915), but the present record is perhaps the earliest of such grants known. The hospital mentioned above was located at Tanjore and was called 'Sundarasōla-Viṇṇagar Ātulasālai,' which is strongly suggestive of the fact that the hospital must have been named so after the king Sundara-Chōla. The queen bought 9 mā of land for 70 kāsū and presented it for the upkeep of the hospital in 1015 A.D. Four years later she found that her former grant was inadequate and purchased $1\frac{1}{4}$ ground more and presented it to the hospital (No. 249 of 1923). The queen entrusted the charge of the whole gift to one Savarṇṇaṇ Arayaṇ Madhurāntakaṇ and his descendants, evidently for the proper supervision of the hospital. It is stated in the inscription that the queen sent the above order making provision for the hospital, from the palace at Palaiyāru, to the assembly of Rājakēsari-chaturvēdimāṅgalaṁ, a *brahmadēya* in Nallūr-nādu, a subdivision of Nittavinōda-valanādu. Palaiyāru is already referred to as the royal home of Rājendra-Chōla I in No. 463 of 1908. It has been surmised in paragraph 20 of the *Annual Report* on Epigraphy for 1910 that Ālvār Parāntakaṇ Kundavai-Pirāṭṭiyār must have passed away between the third and the fifth years of Rājendra-dēva's (I) reign. But this year's inscription (No. 249 of 1923) proves that she was still living in the 7th year of Rājendra-Chōla I.

15. The inscription of Vijayarājēndradēva copied this year at Kōyil-Tēvarāyaṇ-pēṭṭai is dated in the 35th year of the king and begins with the introduction 'கிங்கோர' etc. The king has been identified with Rājādhirāja I, the conqueror of Kalyāṇa-

Vijayarājēndradēva, i.e. Rājādhirāja I. pura (paragraph 21 of the *Annual Report* for 1910). This inscription (No. 228 of 1923) records that the 'big assembly' of Rājakēsari-chaturvēdimāṅgalaṁ borrowed money from the temple treasury for purchasing certain house-sites in the 28th year of Periyadēvar 'who was pleased to take Pūrvadēsam, Gaṅgai and Kidāram' and in the 31st year of Rājādhirājadēva. The whole amount borrowed by the assembly together with interest amounted to 710 kāsū. In lieu of the interest on this amount, the assembly now agreed to pay all the taxes on the land belonging to the temple of Tiruchchēlūr-udaiya-Mahādēva. In the epithet 'Pūrvadēsamum Gaṅgaiyum Kidāramum koṇḷa,' applied to Rājendra-Chōladēva I, the expression 'Pūrvadēsam' is generally interpreted as the eastern country. Mr. Hira Lal points out that the Chattisgarh division of the Central Provinces is called Pūrvarāshṭra in inscriptions (*Epigraphia Indica*, Vol. IX, page 283). Dr. Krishnasvami Ayyangar suggests that Pūrvadēsam might be a rendering of Pūrvarāshṭra and that the expedition against Pūrvadēsam, in this case, must actually refer to the reduction of this portion of the Mahākōśala country and not to any vague conquest of the east. He is also inclined to identify Kidāram with Kerti in the north coast of Sumatra.

16. In the records of Kulōttuṅga I figures the chief Vānakōvaraiyaṇ Śūttamallaṇ Uttamaśōlaṇ aḷas Ilaṅgēsvaraṇ (Nos. 389, 390, 393 and 396 of 1924). The temple at Maṇṇupperumpaluvūr (the modern Mēlappaluvūr), built of bricks, was in a dilapidated condition without any worship being offered there. The matter came to the notice of the chief Ilaṅgēsvaraṇ who forthwith raised a new temple of stone with *gōpuras* and *prākūras*, for the prosperity of the king, naming the god in the temple Kulōttuṅgaśōlīśvara after the king (Nos. 393 and 390 of 1924) and endowing it with lands for conducting worship and to meet the other expenses of the temple. No. 234 of 1923, dated in the 49+1st year of Kulōttuṅga I, commences with the introduction 'சீரமம் துணையாகவும்' etc., which is generally prefixed to the records of Vīra-Rājēndradēva. This introduction breaks off abruptly in the 4th line of the inscription and then begins the usual introduction of Kulōttuṅga I beginning with the words 'புகழ்மாது விளக்க' etc. It cannot be that the present record was engraved in continuation of an incomplete inscription of Vīrarājēndradēva for want of space, for we have already met with such a combination of introductions in a record from Tiruppalātturai (No. 434 of 1912). The significance of the combination is suggested in the *Annual Report* for 1913, Part II, paragraph 33, where it is stated

that Kulöttuṅga-Chōla I probably wanted to establish his immediate succession to Vīra-Rājendradēva. Incidentally it is known from this inscription that a *kṛṣu* was equal to 7 *diramam* (i.e., the Grecian coin *drachma*). The average value of the Attic *drachma* is said to be $9\frac{3}{4}d$.

17. Four inscriptions of Vikrama-Chōla were copied during the year, all of them dated in his 5th year (Nos. 247, 254, 255 and 399 of 1923). No. 414 of 1924 found over the gateway of the south wall of the central shrine in the Bṛihadīśvara temple at Tanjore calls the entrance ' *Vikramaśōḷaṇ tiruvāśal*'. The entrance must evidently have been constructed in Vikrama-Chōla's reign, either by the king himself or in honour of him. It has been photographed and numbered as 785 of Appendix D. No. 247 of 1923 registers a sale of land to the temple by a certain Gōmadattu-Arulāḷa-Bhaṭṭaṇ of Śōḷaśūlāmaṇichehēri, a quarter of Rājakesari-chaturvēdimangalam. Other members of this 'Gōmadam' family mentioned in inscriptions are the Kālāmukha priests Jñānarāṣi-Paṇḍita and Śūlarāṣi-Paṇḍita figuring in the reigns of Vikrama-Chōla and Rājārāja III (Nos. 360 and 352 of 1911).

18. All the records of Rājarāja II of this year's collection which range in date from the 10th to the 16th year come exclusively from Pallavarāyanpēṭṭai. Full astronomical details are given in these inscriptions and they work out correctly in almost

Rājārāja II (A.D. 1146-1162). all cases. All the records refer to some gift or other made to the temple of Rājārājīśvaram-Udaiyār at Kuḷattūr in Tiruvindalūr-nādu a subdivision of Rājādhirāja-vaḷanādu, which was constructed by Kuḷattuḷāṇ Tiruchchirrambalaṇudaiyāṇ Perumānambi *alias* Pallavarāyār of Kārigai-Kuḷattūr in Śīrūkunṇa-nādu, a subdivision of Āmūr-kōṭṭam. We will note in the sequel the part played by this Pallavarāyār in the affairs of the Chōḷa dynasty. But it is clear even from the records of Rājārāja II that he must have been an important officer in the State. He was the general that commanded the Chōḷa forces against the Ceylonese general Laṅkāpuri-Dandanāyaka. The village where the temple stands is called Pallavarāyaṇpēṭṭai after him. No. 434 of 1924 recording a sale of land to the temple of Rājārājīśvaram-Udaiyār at Kuḷattūr is attested by a number of persons bearing the family name 'Sālankāvana'.

19. From a record of Rājādhirāja II (No. 433 of 1924), we understand that the daughter of Vaippūrudaiyār was the mother of Rājārāja II and that a sister of Rājārāja II was given in marriage to Valiyūrudaiyān. The identity of this grandfather and this brother-in-law of Rājārāja II is not at present known. The above inscription which has been secured from Pallavarāyanpēṭṭai is the most important record in this year's collection since it gives in detail the circumstances under which Rājādhirāja II came to the throne. The existence of this interesting epigraph was brought to my notice by Mr. Somasundara Desikar, Tamil Pandit, Nannilam. Hitherto the position of Rājādhirāja II in the genealogy of the later Chōlas was

Rajādhirāja (II). based on surmises, but the present record disproves the theory that Rājādhirāja II was the son of Rājarāja II. The inscription begins with the introduction 'கடங்குழந்த' etc., and it is dated in the 8th year of Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva II.

20. Kulattulāṇ Tiruchchirrambalamuḍaiyāṇ Perumāṇam biyār *alias* Pallavarāyar referred to in the above paragraph appears as the chief officer (*mudali*) of the king (Rājarāja II). The *kōyil-kottu* (palace staff) was in his charge and he received all honours (வசை) and preferments (அதற்கு) that a man in his position could expect from the king. He thus seems to have enjoyed the full confidence of the king (Rājarāja II). When this minister was at the height of his power, Periyadōvar (Rājarāja II) passed away leaving behind him two children aged one and two years respectively. Since the times were troublous ones, the minister was obliged to leave the fort (ஆபரத்தளப்படை) and to guard from danger the harem (கிரு அந்தப்புரம்) and the children, whom he lodged in a place free from all danger. Seeing that

His coronation.

there was no grown-up heir to the crown, the minister raised to the throne

Edirilipperumāl, the son of Neṇṇudaiya-Perumāl and the grandson of Uḍaiyār Vikrama-Śōladēvar. This Edirilipperumāl was crowned under the royal name Rājādhirāja in his 4th year (நாலாம் திருநகர்த்திரம்) with the unanimous consent of the chief's party (உடன்கூட்டம்), and of the whole *nāḍu*. There seems to have been great opposition, both open and secret, to the coronation from many quarters, against which the minister carefully guarded the prince and firmly established him on the throne after imprisoning all the suspected enemies. Unfortunately, the inscription is much damaged in certain important portions and leaves much for surmise. The minister evidently had to place a member of a different family on the throne because the children of Rājārāja II were infants. This is perhaps the reason why Kulōttuṅga-Chōla III, the son of Rājārāja II, did not succeed his father immediately. At the time of Rājārāja's death (A.D. 1162) Kulōttuṅga-Chōla III was 1 or 2 years old, and when he actually came to the throne in 1178 A.D. he was 16 or 17 years old, when he could assume the reins of Government. Whether Rājādhirāja II was ruling during the minority of Kulōttuṅga-Chōla III as a regent only, or whether the crown passed on to Kulōttuṅga-Chōla III after Rājādhirāja's death, as a matter of course, are points that have to be settled by future researches. In any case, the statement made in paragraph 48 of the *Annual Report* for 1909 that Rājādhirāja II was a son of Rājārāja II and the surmise made by Mr. L. D. Swamikannu Pillai, in his *Ephemeris*, Vol. I, Part II, page 70, that "records began to run in the name of Rājādhirāja II even during the lifetime of his predecessor" have now to be revised in the light of the present record.

21. The importance of this inscription is further enhanced by the valuable information contained in it about the issues of the War of the Pāṇḍya Succession. Only two Chōla records have so far been collected directly referring to this war (No. 20 of 1899 and No. 465 of 1905). The fact that Kulaśēkhara received help from the Chōla king is narrated at considerable length in the *Mahāvamsa*; but it is only in Evidences of the War of the Pāṇḍya Succession. the present record that we have direct inscripational evidence about the help given by the Chōla to the Pāṇḍya king. When the king of Ceylon (சுழத்தகையவர்) sent his army and generals to conquer and annex the Pāṇḍya country the Pāṇḍya king Kulaśēkhara fled from his kingdom and sought refuge with the Chōla and entreated him to recover his kingdom for him. Thereupon the latter was pleased to direct that Kulaśēkhara be reinstalled on his throne after killing the Ceylonese commander and his lieutenants who had entered the Pāṇḍya country and nailing up their heads over the gates of Madura. In accordance with the direction of the Chōla king, Kulaśēkharadēva, during his stay in the Chōla country, was entertained with deserving liberality. With enough forces, funds and zeal the Pāṇḍya country was reconquered by the Chōlas, Laṅkāpuri-Daṇḍanāyaka and his generals being put to death and their heads nailed on to the gateway of Madura. Arrangements were then made for the entry of Kulaśēkharadēva into Madura after taking necessary precautions against the future annexation of the Pāṇḍya country to Īlam. Having done all this for his king, the minister Pallavarāyar died of some disease. The present grant was made by the king to the minister's relations perhaps in recognition of his services to the State. If the grant were not made in appreciation of his faithful services, there was no need to recount his exploits in detail in the inscription. This record registers a royal grant of 40 *vēli* of tax-free land at Śōlēndraśiṅga-nallūr in Kuṟukkai-nāḍu, a sub-division of Virudarājabhayaṅkara-vaṇanāḍu to the relations of the minister. Besides these people, the mother, the sister and other relations of Rājārāja II are also provided with lands. 8 *mā* of land was given by Rājādhirāja II to the queen (செருந்தக்கள்) and children of Rājārāja II. To the daughter of Vaippūr-udaiyār, the mother of Rājārāja II, 1 *vēli* of land was given and 2 *vēli* to his sister, the wife of Vaḷiyūrudaiyāṇ and her children. The document is signed by a number of *puravuvāri* officers and it is drawn up by the Royal Secretary Miṇavaṇ-Mūvēndavēlāṇ.

22. Of the four inscriptions of Kulōttuṅga-Chōla III copied this year, No. 396 of 1923 from Tiruppulivanam in the Conjeeveram taluk is an important one. This inscription is dated in the 37th year of Tribhuvanavīradēva 'who, having taken

Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.' Astronomical details given in the record work out correctly for A.D. 1215, June 7, Sunday.

The inscription records that the assembly of Uttaramēlūr *alias* Rājendraśōla-chaturvēdimāṅgalam, an independent village in Jayaṅḡḡaśōla-maṇḍalam, agreed to burn 8 lamps in the temple of Tiruppulivaṇam-udaiya-Nāyaṇār for the money and land received by them in the 14th year of Aparājita-vikramavarman, 18th year of Kaṇṇaradēva 'who took Kachchi and Taṇjai,' 13th year of Maduraikōṇḍa Parakēsarivarman and in the 14th year of Tribhuvanavīradēva. This agreement was recorded on stone in successive reigns, and, having these as evidence, the *Māhēśvaras* of the temple applied to the king Tribhuvanavīradēva in his 37th year to order the assembly

Importance attached to stone inscriptions. to give effect to the agreement. Evidently, after the intervention of the king, the assembly promised to fulfil their obligations to the satisfaction of the *Māhēśvaras* and the *Sthānatattār*.

23. An inscription of Rājarāja III (No. 410 of 1923) coming from Kāvaṇippākkam in the Conjeeveram taluk deserves special mention. This is dated in the 18th year

Rājarāja III. of Tribhuvanachakravartin Rājarājadēva and refers to prince (*pillaiyār*) Gaṇḍagōpāla and his wife [Jyabha] maladēviyār. Another inscription (No. 351 of 1923)

Prince Gaṇḍagōpāla. of Rājarāja III mentions the coin *Gaṇḍagōpālaṇ-pudumālai* which must evidently have been named after the prince Gaṇḍagōpāla mentioned above. This record registers a sale of land to a certain person of Māḡaral by the assembly of Ukkal *alias* Vikkiramābarāṇach-chaturvēdimāṅgalam. Judging from the number of signatories in the record, it may be inferred that the assembly of Ukkal consisted of 98 members.

24. No. 278 of 1923 is dated in the 5th year of Tribhuvanachakravartin Rājendra-Chōladēva "who was pleased to wear the hereditary crown and revive the family of Manu". The king has to be identified with Rājendra-Chōla III because of the title "*Maṇukulamedutta*" assumed by him (Cf. *Annual Report* for 1909, Part II, paragraph 52). The inscription registers a sale of 118 *kūḷi* of land for 400 *kāṣu* to the treasury officers of 'Periyadēvar' by the temple authorities of Tiruchchēlūr-Mahādēva. Tiru-jñānasambanda, one of the *āṇḍārs* worshipping in the temple of Tiruvalāṇchūli-Uḍaiyār was entrusted with the 118 *kūḷi* of land to found a *matha* called *Manuvilāṅgap-pillaiyapperrāl* (i.e., she, who brought forth a son who made glorious the Manu race) and he was made the head of the *matha*. At the instance of prince (*pillai*) Śēliyakōṇār, the 400 *kāṣu* was directed to be utilised for setting up an image of Tiruṇāvukkaraśudēva in the temple. Prince Śēliyakōṇār appears in inscriptions for the first time this year.

THE PANDYAS.

25. The inspection of a number of places in the Ramnad district has resulted in a good collection of epigraphs of the Medieval Pāṇḍyas. The earliest inscription of this dynasty in the whole collection is a Vaṭṭeluttu record of the time of Śadaiya Māraṇ (No. 287 of 1923). Of the princes appointed as Viceroys to rule over the Pāṇḍya country under the title Śōla-Pāṇḍya after its conquest by Rājendra-Chōla I (*Annual Report* for 1905, Part II, paragraph 25) four are known to us so far, viz. Jaṭavarman Sundara Śōla-Pāṇḍya, son of Rājendra-Chōla I, Māraṇ Vikramaśōla-Pāṇḍya, Jaṭavarman Śōla-Pāṇḍya, and Māraṇ Parākramaśōla-Pāṇḍya (*Annual Report* for 1917, Part II, paragraph 3). This year's collection contains an inscription of a certain Jaṭavarman

Śōla-Pāṇḍya. Vīra-Śōla-Pāṇḍya (No. 99 of 1924), dated in his 21st year, found at Perichchikōyil (Ramnad) which is called therein Mēṇmarndūr *alias* Jayaṅḡḡaśōlaṇallūr. It mentions a chief called Kulāṣaṇi Ambalattāḍi with the official surname Rājādhirāja Pūṅṇra-Nādālvāṇ and his brother Kulāṣaṇi Maḷuvamāṇikkam *alias* Adhirādhirāja Pūṅṇra-Nādālvāṇ. These titles suggest that the record may be of the time of Rājādhirāja I or thereabouts. Vīra-Śōla may therefore be identified with either Prince Mummaḍiśōlaṇ on whom his elder brother, king Rājendradēva, conferred the

title 'Sōla-Pāndiyaṇ' (*South-Indian Inscriptions* Vol. III, page 62) or more probably Gaṅgaikondaśōlaṇ who is stated to have received from his father, king Virarājendradēva, the Pāndya country together with the title 'Sōla-Pāndiyaṇ' (*South-Indian Inscriptions* Vol. III, page 36).

26. King Jaṭavarman Kulasēkhara (A.D. 1190-1217) is represented by about 20 inscriptions in the collection, most of which begin with the introduction "முடிசை
செய்தது" etc. In only one of his records (No. 29 of 1921) is he mentioned as being seated on his throne 'Kālingarājaṇ' in his palace at Madura while issuing the grant. It may be noted that all his epigraphs are confined to Tirukkōshṭiyūr,

Jaṭavarman Kulasēkhara.

Kriyūr and Tirumalai. Almost all of them have the expression *Virapañjuraṇ*

at the end, which was perhaps the sign-manual of the king. A certain chief bearing the title 'Kaḷavali-Nādālvār' figures prominently during his reign and may have been his feudatory chief administering the country round about these places. He is specifically called Jayaṅgaṇḍaśōlaṇ Śivallavaṇ (No. 313 of 1923). No. 33 of 1924, which is dated in his 3+2nd year, comes from Tirumalai and records the meeting of the big assembly of the *Māhēśvaras* of the eighteen districts (மஹேஸ்வர மன்றம்) in the hall called *Tirujñānasambandaṇ-tiruveḍuttukkattī* in the temple of Śūradēva-Īśvaram-udaiya-Nāyaṇār at Alagaimānagar to show their appreciation of the services rendered by a *dēvaravilāṭ* to several temples of the locality, such as, setting up of certain images wanting in the temples and the construction of *prākāras*, by conferring on her family the hereditary honour of sounding the conch and the drum at the time of entry into the temple. Instances of dancing girls being honoured with special privileges such as the waving of flywhisks before the god, etc., have been noticed in previous years (Of *Annual Report* for 1923, page 107, paragraph 41). The Alagaimānagar mentioned in the inscriptions may be identical with the present hamlet of that name near Tirumalai, which is traditionally believed to have been a very important city in ancient times, but which is now no more than a mere collection of a few huts.

27. It deserves to be noted in this connection that all the inscriptions on the walls of the Sarvēśvara shrine in the Viṣṇu temple at Tirukkōshṭiyūr, with no exception, mention the temple of Śūradēva-Īśvaram-Udaiyār at Alagaimānagar in Vadakaḷavali-nādu, while one would expect to find it mentioned as being situated in Tirukkōshṭiyūr in Kēraḷaśiṅga-vaṇanādu, since the records of the very same period found on the walls of the Viṣṇu temple mention Tirukkōshṭiyūr by name. It therefore leads us to suppose that at some later time, when Alagaimānagar began to decline in importance and was deserted owing to some unknown cause, the whole of the temple structure which probably fell into ruins might have been transplanted in the precincts of the Viṣṇu temple at this place. This receives support from the fact that (1) there is neither the image of the goddess nor the other usual attendant Śaiva deities in the shrine, (2) many of the slabs forming the walls of the shrine contain mere fragments of writing with no sequence and quite out of order and (3) the records that are left intact mention names of places and persons which are mostly found in the epigraphs at Tirumalai, while there is nothing in them, in common with the contents of the inscriptions of the Viṣṇu temple at Tirukkōshṭiyūr. No. 322 of 1923 from Tirukkōshṭiyūr is an inscription of the 26th year of the king which was engraved by order of the *Sabhā* by three members of the *Ērvūriyam* committee, making provision for special worship and offerings in the temple once in every month on the day of Rēvatī, for the merit of the chief Kaṇḍaṇ Uyyavandāṇ *alias* Udaiyār Adalaiyūr-Nādālvār who was born under that asterism, in consideration of his having remitted some taxes due to him on the temple lands.

28. Of Māṇavarman Sundara-Pāndya I about 30 inscriptions have been secured, which range in date between the 2nd and the 21st years of his reign. The epithet

Māṇavarman Sundara-Pāndya I.

"who distributed the Chōla country"

occurs in about fourteen of these and the attribute "who, having taken the Chōla country, crowned himself at Mudigondaśōlapuram" in four, while five inscriptions begin with the introduction "முடிசை
செய்தது" etc. In his inscriptions from Perichehikōyil and Alagāpuri figure two chiefs Atisayapperumāl *alias* Venru-muḍisūḍiṇa Adalaiyūr-Nādālvār (No. 79 of 1924) and

Uyyavandāṇ Venṇu-muḍisūḍiṇa Adalaiyūr-Nāḍālvāṇ (No. 102 of 1924) who were probably two different members of the same family if not identical. Their titles suggest the king's surname to have been *Venṇu-muḍisūḍiṇāṇ* which seems to have also been borne by the later king Jaṭavarman Sundara-Pāṇḍya (of A.D. 1251 or 1303 ?) (*Annual Report* for 1916, Part II, paragraph 28). It should be one of these two chiefs who made the gift recorded in No. 72 of 1924 in the 16th year of the king to the temple at Perichechiyūr for the merit of his *Siyin* (father) for the service called 'Mālavaśiṅgaṇ-śandi' evidently after the surname of the latter. It is curious to note that this inscription opens with a passage recounting the achievements of Māṇavarman (*sic*) Kulōttuṅga, viz. his conquest of the two Koṅṅus, Īlam and Karuvūr and his victorious coronation at Palaiyāru, before giving the name of the reigning king and date. A similar instance has been noticed above in the Chōla section under Kulōttuṅga (paragraph 16).

29. It is interesting to learn from No. 75 of 1924 about the grant of land by the chief Kaṇḍaṇ Udayaṇḍeydāṇ Gāṅgēyaṇ to a poet named Kodikkouḍāṇ Ādiccheḍādevaṇ of Śīruperuchchiyūr who got himself introduced to the chief by a certain Kāraṇai-Vilupparaiyaṇ a court-poet of the king and sang a '*pillaiḱavi*' in praise of the chief. '*Pillaiḱavi*' also called '*Pillaittamiḷ*' is a poem celebrating the different stages in the infancy and childhood of a hero described in ten parts. The poet seems to have

Gift of land to a poet.

become the chief's favourite after some time, for we find him referred to by the chief as 'our poet' in No. 71 of 1924 dated a year later. We find the same chief in No. 64 of 1924 making a gift to the Perichechiyūr temple for a service instituted by him and called 'Araiśanārāyaṇaṇ śandi' which suggests a possible surname of himself or his overlord, the king. In the same reign in another part of the district we find a certain "Kavirāyar Īśvaraśiva-Uḍaiyar of Uttaradēśam" being honoured by the grant of '*gurudukshinā*' in the shape of land by Mālavamāṇikkam Tirukkāṇappērūḍaiyaṇ *alias* Mālavachakravarti (No. 47 of 1924) who is already familiar to us as making a similar gift to a certain Śaiva teacher called Śrīkaṇṭha-Śiva at Tirupputtūr (*Annual Report* for 1909, Part II, paragraph 25).

30. Two inscriptions of the king from Pirāṇmalai (Nos. 209 and 211 of 1924) record a gift of land for the maintenance of the ascetics in the *maṭha* built by a certain Īśanaśiva-Rāvaḷar who calls himself the disciple's disciple of one Dēśikēndra of the Lakshādhyāyi-*sanṭāra* and the Gōlakī-*vaṁśa* of the Āryāvarta. In the *Annual Report* for 1913, Part II, paragraph 55

Īśanaśiva-Rāvaḷar.

"the Gōlakī-*maṭha*" is mentioned as

being frequently referred to in inscriptions of the 13th century, coming mostly from Kurnool. The present records show that its influence had spread far into the south also at this period. The grant seems to have been made jointly by the king and Pillaiyār Alagapperumāl or by the latter under the king's orders. This Alagapperumāl is referred to in the *Annual Report* for 1916, Part II, paragraph 26, as the son-in-law (*marumagaṇār*) of the king, while he is here called '*Pillaiyār*' (son) probably as a sign of endearment.

31. Nos. 91 and 73 of 1924 from Perichechikōṇil give us some details regarding the rate of taxation prevailing at the time. The former states that the people of Śīruperuchchiyūr and Kaṇṇāppūr (evidently the present Kaṇḍamāṇikkam) were very much reduced in circumstances and began to feel that life in the woods would be preferable. It records thereupon an order of Kaṇḍaṇ Āḷudaiyaṇ Gāṅgēyaṇ issued to them fixing the rate of taxation as follows:—On every *mā* of land *kalam* of paddy and $1\frac{3}{4}$ *tiramam* of 5 *mēni* (?), half this rate on the Arpaśi-kuṇuvai and Śittirai-kuṇuvai and one-fourth of the rate on lands irrigated by *piecottas* (*tulā*) and on lands yielding *tiṇai*, *varagu* and sesamum; the full rate on sugar-cane-growing lands. The latter which may also be assigned to the same king records that owing to the inability of the people to pay the revenue according to the old rates obtaining from the 5th year of the king the standard of land measure was altered. Whereas one *mā* was hitherto made up of 18 span (square), now 24 span (square) was treated as equivalent to $\frac{1}{2}$ *mā* and 1 *mun tirugai*. Similarly in the payment of the *anturāyam* tax on the chief produce, which seems to have been paid in *tiramam* (drachma), the value of *tiramam* was increased from 5 *mā* to 7 *mā* of *kāśu* and the standard grain measure was changed, viz. from 6 *kalam* to 7 *kalam* and 3

kurumi. The rates of taxes on the lands however continued in the same proportion as mentioned above. Allowance was made for the taxation only on the actual produce yielded by the lands.

32. There are about two dozen inscriptions in the collection which refer themselves to the reign of Jaṭavarman Vīra-Pāṇḍya. Two of these with the introduction “*பூருஷய திருமரகம்*” etc. have been found, one at Tirukkōshtiyūr (No. 316 of 1923) and the other at Tirumalai (No. 23 of 1924). They are both dated in his 2nd + 9th year and mention the king as being seated on his throne in his palace at Madura, east of Māḍakkulam. The former records the royal sanction to the gift of a land made by the chief Jāṅgondāṇ Śīvallavaṇ Kāvali-Nādālvār to a certain playwright (?) called Kālaiyakālachēhākkai. The latter also mentions the same chief as making a request for and obtaining the royal consent to, the grant of the village Śrīvallavanallūr which was also made a *dēvadāna* of the Tirumalai temple. In the absence of any details of dates the king cannot at present be definitely identified either with the conqueror of Īlam, Kōngu etc., or with the one who came to the throne in A.D. 1296. The Conqueror of Kōngu is represented by two inscriptions (Nos. 297 of 1923 and 216 of 1924) which mention his achievements, while No. 289 of 1923 on account of its astronomical details is also to be assigned to him. No. 42 of 1924 mentions a certain chief Tirukkāṇappērudaivāṇ Śivanīndakālaṇ *alias* Mālavachakravarti who also figures in the same reign in an inscription from Śaṇṇavaṇam (No. 21 of 1916). Mālavarmāṇikkam Tirukkāṇappērudaivāṇ *alias* Mālavachakravarti who was already noticed in connection with Māṇavarman Sundara-Pāṇḍya I is mentioned also in No. 44 of 1924 of the 6th year of Vīra-Pāṇḍya who can therefore be no other than the conqueror of Kōngu. It seems to be a later king of the same name who ascended the throne in A.D. 1296 that is represented by No. 305 of 1923. The details of the date given in the record which is dated in his 22nd year agree with A.D. 1318. The epigraph gives us the information that certain disputes arose between the temple authorities and the assembly at Tirukkōshtiyūr

Dispute between the temple and village assembly regarding collections.

in the matter of the collection of *Kīlvārappachchai* from three villages and that it was finally settled by Irāṅgalamittāṇ-Tādar(dāsar) one of the Śrīvaishnavas of the temple who seems to have been also a minister (செருவமச்ச) of the king. He induced the assembly to make over to the temple in perpetuity, in addition to the *kadamai* and *antarāyam* due to the temple, the *ponvari* usually received by the assembly as *Kīlvārappachchai* from the villages specified. With the income thus derived he made arrangements for the continuance of the festivals in the months of Āvaṇi and Vaigāsi which had been jointly instituted by the assembly and the agents of Dēvar Kaṇḍiyadēvar. We know of a certain Kaṇḍiyadēvar already from an inscription of Māṇavarman Sundara-Pāṇḍya-dēva coming from the Chingleput district (No. 296 of 1910, *Annual Report* for 1911, Part II, paragraph 42) and a chief called Vijayarāyarmindaṇ *alias* Kaṇḍiyadēvar of Irāṅḍendrain (No. 309 of 1914). Again in the reign of Māṇavarman Kulaśēkhara (A.D. 1290) (No. 81 of 1916) we hear of Kaṇḍiyadēvar who has been identified with Sundara-Pāṇḍya, the son of Kulaśēkhara, on the strength of No. 73 of 1916 (*Annual Report* for 1916, Part II, paragraph 31).

33. No. 146 of 1924 is an inscription of the 13th year of Māṇavarman Vīra-Pāṇḍya who was probably the king that came to the throne in the A.D. 1253. It mentions a certain Dēvar Gaṅganārāyaṇa-chakravartigaḷ who was a chief under the king in Marudādu-nāḍu, i.e. round about Koḍuṅgālūr in the North Arcot district. Another king named Ravivarman Vīra-Pāṇḍya is represented by No. 344 of 1923 from the Conjeeveram taluk. We know of the Chēra king Ravivarman Kulaśēkhara who ruled over the Pāṇḍya country in the beginning of the 14th century (*Epigraphia Indica*, Volume IV, page 146). King Vīra-Pāṇḍya of our present inscription may have been this Kulaśēkhara himself or a successor of his with the title of Vīra-Pāṇḍya assumed by him in commemoration of his victory over the Pāṇḍya king. (*ibid.*).

34. An inscription of a later Vīra-Pāṇḍya (No. 69 of 1924) links the Śaka year 1298 with the 40th year of his reign, thus yielding A.D. 1330-31 as his initial date. It states that there was a long-standing feud between the caste-people and the

A dispute between the Paraiyas and the caste-people.

It seems to have been settled amicably by Gāngaiyarāyaṇ with the following understanding on both sides, viz. that the Paraiyas should beat the drum (*muraṣu*) for the caste-people on all occasions, good or bad, and receive in return a *padakku* of paddy and a fowl. Every resident of the *parru* who was entitled to the privilege should measure out in the harvest season, irrespective of the yield, a *kalam* and a *tūni* of paddy (to the Paraiyas) for this service. A still later Vīra-Pāṇḍya is the king mentioned in No. 96 of 1924, dated in Śaka 1445 (A.D. 1523-24), from Perichchikōyil, whose subordinate was a certain Śivanīndakālaṇ *alias* Iranavīrap-perumāl *alias* Gāngaiyaṇ who bears a number of *birudas* such as Ravikulamaṇṇaṇ, Ēkāṅgavīraṇ, Rūpanārāyaṇaṇ etc., similar to those borne by the chief Gāṅgēyaṇ, a subordinate of Jaṭavarman Parākrama-Pāṇḍya (asc. A.D. 1358) (*Annual Report* for 1916, paragraph 34). The chief mentioned in the present record may have been a later descendant of that Gāṅgēyaṇ. This inscription, records a grant of land to the temple apparently to ward off the evil effects of his natal star Śatabhishaj falling on a Tuesday.

35. Māṇavarman Kulaśekhara is represented by fifteen inscriptions which give him the attribute "who took all countries" and by four without it, while a few other inscriptions which call him merely Kulaśekhara may be assigned to him both on

Māṇavarman Kulaśekhara.

account of the details of the dates contained in them and the names of persons figuring in the documents. They range between the 2nd and the 40th years of his reign. No. 103 of 1924, dated in his 15th year (i.e., A.D. 1283), records a gift for the merit of Vīra-Pāṇḍyadēva who may be the king that came to the throne in A.D. 1296. We are informed in No. 328 of 1923, dated in his 24th year, that Kēraḷaśiṅga-vaṇaṇḍu, the division in which Tirukkōshṭiyūr was included, was in the administrative control (அக:பு) of the officer Vāṇadarāyar since the reign of Jaṭavarman Sundara-Pāṇḍya "who conquered all countries." The record is a ratification of a royal order issued in the 15th year of Kulaśekhara while he was at Kannaṇūr, exempting the Tirumayānam-Uḍaiyār temple from the payment of taxes on all its lands and house-sites. Two inscriptions from Pirāṇmalai (Nos. 194 and 198 of 1924), dated in his 32nd and 34th years, record gifts to the temple by a certain Konraiśērmudiyāṇ Tirunelvēli-udaiyāṇ *alias* Taichehavēlaikkāraṇ of Rāṣa-vallapuram in Kilvēmbu-nāḍu. Possibly this may be a different person from the Tirunelvēli-udaiyāṇ under whose oppression the people of Viraiyāchchilai had to sell away their lands to pay the enormous fee he levied from them (*Annual Report* for 1916 Part II, paragraph 30), in the king's 22nd year. No. 405 of 1924, which gives details of dates that make it referable to this king, mentions his queen Nāchchiyār Ulagamuḷududai-Ālvār. No. 218 of 1924 from Pirāṇmalai seems also to belong to Māṇavarman Kulaśekhara I who had the surname Bhuvanēkavīraṇ (*Annual Report* for 1918, Part II, paragraph 52). The inscription records the construction of the *gōpura* in the temple on the hill by Bhuvanēkavīraṇ Viradamudittavaṇ. No. 78 of 1924, which is much damaged, is of the reign of a certain Perumāl Kulaśekharaḍēva and seems to record the settlement of an enmity between two chiefs of the place called Kandadēvaṇ Chakravarti and Dēvar Alagukaṇḍaperumāl *alias* Gāṅgēyar by Mummudiśōlaṇ Māḷavamāṇikkam Māḷavachakravarti.

36. Māṇavarman Vikrama-Pāṇḍya (asc. A.D. 1269-70) with the introduction "திருமகள் ஜயமகள்" etc. is represented by four inscriptions. No. 317 of 1923 mentions the king as being seated on his throne called Munaiyadaraiyaṇ in his palace at Madura; while another, No. 312 of 1923, dated in his 7th year and 649th day, refers to him as seated on his throne Maḷalaiyadaraiyaṇ in his palace at Rājēndram, east of Rāśiṅgaṇkūlam. This Rājēndram has been mentioned above as the place of Kaṇḍiyadēvar (paragraph 32).

37. Jaṭavarman Śrīvallabha with the introduction "திருமடந்தையும்" etc., who ascended the throne in 1291 A.D. is represented by only one inscription, viz. No. 291 of 1923 from Tirukkōshṭiyūr dated in his 13th year. It mentions his throne

Jaṭavarman Śrīvallabha.

Kaliṅgattaraiyaṇ located in the hall of his palace called Alagiyaṇḍiyaṇ-kūḍam

from where he ordered the remission of taxes on two villages for conducting the festivals in the month of Aippigai commencing on the day of the asterism Chitrā which was his star of birth.

38. About six inscriptions belong to Jaṭavarman Parākrama-Pāṇḍya who ascended the throne in A.D. 1315, and they range in date between the 5th and 11th years of his reign. Nos. 15 and 16 of 1924, dated respectively in his 5th and 9th years, mention certain lands at Nāmaṇūr which were first sold for 40 *Rāsīmarasaṇ-kuligai* by the assembly of the village to a certain Ulaguyyavandār with the exemption of water taxes in compensation for the labour involved in reclaiming them from their waste condition. The latter registers the subsequent sale of the same by Ulaguyyavandār to a certain Ēlagapperumāl Poyśollādār for 489 *Rāsīmarasaṇ-pulli*, i.e. for more than ten times the value he had paid, evidently owing to the improvements he effected on the lands within the four years. No. 39 of 1924, dated in his 10th year corresponding to A.D. 1325, gives us some interesting details about the sale of lands and the tanks irrigating them by the temple at Tirumalai to two brothers. Two villages were in the possession of a certain Gurukularāyar who, however, failed to pay the taxes *kaḍamai*, *antarāyam* and *vinīyōgam* (to the Government) and left the lands fallow. Thereupon the temple authorities took possession of the land after paying (?) the *kaḍamai*, but still could not improve the lands. They leased some dry lands out of the above for *nilavāram* and were enjoying the *kārāṇmai* over them. They then sold the tanks and the lands under them to the brothers for 200 *Rāsippaṇam* in the presence of the king (சக்கரவர்த்தி காலநிலை) and with the money set up the images of Gaṇapati and Tiruvādavūr-Nāyaṇār (Māṇikyavāchakar). The *kaḍamai*, *antarāyam* and *poṇṇari* taxes were to be paid in future to the temple (and not to the Government) by the purchasers for providing for the sacred bath and offerings and worship to the images newly set up. These taxes were fixed as follows:—

(1) The *kaḍamai* was to be paid in paddy at 3 *kalam* on every *mā* of land yielding 40 *kalam* by the measure called *Kālakantun*.

(2) The *antarāyam* tax was paid in money and fixed at $\frac{3}{4}$ and odd *tiramam*. The rates of *kaḍamai* and *antarāyam* were fixed in kind at $\frac{3}{4}$ of the above on the *Arpaṣi-kuvuvai*, and $\frac{1}{2}$ on the *Āḍik-kuvuvai* and lands growing *varagu* and $\frac{1}{4}$ on lands yielding sesamum and *tiṇai*.

(3) The *vinīyōgam* on every *mā* of land was 1 *tūṇi* of paddy if wet and $\frac{1}{2}$ *tiramam* (in coin) if dry.

(4) The *vādāk-kaḍamai* was to be paid at 13 $\frac{1}{2}$ *Rāsippaṇam* a year (according to the rate of the price then obtaining) and $\frac{1}{2}$ *paṇam* on every *mā* of garden land, growing plantain, ginger, turmeric or betel.

The document is attested at the end by the king or his officers as expressed by the sign manual *Vīrupaṇḍjaraṇ* and by Gurukularāyar the original tenant of the lands. A subordinate of the king by name Ēlagapperumāl *alias* Kalavali-Nādālvāṇ is mentioned in No. 5 of 1924 as selling some tank together with the lands under it to a physician of Alagaimānagar. This chief must evidently be the descendent of the Kalavali-Nādālvārs figuring in the reigns of the earlier kings, viz. Kulaśēkhara and Vīra-Pāṇḍya (paragraphs 26 and 32 above). The inscription incidentally mentions a certain coin called *Parumūlai-varāhaṇ*.

39. No. 63 of 1924 from Śīruvayal is dated in the 2nd + 21st year of Jaṭavarman Parākrama-Pāṇḍya. It seems to be referable to the king who came to the throne in A.D. 1358, since the cyclic year Pārthiva mentioned in the inscription does not agree with any other date of the king except A.D. 1381 and even that only by the northern cycle.

VIJAYANAGARA KINGS.

40. The earliest Vijayanagara inscription of the year (No. 389 of 1923) belongs to the time of Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar, and comes from Tiruppulivanam in the Conjeeveram taluk and is dated in the Śaka year 1294, Paridhāvi, corresponding to A.D. 1372. It registers the sale of the village Araśāṇipālai by the assembly of Ukkal *alias* Vikramābharanach-chaturvēdimāṅgalam. The

Kampaṇa-Uḍaiyar.

assembly of Ukkal is also mentioned in No. 390 of 1923, dated in Śaka 1296, Ānanda, corresponding to A.D. 1374. It records the collection of the arrears of rent by the assembly. The inscriptions seem to have been engraved when Kampana-Udaiyar was leading the expedition against the Mussalman principality of Madura. Tiruppulivaṇam belonged to the principality of the Śambuvarāya chiefs whom Kampana-Udaiyar subdued and whose territory he annexed (Nos. 393 and 394 of 1923). What is of special interest in these records is the mention of the assembly of Ukkal *alias* Vikramābharanach-chaturvēdimāṅgalam. This assembly is also mentioned in several other inscriptions of this year from the same tract of country (Nos. 350, 358 and 359 of 1923). All these inscriptions are dated during the reign

Harihara II.

of Ariyana-Udaiyar (Harihara II) in the year Śaka 1304, corresponding to

A.D. 1382. These inscriptions also, like the previous ones, record the purchase or sale of land by the assembly. These village assemblies which were powerful local institutions during the Chōla period seem to have gradually died out after the decline of the Chōla Empire. The few transactions noticed in the above inscriptions were probably among the very last transactions of the assemblies before their total disappearance. Nos. 368, 370 and 381 of 1923 afford interesting information about the encouragement given in those days to handicrafts by private bodies and institutions. No. 368 of 1923 registers the sale of land in the *tirumadaivilāgam* of the temple to the weavers that formed a settlement there. No. 370 of 1923 registers a remission of certain taxes on a new settlement made by them. Nos. 368 and 381 of 1923 record the royal grants, of the taxes paid by these new settlers, to the local temple.

41. A new officer Vāṇaṇ Sundaraṇ under the first Vijayanagara dynasty appears for the first time in this year's collection. He appears from his name to have been a Bāna. Several chiefs who called themselves Bānas are found as subordinates of the Vijayanagara crown. One of these was a chief called Sundarattōḷ Māvali-Vāṇādirāyar.

Vāṇaṇ Sundaraṇ.

He is mentioned in Nos. 121 of 1903, 585 of 1902 and 587 of 1902 as well as

No. 451 of 1924. There is no means of knowing how this Vāṇaṇ Sundaraṇ is related to them. He might have been an earlier member of that family.

42. The Sāluvas are represented this year by only four inscriptions (Nos. 212, 213, 207 and 195 of 1924). All these except No. 207 of 1924 belong to the time of

The Sāluvas.

Immaḍi-Narasīṅgarāya who bore also the surname Dharmarāya. Of these Nos. 212

(Śaka 1422) and 207 of 1924 (date lost) record a gift of land made to Brāhmanas by a subordinate named Eppuli-Nāyakkaṇ for the merit of Tippiaraśayyaṇ. It is not known who the Tippiaraśayyaṇ was. He might have been an officer of the king appointed to govern the region of Ramnad. The village in which the grant referred to in No. 207 of 1924 was situated, is called Tippiaraśapuram evidently after the same chief. In No. 195 of 1924 Eppuli-Nāyaka is represented as making a grant of land to the temple of Śiva called Nallamaṅgaipāgar at Tirukkoduṅṅunṇam (Pirāṇmalai) *alias* Dakshina-Kayilāyam for a service called Tippiaraśayyaṇ-śandi. This inscription is dated Śaka 1424 in the reign of Narasaṇṇa-Nāyaka, agent of Immaḍi-Mahārāya Dharmarāya. No. 213 of 1924 dated Śaka 1422 records the gift of a village as *maḍappuram* to Pāṇḍināṭṭu-Mudaliyār of the Bhikshāmaṭha-santāna *alias* Lakshādhyāyi-santāna and the Gōlaki-maṭha, who was the presiding pontiff of the Aruvattamūvaṇ-tirumadam.

43. The earliest inscription of the Tuluva dynasty discovered this year is No. 195 of 1924 coming from Pirāṇmalai and dated Śaka 1424. Here Narasana-Nāyaka

Narasana-Nāyaka.

makes a grant as the agent of the Sāluva king Immaḍi-Mahārāya Dharmarāya

Immaḍi-Narasimha. There are no inscriptions of Vīra-Narasimha, his son and successor in this year's collection. But Krishnadēvarāya is, as usual, represented by a fairly large number of inscriptions. His earliest record copied this year (No. 166 of 1924) is dated in Śaka 1433 and comes from Kālahasti. It registers a grant of money made by him to the temple of Kālahasti for some daily service. Nos. 150, 165 and 181 of 1924 in three different languages register a grant of valuable necklaces set with precious stones to the god Kālahastīśvara by the king personally. They are

all dated on the same day, *viz.*, Āṅgīrasa, Phālguna, *śu.* 5. Krishṇarāya is said to have made other valuable gifts to the same temple on this occasion. Nos. 151 and 162 of 1924 make provision for the celebration of a large number of festivals in the temple. He seems to have visited Kālahasti during his march against the Kāṇṇa (Gajapati) king Pratāparudra with whom he waged war about this period. No. 201 of 1924, dated Śaka 1440, Saumya, discloses the name of a subordinate of the king, *viz.*, Poṇṇambalanātha Tondaimānār, the chief of Arandāṅgi, a village in the Tanjore district bordering on the Pudukkottai State. The chief bears a number of *birudas* notable among which is 'he who levied tribute from Ceylon in seven days'. He appears to have traced his descent from the ancient Pallavas. He seems to be identical with the Poṇṇambala-Tondaimān who figures in No. 312 of 1914 from Tiruvaraṅḡḷam in the Pudukkottai State, dated in Śaka 1436, Bhāva, *i.e.*, four years earlier than the present inscription. From the latter inscription he appears to have had the title Alaivilāṅjādāṇ and endowed for a service called after him Alaivilāṅjādāṇ-*sandi* in the temple of Haratirthēśvara at Tiruvaraṅḡḷam.

Poṇṇambalanātha Tondaimānār. 44. No. 145 of 1924, which is dated in the cyclic year Vikrama corresponding to A.D. 1522, registers the gift made on behalf of Tirumalai-Nāyaka, the agent of Krishṇadēvarāya, by Daḷavāy (commander) Śēvvappa-Nāyaka. It is likely that this Śēvvappa-Nāyaka is the same as Chevva or Chinna Chevappa-Nāyaka who was a subordinate of the Vijayanagar crown and who later on became the progenitor of the Nāyaka family of Tanjore. Chevva is said, in inscriptions as well as in the literary works like the *Vijayavilāsam* of Chēmākūra Venkatakavi and *Sāhityaratnākaram* of Yajñanārāyaṇa-Dikshita, dedicated to his descendants, to have become the Viceroy of Tanjore on account of his close relationship with the Imperial family. He married Mūrtimāmbā, the younger sister of Tirumalāmbā, one of the queens of Achyuta.

45. The earliest inscription of Achyutarāya copied this year (No. 193 of 1924) is dated in Śaka 1452 and comes from Pirāṇmalai in the Ramnad district and records a grant by Pāṇḍināṭṭu-Mudaliyār *alias* Īśāna-Śiva who is called 'Pāṇḍi-maṇḍalādhipati' and said to have been a disciple of the Bhikshāmātha-santāna *alias* Lakshādhyāyi-santāna of the Kallārmātham situated to the north of Tirukkoḍuṅḡṇam. The Vīraśaiva Siddha Bhikshāvṛitti-mātha finds frequent mention in the inscriptions of Śrīśailam in the Kurnool district (see *Annual Report* for 1915, page 92, paragraph 13). The Bhikshāmātha of this year's collection does not seem to have anything to do with the Bhikshāvṛitti-mātha of Śrīśailam and Tripurāntakam. This latter mātha was Vīra-Śaiva in character and was presided over by non-brahman Lingayat priests. It is even now represented by the Bhikshāvṛitti-māthas at Guntakal and Ujjini (Kudligi taluk, Bellary district). But the Bhikshāmātha was presided over by brahmans. The most important inscriptions of Achyuta's reign are Nos. 157, 158, 173 and 182 of 1924, dated Śaka 1454, Nandana. These inscriptions which are copies of the same in Kannaḍa, Telugu and Tamil, record the grant of $7\frac{3}{4}$ villages as well as the proceeds of the duties on exports and imports collected at certain sea-ports to the god Kālahastīśvara. They tell us for the first time that the actual coronation of Achyuta took place in the presence of the god at Kālahasti in the cyclic year Virōdhi (Śaka 1452). The inscriptions also mention that Achyuta offered protection to certain chiefs like Rāyaṇarāja of Nuggihalli, Mallarāja of Ummattūr, Venkātādri and others who sought refuge with him, that he went on a war with the Tiruvādi (Travancore), and levied tribute from him, brought under subjection Tumbichechi-Nāyaka and Sāḷuva-Nāyaka and planted a pillar of victory on the banks of the Tāmraparnī after marrying the daughter of the Pāṇḍya sovereign. These inscriptions practically recapitulate the information contained in Nos. 49 and 50 of 1900 from Conjeevaram. A resumé of the historical information contained in them is found in paragraphs 70 to 77 of the *Annual Report* for 1900. The chief Mallarāja of Ummattūr who is said to have taken

His Coronation at Kālahasti. His subordinate Mallarāja of Ummattūr.

refuge with Achyuta was thought to have been a disappointed claimant for the governorship of Ummattūr under Vijayanagara (*Ibid.*). This was because no Mallarāja who was the governor of Ummattūr was known and one Nañjarāja was already known. The *Mysore Archæological Report* for the year 1920 has brought to light a chief called Mallarāja who was the lord of the Ummattūr kingdom while Achyutarāya was ruling at Vidyānagara. This inscription which is dated in A.D. 1532 gives this Mallarāja several interesting *birudas*. He is called the 'hunter of elephants,' *Gēnāṅka-chakrēsvura*, *Javādikōlāhala*, *Arasaṅka-sūnegāra* and a Hanumān in crushing enemies. He was the son of Mahāmaṇḍalēśvara Vīrarāja Maṅgaparāja. The Nañjarāja referred to in paragraph 71 of the *Annual Report* for 1900 might have been a predecessor of this chief.

46. Achyuta is said to have brought under subjection Tumbichchi-Nāyaka and Sāluva-Nāyaka. Of these Sāluva-Nāyaka is evidently identical with Śellappa Sāluva Vīra-Narasimha-Nāyaka, who is in some inscriptions called the son of Taluvakkulaindān-Bhaṭṭa of Kāñchi. He is already known to have been a governor

Sāluva-Nāyaka.

of the Chōla country during the reign of Krishṇadēvarāya (*Archæological Survey Report* for 1908-09, page 185, note 1). The *Achyutarāyābhyudaya* of Rājānātha says that immediately after his coronation Achyuta went on war against Chellappa who having been defeated in battle fled and took refuge in the Chēra country. Accounts of these transactions are reviewed on page 189 of *Archæological Survey Report* for 1908-09. The other feudatory Tumbichchi-Nāyaka is also known from other references. In No. 398 of 1907 from Kilakkarai in the Ramnad district

Tumbichchi-Nāyaka.

he is mentioned along with Achyuta. The inscription being damaged it is not possible to say in what relationship they stood to each other. The records of the Mackenzie Collection have several references to Tumbichchi-Nāyaka. He was one of the enemies against whom the Madura Nāyakas, Viśvanātha and his son Krishṇappa, fought. His headquarters was at Paramakkuḍi in the Ramnad district from which he was dislodged, defeated and brought under subjection (Taylor's *Catalogue*, Volume III, page 183). This engagement should have taken place in the war of Achyuta against Śellappa whose ally Tumbichchi appears to have been. The Pāṇḍya king for helping whom Achyuta undertook this war seems to have been Jaṭavarman Tribhuvanachakravartin Śrīvallabhadēva Kōṇēriṇmaikonḍāṇ. He bore the significant titles *Irāṇakāḷameḍutta* and *Pāṇḍyarājya-sihāpanāchārya* (page 54, *Travancore Archæological Series* No. 6 and extracts 13 and 14, page 47). He came to the throne in Śaka 1456 or A.D. 1534, i.e. only four years after Achyuta's succession. The two titles assumed by him seem to suggest that the fortunes of his family were at a very low ebb since the time of Mānābharāṇa who was killed by Narasaṇa-Nāyaka, and that the successors were hard pressed by the Vijayanagara generals on one side and the Kēraḷa rulers (Tiruvāḍi) on the other (*ibid.* page 52). The Tiruvāḍi mentioned in this connexion is identical with the Travancore king Udayamārtāṇḍavarman (paragraph 73, *Annual Report* for 1900).

47. Of the subordinate officers of Achyutarāya mentioned in the year's collection Rāmābhoṭṭayya, son of Bhūtanātha Chittam-Bhaṭṭa occupies a pre-eminent position. No. 159 of 1924 describes him as a resident of Krishṇarāyapuram in the Cūandragiri-

Rāmābhoṭṭu, officer of Achyuta.

rājya. It mentions that he had obtained, sometime previously, the village Kāsaram, in the Kalimich-chīrmai by a copper-plate grant from the king. Out of the income realized from that village Rāmābhoṭṭu made a grant to the temple of Kālahastīśvara for the merit of his mother Vīramma. No. 167 of 1924 registers the grant of two villages in the Paḍaināḍu-śīrmai by his wife Timmāji-Ammaṇ. He appears in No. 432 of 1923 as governing the Mosalimaḍugu-sīma in the Śaka year 1457 when he granted the village Bīravōlu to the gods Saṅgamēśvara of Saṅgamēśvaram and Mallikārjuna of Śrīśailam. The village Kāsaram in the Kalimich-chīrmai which is said to have been granted by a copper-plate to Rāmābhoṭṭu must be identical with the village that is the subject of the grant in the Kāsaram plates (Copper-plate No. 22 of 1910-11). This latter grant was made by the later sovereign Raṅga VI and mentions Rāmābhoṭṭacheruvu at Kāsaram situated in the Kālahasti country and the Akkurti-māgāṇam (*Annual Report* for 1911, part II, paragraph 60). The tank was constructed evidently by Rāmābhoṭṭu and named after him.

43. No. 170 of 1924 from Kālahasti reveals the names of two officers of Achyuta, named, Mahāmaṇḍalēśvara Salakarāju Tirumalāyadēva-Mahārāja and his agent Timmarāju Salakarāju (see also *Archaeological Survey Report* for 1908-09, page 190). Achyuta had two brothers-in-law, viz. Salakarāju Peda-Tirumalarāju and Salakarāju Pina-Tirumalarāju, the brothers of his queen Varadāmbā. This Timmarāju Salakarāju has not got any distinguishing titles like 'Mahāmaṇḍalēśvara.' He seems

Koṇḍamma, sister of Queen Varadāmbā. to be the same as the chief mentioned in No. 492 of 1906. In the present inscription he makes the grant of $\frac{3}{4}$ of the village of Kontamān otherwise called Koṇḍāpuram to the temple of Kālahasti for the merit of Koṇḍamma, the sister of Mahāmaṇḍalēśvara Salakarāja Tirumalarāju. Koṇḍamma appears to be a hitherto unknown sister of Varadāmbā, the queen of Achyutarāja.

49. Annāmalaiyār Vīramaraśap-Pallavarayar, another subordinate of Achyuta is noticed for the first time this year (No. 329 of 1923). He is said to belong to Vangārai in Iruṅgōlappādi-nāḍu. From his title he appears to have claimed descent

Other subordinates of Achyuta. from the ancient Pallava sovereigns. Some other chiefs who are mentioned as subordinates of Achyuta are (1) Sundarattōludaiyān Māvali-Vānādarāja who is mentioned along with a (2) Timmappa-Nāyaka (No. 451 of 1924), (3) Timmarāja, son of Vāsanapanditar Śāmarāja, (4) Anandālvār-Pillai, agent of the king, (5) Rāmappa-Nāyakkar Ayyaṇ, son of Basavaṇṇa-Nāyaka who is mentioned in Nos. 217 and 222 of 1924. The latter of these records attributes to Achyuta certain interesting achievements. He is said to have taken "Īlam, Tembulai, Irāḍaṇṇāyanpaṭṭaṇam and all

Achyuta's conquests. countries besides." These conquests of Achyuta do not appear to have been noticed elsewhere. They might have been minor episodes in the great invasion undertaken on his behalf by Salaka Timma against the Tiruvaḍi.

50. A religious teacher of the name Īśāna-Śivāchārya of the Gōlaki-maṭha and the Lakshādhyāyi-santāna figures in No. 193 of 1924. He is given the title *Pāṇḍimaṇḍal-*

Īśāna-Śivāchārya. *lādhipati*, is said to belong to the Bhikshā-maṭha-santāna and to be the head of the Kallār-maṭha situated to the north of Tirukkoduṅṅunṇam *alias* Dak-hiṇa-Kailāsam. The inscription is dated in Śaka 1452. The Gōlaki-maṭha is also mentioned in No. 213 of 1924 dated Śaka 1422 (see paragraph 42 above). There the *maṭha* is also called the *Aruvattumūvaṇ-tirumaḍam* while the name of the presiding pontiff is not mentioned. He is called Pāṇḍimaṇḍalādhipati and Pāṇḍināṭṭu-Mudaliyār. The pontiff referred to in this latter inscription might have been a predecessor of this Īśāna-Śivāchārya, if he was not identical with him. The Gōlaki-maṭha has been noticed already in

The Gōlaki-maṭha. previous years in some inscriptions from the Cuddapah, Kurnool, Guntur and North Arcot districts. From a comparison of the information furnished in these it is evident that the Gōlaki-maṭha was a very important religious institution in South India from the eleventh century onwards. Viśvēśvara-Śivāchārya is mentioned in the big Malkāpuram record (No. 91 of 1917) dated in Śaka 1183 as the Dikshā-guru of the Kākatiya king Gaṇapati as well as of the contemporary Chōla, Mālava and Kalachuri kings (*Annual Report* for 1917, Part II, paragraph 33; see also Nos. 272 and 223 of 1905). A disciple's disciple of this Viśvēśvara-Śiva is mentioned in Nos. 209 and 211 of this year. His name was Īśāna-Śiva Rāvular and he figures in the reign of Māḡavarman Sundara-Pāṇḍya (10th year) (see paragraph 30 above). An excellent account of Viśvēśvara-Śiva, his predecessor and his benefactions is given in paragraphs 33 to 38, Part II of the *Annual report* for 1917. This *maṭha* had its branches at Pushpagiri (No. 323 of 1905), Tripurāntakam (No. 272 of 1905), Tirupparaṅkunṇam (No. 403 Madura, "*Inscriptions of the Madras Presidency*" by Prof. V. Rangacharya) and Dēvikāpuram, on the southern bank of the Śeyyāru (No. 353 of 1912). The inscriptions from this last place mention an Īśāna-Śivāchārya of the Gōlaki-maṭha whose dates are Śaka 1442 (No. 352 of 1912), Śaka 1444 (No. 363 of 1912), Śaka 1452 (No. 373 of 1912) and Śaka 1455 (No. 356 of 1912). No. 400 of 1912, an undated record mentions that Īśāna-Śivayōgīndra, the head of the Gōlaki-maṭha obeyed the command of Śiva (died?). In these inscriptions Īśāna-Śiva is represented as belonging to the Bhikshā-maṭha of the Gōlakimaṭha-santāna and as a prominent trustee and treasurer of the Dēvikāpuram

temple (No. 352 of 1912). Judging from the dates, he is evidently identical with the Īśāna-Śiva of this year's inscription. A contemporary of his by name Viśvēśvara-Śiva, was also intimately connected with the Dēvikāpuram temple (Nos. 354, 365, 389 and 390 of 1912 which give him dates ranging from Śaka 1429 to 1446). Dēvikāpuram is even at the present day the headquarters of a line of Śaiva-Āchāryas whose head is now

Present representatives of the *matha*.

known as Śaṭṭanātha-Śivāchārya. These

are the preceptors of certain sects of the Bērichetti Śaiva merchants. They appear to be connected with the Jñānaśivāchāryas of Mullandram (North Arcot district) who are the religious preceptors of the Tamil-speaking Vāniya (oil-monger) caste. Prof. Hultsch's report on Sanskrit Manuscripts No. II mentions Jñāna-Śivāchārya of the Gōlaki-maṭha (*Annual Report* for 1913, page 121, paragraph 55). The predecessors of these Jñāna śivāchāryas are said to have been related to the famous Dīṇḍima family of Sanskrit poets of the Vijayanagara Court.

51. It is not known whether the Rudra-Śivāchārya of this year's collection (Nos. 164, 172 and 179 of 1924) with dates Śaka 1436, 1441 and 1459 had any connection with the *Āchāryas* of the Gōlaki-maṭha. No. 179 is interesting as it affords a glimpse

Rudra-Śivāchārya.

into the economical condition of the period. It states that Rudra-Śivāchārya

had to sell a village called Periya-Añjumbēdu to the temple of Kālahasti in order to liquidate the debts he had incurred to meet the expenses of the worship and offerings of Tirumanigāngai-Nāyaṇār, Nānmuga-Nāyaṇār, etc. during the drought in the years of Khara and Nandana which would correspond to Śaka 1453 and 1454.

52. The inscriptions of Sadāśiva in this year's collection are not important. Nos. 292, 293 and 294 of 1923 mention two subordinates of Sadāśiva by name

Sadāśiva and his officers.

Alagiya-Nāyakkar and Achyutappa Tummichechi-Nāyakkar. Of these the

former appears to have been a subordinate of the latter since he had received the Tiruppattūr-śīrmai as an *Umbaligai* from him. He bears certain interesting titles, such as Narulōdaragāṇḍaṇ, Chōla-Pāṇḍya-Ballālarāya-bhayaṇkaraṇ. Āhavarāyasthāpanāchāryaṇ, Śichchaikūri-talaikōṇḍagāṇḍaṇ, and Pāppuvār-Araśu Sellappaṇ. From some of these titles he seems to have belonged to a family which should have taken an active part in the troubles during the period of the decline of the Chōlas. Achyutappa Tummichechi-Nāyaka, his chief, must have been a prominent potentate to be able to give an *Umbaligai* to a subordinate. It would be tempting to identify this Tummichechi-Nāyaka with his namesake who was subjugated by Achyuta before his coronation (vide paragraph 46 above). No. 307 of 1923 mentions a grant by Timmarasa, son of Kōṇararasa of Mattūr for the merit of Achyutappa-Nāyaka. This chief is perhaps identical with the Tanjore Nāyaka of that name who might have been the *Ivarāja* at the time of the grant, i.e., Śaka 1438 (= A.D. 1566) (see paragraph 64 below).

53. No. 323 of 1923 is dated in the reign of Bhujabaladēva-Mahārāya (Śaka 1503) and mentions Dalavāy Kanakappa-Nāyaka, agent of Vīrappa-Nāyaka and comes from Tirukkōshṭiyūr. The Vīrappa mentioned here appears to be Vīrappa-Nāyaka of Madura (A.D. 1572-1595), son of Kṛṣṇappa-Nāyaka. The date falls into the

Bhujabaladēva-Mahārāya.

reign of Śrīraṅga II (see Nos. 343 and 359 of 1913). But it is not hitherto

known that Śrīraṅga had the title or surname *Bhujabaladēva*.

54. King Veṅkaṭapatirāya I ruling at Ghanagiri (Penukonda) is represented by

Veṅkaṭa I.

No. 424 of 1923. A subordinate of his, named Gaṅgapa-Nāyaka, who was

protecting the Śrīgiri-maṇḍala constructed a temple of Channarāya at Veṅkaṭādri-nagara and granted for its maintenance some villages in the Dūpāti-sīma. The country round Śrīśailam, now a very rugged and impassable jungle infested with wild beasts seems to have been in a much better condition under the Vijayanagara emperors. An

Śrīgiri-rāja.

inscription at Śrīśailam tells us that during the reign of Kṛṣṇarāya it was the head-

quarters of a *rāja* and the king's representative there was one Chandrasēkharayya (No. 14 of 1915). In course of time, probably on account of the nature of the country allround, and with the advance of the Muhammadans to the south of the river Kṛṣṇā, Śrīśailam seems to have ceased to be the headquarters of a governor, which was transferred to Veṅkaṭādri-nagara, the modern Veṅkaṭādrīpālem, just on the border of the jungle. From the inscriptions in the temple of Chennakēśava at the place,

Veṅkaṭādrīpālem appears to have been more important than the very poor village that it now is, difficult of access and with only a few inhabitants. The ruins of several ancient tanks near the place bear testimony to its former greatness. Another officer under king Veṅkaṭapati was Chinnarāya, son of Aḍaippam Chinna Veṅkaṭappa-Nāyaka who makes a grant to the temple at Śālavākkam in No. 401

The Aḍapa chiefs.

of 1923. It cannot be determined if or how this chief was related to the

other members of the same family noticed in previous years, viz. Aḍaippam Sūrappa-Nāyaka, contemporary of Krishṇarāya (No. 104 of 1906), Aḍaippam Mallappa-Nāyaka (No. 394 of 1912), Aḍapa Peda-Timma-Nāyaka, contemporaries of Achyuta and Aḍapa Krishṇappa-Nāyaka, contemporary of Sadāśiva (No. 85 of 1904 and No. 104 of 1906).

55. In Śaka 1544 the Śrīgiri-maṇḍala was governed by Malla of the Velluṭṭa-

Rāma IV.

gōtra, son of Vīrapa and grandson of Malla of the Rāvīḷḷa family under king

Rāmadēva, the successor of Veṅkaṭapati (No. 423 of 1923).

56. Veṅkaṭa II is represented by a few inscriptions. In No. 421 of 1923, which

Veṅkaṭa II.

is dated in the cyclic year Chitrabhānu, corresponding to Śaka 1565, a subordinate

of his named Akkappa-Nāyaka, brother of Veṅkaṭappa-Nāyaka and the son of Dāmal Chennappa-Nāyaka is mentioned. An account of these chiefs is found in the *Annual Report* for 1923, Part II, paragraph 98. No. 148 of 1924 is a typical example of the forged records of the late Vijayanagara period. It is dated in Śaka

A forged record.

1584. It says that Sadāśiva was a son of Śālūva Maṅga-Uḍaiyar and records the

grant of 17 villages to the goddess Aṅgāla-Paramēśvarī for the merit of Sadāśiva and Timmarasayyaṇ. Not stopping here the inscription quotes a previous gift of Rāmarasayyaṇ to the same temple !

MISCELLANEOUS.

57. The village-war survey of the Nandigama taluk conducted during the year has brought to light nearly twenty epigraphs of the local family of chiefs called 'Chāgi' in Telugu and 'Tyāgi' in Sanskrit. The former is evidently the Prākṛit form that the Sanskrit word has taken. From this collection it is seen that the chiefs of this family held local sway from about Śaka 1033 (= A.D. 1161-62) (No. 316 of Appendix C) to some time about Śaka 1215 (= A.D. 1293-94) (No. 317 of Appen-

The Chāgi chiefs.

dix C), i.e. roughly speaking, during the 12th and the 13th centuries. The

family traces its descent from a chief named Durjaya and it was evidently on this account that it was also called the Durjaya-kula (No. 313 of Appendix C). The family appears to have been a Kshatriya one since it is said, in No. 283 of 1924, to have been born of the *bāṇu* (shoulder) of Brahmā. Originally it was known as the Vipparla family. The appellation Tyāgi (Chāgi) seems to have been applied to it only later on. No. 300 of Appendix C gives the following genealogy of the family for six generations from Durjaya :—

Durjaya.

|

Muppa.

|

Dōra (I) *alias* Tyāgi *married* Chimmāmbikā (see below).

|

Pōta (I) *m* Rājāmbikā.

|

Tyāgi *alias* Dōra (II).

|

Tyāgi-Pōta (II) (Ś. 1121).

If Tyāgi-Pōta (II) was in power by the Śaka year 1121, allowing an average period of twenty-five years for each generation, it would appear that the family came into prominence under Durjaya some time about Śaka 971. The king Dōra to

whom No. 316 of Appendix C dated in Śaka 1083 belongs, must be Dōra II of the above table. The family held sway over the Nātavādi or Nātavāti country (Nos. 284 and 316 of Appendix C) and had its capital at Guḍimetta-nagara (No. 270 of Appendix C). Guḍimetta is the modern Guḍimetta of the Nandigama taluk and the Nātavāti country

The Nātavādi country.

must have extended round about this village. The chief Mahāmaṇḍalēśvara Rudradēva-Mahārāja of about Śaka 1123 belonged to Maḍapalla in the Nātavādi district (*Ep. Ind.*, Vol. VI, page 159). Chāgi Pōtarāja of Nos. 273, 274 and 275 of Appendix C, dated in Śaka 1152 may be identical with Tyāgi-Pōta II of the table. A few later chiefs mentioned in this collection are Chāgi Gaṇapati (No. 273 of Appendix C), Tyāgi (i.e. Chāgi) Manma-Pōta, the lord of Brihatkāñchīpura (i.e. Penugañchīprōlu) (No. 257 of Appendix C, dated in Śaka 1179), Tyāgi-Manma or Tyāgi Manma-Gaṇapati (No. 309 of Appendix C, dated in Śaka 118 [1] and No. 283 of Appendix C, dated in Śaka 1182), Dōraparāja, son of Bhīmarāja (No. 279 of Appendix C, date lost) Manma-Chāgirāja, the son of Bhīmarāja, the grandson of Pedda-Chāgirāja, and the nephew (sister's son?) of Peddaya (No. 259 of Appendix C, dated in Śaka 1190) and Tyāgi Rudraya (No. 317 of Appendix C, dated in Śaka 1215).

58. In No. 313 of Appendix C, it is said that Muppabhūpa obtained the insignia of chiefdom consisting of the forehead plate, the *bhēri*, the *saṅkhu*, the *ānaka*, the *kāhala*, etc. from king Rājendra-Chōḷa. Muppabhūpa is evidently identical with the Muppa of the genealogical table given above. His son was Chāgi-Dōra who married Chimmāmbikā. The undated inscription No. 301 of 1924 from Muktyāla refers itself to the

Narasimhavaradhana Chāgi Pōtayarāja.

time of Mahāmaṇḍalēśvara Śrī *Narasimhavaradhana* Chāgi Pōtayarāja, whose 'victorious reign was prospering so as to last

with the Moon, the Sun and the stars.' This introduction is worded as in the records of independent kings. In none of the records of this family is a mention made of any supreme sovereign. But it is not known if the Chāgis escaped the yoke of the Kākatiyas who were marching into this part of the country under Gaṇapati at this period. Probably the Kākatiya hold on the Nātavādi country was slight or none and it may even be, in the absence of positive evidence, assumed that the Chāgi chiefs were then on terms of equal alliance with the Kākatiyas. Now to return to the king Chāgi Pōta, it is said that he built the temple of Muktiśvara-Mahādēva (at Muktyāla), set up golden *kalāṣas* to the temples of Tripurāntaka, Kāśmīra-Mallēśvara, Viśvanātha and Chōḷa-Nārāyaṇa, constructed a tank called Chāgi-Pōtasamudram for the god Narasimha at Jīmhari and consecrated the image of Nandikēśvara for the god Mallikārjuna of Śrīparvata. Jīmhari is identical with Simhāchalam (Vizagapatam district) which is referred to under that name in many of its inscriptions. It might be in virtue of this donation to the god Narasimha that the king was known by the title *Narasimhavaradhana*. To this same king belongs the undated record No. 326 of Appendix C in which the king is given the same title and is said to be a devotee at the feet of the god Yōgānanda-Narasimha. No. 270 of Appendix C from Konakañchi bearing no date and belonging to the time of Mahāmaṇḍalēśvara Pōtarāja refers to the temple of Narēndrēśvara. This must have been one of the 108 temples of Śiva built by the Eastern Chālukya king Narēndramṛṇigarāja Vijayāditya II (See *Annual Report* for 1909, page 106, paragraph 58).

59. An inscription of Chāgi Pōtarāja II of this family dated in Śaka 1121 and found in the Mallēśvara temple at Bezwada is published in *South-Indian Inscriptions*, Volume IV (Texts) No. 748. A chief named Tyāgi-Pōta is mentioned in No. 780 (*Ibid.*). His father was Chōḷa and grandfather Bhīma. Vīra-Chōḷa the latter's father was the lord of the Kōṇa-Kaṇḍrādi country. Tyāgirāja, the grandson of Tyāgi-Dōra (I), is stated to have been the lord of Nātavāti-vishaya and to have ruled over Vijayavātikā (Bezwada) for 15 years (*Ibid.* No. 795).

60. From the same part of the country, i.e. the Nandigama taluk, come two inscriptions, *viz.* Nos. 280 and 281 of Appendix C both of which are dated in Śaka 1131 (= A.D. 1209-10). These belong to a chief called Mahāmaṇḍalēśvara Ivani-Kaṇḍrādi or Ivani-Kaṇḍravādi Kēśavarāja. The qualifying epithet Ivani-Kaṇḍravādi has evidently its origin in the connexion of the chief with the territorial division of this name. Ivani-Kaṇḍravādi must have been one division of the Kaṇḍravādi country while the other was the Kōṇa-Kaṇḍravādi referred to above and the former must have

been called so after its chief town Ivani which is identical with the modern village of Ivani (called also Īmani) in the Tenali taluk of the Guntur district. For further

remarks regarding the Kaṇḍravāḍi country a reference may be made to paragraph 3 on page 130 of the *Annual Report* for 1918. It has to be observed that this chief Kēśavarāja also claims to belong to the Durjaya-kula like the Chāgi chiefs. Many families that flourished at this period called themselves Durjayas. The Kākatiyas called themselves Durjaya-Kshatriyas (*Annual Report* for 1917, page 122, paragraph 32) and the Koṇḍapaḍmaṭi chiefs also belonged to the Durjaya family (*Annual Report* for 1916, page 136, paragraph 54 and *Epigraphia Indica*, Volume VI, pages 225 and 268). But unlike the Chāgis who claimed a Kshatriya origin the Īvani-Kaṇḍravāḍi chiefs were Śūdras by caste. They claim to have been born of the feet of Brahmā (No. 303 of 1924). The genealogy of Kēśava is given thus in the record quoted above :

Panḍa.

Kaṇṭabhūpa, enemy of king Siddhi of Nellūru.

Kēśava I m. Bhīmāmbikā.

Goṅka m. Mēḍāmbikā, daughter of Vipparti Pōtarāja.

Kēśava II.

61. Of the well-known Kākatiya dynasty we have not got many epigraphs in this year's collection. And of the few—these are less than a dozen—that have been collected, some are damaged and mutilated, while the well-preserved ones which belong to the time of Pratāpa-Rudra contain some interesting information.

No. 333 of Appendix C which belongs to the time of king Gaṇapati is dated in Śaka 1173 (= A.D. 1250-51) and mentions an officer (*amātya*) named Dāmana who was the son of Pōchaya and grandson of Dāmana and who belonged to the Lōhita-gōṭra. He is stated to have consecrated the image of the god Sūrēśvara. The epigraph mentions also the names of two *lēnkas* (servants or pages) of the king Gaṇapati, who were called Kōka and Annaya. No. 265 of Appendix C belonging to the same king but dated nearly two decades previous to the above (*i.e.* in Śaka 1152 = A.D. 1230-31) mentions the Vaiśya family of Bachchus. This is now an influential

The Kākatiyas.

family among the Kōmaṭis of the Telugu country and it is interesting to note that it was famous from an early period. Gaṇapati's daughter and successor Rudra-Mahādēvi is represented by two records, viz. No. 314 of Appendix C dated Śaka 1190 and the undated inscription No. 292 of Appendix C. The former refers to her, like several other records, as Kākatiya Rudra-Mahārāja and mentions her general the *Pattu-sāhini* Dādi Gannama-Nāyaka who endowed some lands for the benefit of the temple of Viśvanātha-Mahādēva at Guḍimeṭṭa which, as stated above, was the capital of the Chāgi chiefs. The appearance of the Kākatiya general Gannama at the Chagi capital probably marks the beginning of the Kākatiya influence in, if not occupation of, the Chāgi country. Two other generals of the queen viz. Dādi Sōmaya-Sāhini and Peddaya-Sāhini are mentioned as donors to the same temple in No. 318 of Appendix C dated in Śaka 1213. The gifts made are referred to as '*Kārtika-Vaiśākhālu*' in both the above inscriptions. The expression seems to refer to the produce or shares of it paid during the months of Kārtika and Vaiśākha, in other words, the half-yearly rentals of the lands given.

62. No. 292 of Appendix C records gifts of certain lands made by Kāt-Redḍim-gāru for the merit of Mahāmaṇḍalēśvara Kākatiya Gaṇapatidēva-Mahārāja. Kāt-Redḍim-gāru must have been a powerful local Redḍi magnate in the Kākatiya period. It is not impossible that he was identical with Kātaya I the great-grandfather of Kātaya-Vēma (see No. 595 of Kielhorn's *List of Southern Inscriptions*). There is thus direct evidence for the inference that the Redḍi chiefs who became powerful kings after the fall of the Kākatiyas were originally their vassals. And there are one or two other evidences at hand to strengthen this view. In No. 296 of Appendix C belonging to the time of Kākatiya Pratāpa-Rudra and dated in Śaka 1222 figures the Mahāsāmanta Cheraku Jagaddālu Mārāya Gaṇapaya-Redḍi for whose merit are made some gifts

In No. 297 of Appendix C dated in Śaka 1228 the Mahāsāmanta Cheraku Jagaddālu Annama-Reddi is stated to have been 'ruling'. And again in No. 238 of Appendix C dated in Śaka 1236 and belonging to Kākatiya Pratāpa-Rudradēva-Mahārāja appear the Mahāsāmanta Cheraku Jagaddālu Annama-Reddi and another Reddi chief (whose name is lost).

63. Eight inscriptions belonging to the Tanjore Nāyakas were copied during the year (Nos. 309 and 331 of 1923 and Nos. 112, 221, 303, 410, 425 and 426 of 1924). No. 425 is an undated record of Śervappa-Nāyaka. No 426 which is in Sanskrit verse quotes the cyclic year Manmatha corresponding to Śaka 1518. This interesting record states that Achyutappa, son of Śervappa, constructed a dam across the Kāvērī which had breached and that he gave many jewelled ornaments to the god at Śrīraṅgam. We are also informed that he had, in the year Manmatha,

performed the *hiranyagarbha* ceremony and became famous. As the inscription is incomplete the immediate object of the record cannot be determined. Perhaps the Pushya-Mandapa on which the record is engraved and the steps of the ghat in the river Kāvērī called 'Kalyānasindhu' in the inscription were built by him. The adjoining buildings even now go by the name of 'Kalyāna-Mahāl.' No. 796 of appendix D is a view of this beautiful spot taken from the river.

64. The earliest record found so far of Achyutappa-Nāyaka is No. 536 of 1904. It is dated in Śaka 1482 (= A.D. 1560) Rudhirōdgārīn. but the cyclic and the Śaka years do not tally. Achyutappa is known to have reigned between A.D. 1577 and 1614. It is therefore possible that in A.D. 1560 he was the *Yuvarāja*.

युवानमेनं युवराजतापदं

नयन्नयं नन्दनमात्मसंनिभम् ।

स निर्व्वारावनिवासवासव-

स्ततो नु विन्यस्तसमस्तभूषणः ॥—*Sāhityaratnākara* III, 14.

No. 221 of 1924 is dated in Śaka 1463, Manmatha, and belongs to Achyutarāya-Nāyaka, but the Śaka date does not correspond with the cyclic year. In this record we find mention of his agents Basayana-Nāyaka and Ellappa-Nāyaka. Achyutarāya-Nāyaka of our record is perhaps identical with his namesake who was the ruler of Gingee and who was also ruling over Trichinopoly and Tanjore (*Archæological Survey Report* for 1908-09, page 192).

65. Next in chronological order is Raghunātha-Nāyaka. Kolundappar, an agent of his, figures in No. 308 of 1924 dated in Śaka 1529. In No. 331 of 1923, dated in Śaka 1537 Ānanda we are introduced to his agent Gōvinda-Dikshita. This Gōvinda-Dikshita was the prime minister, first of Achyuta-Nāyaka, and then of his son Raghunātha-Nāyaka. He was the father of Yajñanārāyaṇa-Dikshita, the author of the *Sāhityaratnākara*, a *mahākāvya* about Raghunātha-Nāyaka. Vijaya Raghunātha-Nāyaka or Achyuta Raghunātha-Nāyaka is represented by Nos. 309 of 1923 and 112 of 1924. Both of them are dated in Śaka 1566, Tārana and mention his agents Tirumā-Nāyakar and Tiruvambala-Pillai and Daḷavāy Venkaṭādri-Nāyaka respectively. In No. 336 of 1923 dated in Śaka 1601, Siddhārthi we are introduced to Raghunātha Tirumalaikāttadēva Rājasūryadēvar, which, according to the generally accepted interpretation, means Sūryadēvar the son of Raghunātha Tirumalaikāttadēvar. Mr. Sewell (*Lists of Antiquities*, Volume II, page 228, Table) shows

Sēṭupatis.

Sūryadēvar as having succeeded Raghunāthadēva *alias* Tirumalai Sēṭupati. But

he is shown as the latter's younger brother in the genealogical table. He seems to have taken part in the Tanjore war, to have been captured shortly after his accession by Venkaṭa-Krishṇappa, the Madura Daḷavāy, and imprisoned at Trichinopoly where he was secretly put to death by the Nāyaka of Tanjore (*ibid.*). Our record is dated Śaka 1601 (1679 A.D.) and registers a grant of land for the merit of Sūrya-Tēvar. Probably the grant was made after his death and this is suggested by the fact that the inscription is not dated in any particular reign.

66. Copies of ten inscriptions in the Mahrathi language (Nos. 415 to 424 of 1924) belonging to Sarfōji-Mahārāja the Mahratta king of Tanjore who, according to

The Tanjore Mahratta kings.

Sewell (*Lists of Antiquities*, Volume II, page 193) reigned between A.D. 1793

and 1833, were secured during this year from the Brihadīśvarasvāmin temple at Tanjore. The texts of almost all of them have been published in a book form in 1907, by Mr. T. Sambamurti Rao, B.A., B.L., High Court Vakil, Tanjore. Nos. 415, 416 and 417 dated in Śaka 1723 (1801 A.D.) record that certain portions of the verandah on the north *prākāra* were repaired by Sarfōji-Mahārāja. No. 419 dated in Śaka 1724 (1802 A.D.) states that the tank near the north *prākāra* called *Maṇḍuka-tīrtha* was rebuilt in the form of a well. No. 420 dated

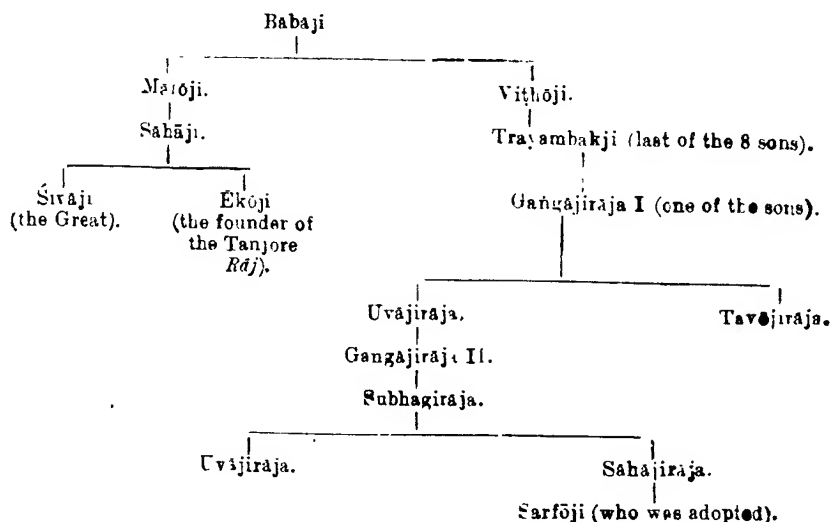
Sarfōji-Mahārāja.

in Śaka 1723 (A.D. 1801) informs us that the king rebuilt the sanctuary (*garbhagriha*) of the Gaṇeśa shrine in the temple from the bottom to the pinnacle and also built newly the *artha-maṇḍapa* and the *mahā-maṇḍapa*. No. 423 is also dated in Śaka 1723 (1801 A.D.) and gives *in extenso* the various repairs made to all the shrines in the temple, the new *maṇḍapas* constructed and the stone pavement made in the middle of the *prākāra* all round. We are also informed that king Sarfōji replaced the old Gaṇeśa image by a new one. The replaced image (perhaps of the time of Rājarāja I) is still to be seen in a corner of the southern *prākāra*. No. 421 of Śaka 1724 (1802 A.D.) is an interesting record bearing evidence to the method of settling disputes by ordeals adopted as late as 1802 A.D. We are herein informed that there had been existing a dispute for over 80 years between two parties of village servants regarding the proprietary right to certain land and the royal decision was in favour of the party most influential. During the time of Sarfōji the parties appealed to the king again and the appellant agreed to waive his claim on the *vetṭiyāṇ-kūṇi* if any one of the

Trial by ordeal.

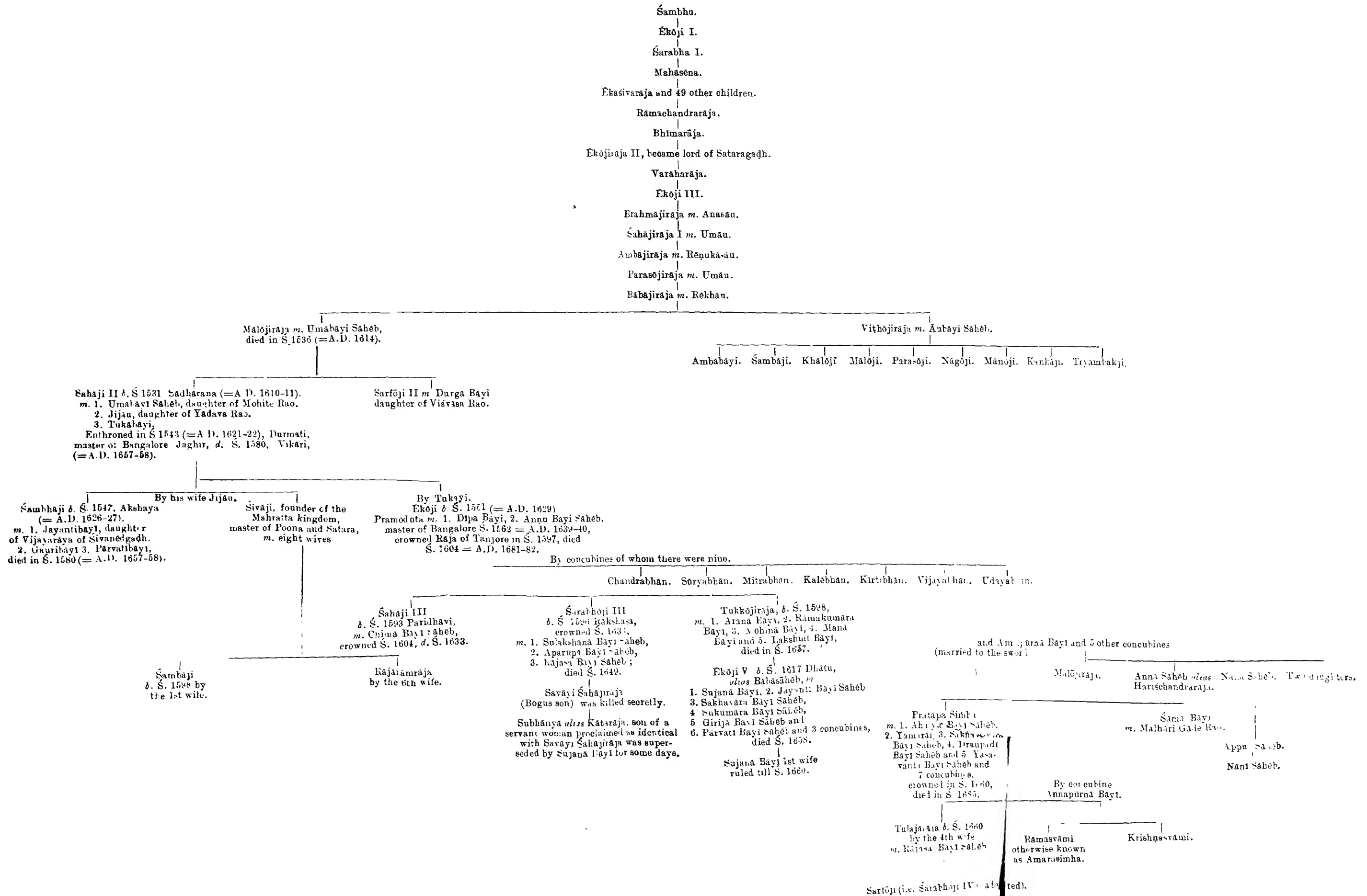
respondents dipped his fingers in boiling ghee in the temple and came out unscathed. This was agreed to and one of the respondents did dip his fingers in the boiling ghee and remained uninjured. The appellant then made over the said land to the respondents as agreed.

67. No. 424 was engraved in A.D. 1803. The record occupies 119 *royal octavo* pages of printed matter in the published book mentioned above. It gives in chronological order the history of the Bhonsle family, describing in detail the achievements of Shāhji and his son Śivāji the Great, and continues the family history down to Sarfōji, the king of Tanjore, at whose orders this long inscription was engraved. It contains some interesting matter which is found neither in the *History of the Mahrattas* by Ranade nor in the volumes of Duff. Neither of these contains any detailed history of the Mahratta Rajas of the Tanjore Principality. The genealogy given in the above record carries us backwards by fifteen generations from the one given by Sewell on page 193 of his *Lists of Antiquities*, Vol. II. This interesting epigraph will soon be issued by me as a memoir of the Archaeological Department for the benefit of scholars. It will, however, be interesting to note here the summary of this inscription, so far as it relates to Sarfōji-Mahārāja. Tuljā-Mahārāja died issueless and had to adopt, before his demise, a child of the collateral line, whom he named Sarfōji. The subjoined table clearly shows the branch from which the adoption was made—



The family of Viṭhoji continued to rule over the principality of Satara and Panal.

GENEALOGICAL TABLE OF THE BHONSLE KINGS OF TANJORE.



68. Tuljāji celebrated the adoption ceremony with great pomp and entrusted the adopted boy into the hands of Mr. Hudleston, the then Resident at Tanjore, under the Court of Directors and the Rev. Schwartz. Thereupon all the miscreants assembled together and gave out, that inasmuch as Sarfōji had been adopted as heir by Tuljāji and was entrusted to the protection of the English, the interest of the latter would prevail and the natives of Tanjore would lose their means of livelihood. To guard against this, it was suggested that Amara Sing (though born of a concubine of Tuljāji and unfit to govern) was an adult and must be thrust upon the will of the dying king. Accordingly, Amara Sing was taken to the king while in his last moments and it was spread that Amara Sing was placed on the *gadi* by Tuljāji. Further, they even went to the length of procuring the signature of the king on his death-bed to a letter regarding the continuity of the *Raj* under Amara Sing. Tuljāji died in 1786 A.D. It is also said in the record that this party contrived to prevail upon

Sarfōji's adoption.

the twelve pandits selected, to pronounce the adoption of Sarfōji invalid according

to the *Śāstras*. Thus in A.D. 1787 Amara Sing was crowned Rāja with the sanction of the Madras and the Bengal Governments. But Rev. Schwartz espoused the cause of Sarfōji and informed the Court of Directors of the East India Company of all that had transpired. He was thereupon directed to guard the person of Sarfōji from any possible danger. Through the kind and courageous help of the Reverend gentleman and the Resident, Sarfōji was declared, after a lapse of eleven years, the rightful successor of Tuljāji by the Court of Directors who, during this period, carefully went into the question. Sarfōji was again placed on the throne in place of Amara Sing in A.D. 1798. But Sarfōji did not like to reign independently and desired to hand over the Government to the East India Company. In the year following he retired on a pension but had complete charge of the fort of Tanjore. Pious Hindu as he was, Rāja Sarfōji, as a mark of thanks-offering to the Almighty for having reinstated him on the throne, presented to the temple many jewels and silver vessels in A.D. 1798, the very year in which he was again placed on the throne (No. 422 of 1924). At the end of No. 424 of 1924 it is stated that the history of the Tanjore Rājas drawn up by Bābu Rao, son of Viṭhal Rao and grandson of Bhagavanta Rao and the *chitras* of Sarfōji, underwent completion on the 13th December 1803. It is probable that Sarfōji, by having this long historical inscription engraved on the temple walls, wanted to give publicity to the legality of his adoption by Tuljāji-Rāja.

69. Sarfōji had the benefit of English education from the Rev. Schwartz. He was a good scholar in Mahrathi literature. He had a great regard for English gentlemen and officers. As a sign of gratitude towards the English people, he had two columns erected at Sētubāvāsātram and Paṭṭukōṭa with the inscription 'His Highness Mahārāja Sarfōji of Tanjore, the friend and ally of the British Government,

His life, culture and character.

erected this column to commemorate the triumphs of the British arms and the down-

fall of Bonaparte in A.D. 1814' (Sewell's *Lists of Antiquities*, Vol. I, page 233). According to our record, Sarfōji had a concubine before he was married, who died after giving birth to one or two children. As he was much attached to her, he dug tanks on the high-road to Rāmēśvaram, established a feeding-house and named it Mukṭāmbāl-chattram after her. The place is now known as Orattanāḷ. On the death of the Rev. Schwartz the Rāja, in his gratitude to his old teacher, erected a tomb to his memory in the church near the Śivaganga tank in the small fort at Tanjore (*Ibid.* page 278). Sarfōji was the first, it is said, to start the Manuscripts Library in the palace at Tanjore. His printing press made at Tanjore in 1805 was one of the earliest presses with Dēvanāgarī type in Southern India (Sewell's *Lists of Antiquities*, Vol. I, page 278). Among the charitable acts done by Sarfōji outside the limits of the Tanjore city may be mentioned the erection of two sacrificial halls at Mukṭāmbāpuram—the modern Orattanād. The two records mentioning the above are dated in Śaka 1731 (1809-10 A.D.) and state that the following Vedic sacrifices were performed therein (1) *Agnishṭōma* (also called *Sōmasava*) preceded by *Ādhāna* by Śittappā-Dikshita, (2) the same by Śēsha-Jatāvallabha, (3) *Ādhāna* and *Prathamatrivātra* preceded by *Chayana* by Venkateśvara-Dikshita, son of Mrityuñjaya-Vājapēyin, (4) *Agnishṭōma* (also called *Sōmayāga*) preceded by *Ādhāna* by

Sāmavēdi Appāsvāmi-Dīkshita and (5) *Ādhāna* and *Prathamatrirātra* preceded by *Chayana* by Rīgavēdi Subrahmanya-Jaṭāvallabha (*Annual Report on Epigraphy* for 1911 page 90). No. 398 of 1912, dated in A.D. 1806-07, records that the consecration ceremony of the goddess Brihadāmbā at Dēvikāpuram in the Ārni Jaghir was performed under the orders of king Sarfōji.

(70.) Among the epigraphs examined during the year are some Moslem records which give a few pieces of interesting information. The earliest among these are Nos. 306 and 307 of Appendix C which are dated in Śaka 1339 (= A.D. 1417). They come from the village of Vēdādri in the Nandigama taluk and serve as a useful landmark in the early history of the Moslem occupation of the Telugu country. Ferishta records that in the year A. H. 820 (A.D. 1417), that is, the year in which these epigraphs are dated, the (Bahmuny) king (Feroze Shah) despatched ambassadors to the

Moslem Inscriptions.

Ray of Tulingana, demanding some years' arrears of tribute (Briggs' Translation, Vol. II, page 389). These ambassadors are not mentioned by name by the Muhammadan historian but the inscriptions supply to us what his accounts are wanting in. No. 306 says that while Śarakhu Maluka Zainadi-Voḍayalu the younger brother of Masanada Yēli Abību Nidāmalu Maluka-Voḍayalu (i.e. Masnad Āli Abib Nizam-ul-mulk) was ruling the Eastern Country and Voḍapalli (alias?) Vajirubāda (Wazirabad) on the bank of the river Krishnā he deputed his friend Yijēdi-Maluka to govern over Śrīraṅgarājukonda on the bank of the river Krishnā. The latter chief

The Bahmuny king Feroze Shah.

constructed the tank at Zainadipuram and founded charities for the free gift of food and drink and also built the flight of steps at the wharf called Vēmādri-Mundrēvu in the river Krishnā, for the merit of Zainadi-Maluka Nidāmalu-Maluka and Perōzu Sulutānu. Perōzu Sulutānu is evidently identical with the Bahmuny king Feroze Shah. No. 307 states that the chief Yijēdu-Maluka (identical with Yijēdi-Maluka) was a very righteous ruler famed far as one who established feeding-houses and water-houses for the benefit of the public, dug many tanks and performed many marriages by benefaction. That the epigraphs which are partly in Telugu verse should praise this Muslim chief in such high terms shows that the spirit of the Islamic occupation and rule of the Telugu country even in its early days, i.e. the beginning of the 15th century was benevolent and sympathetic. This occupation of the Telugu country by the deputees of the Bahmuny king was not permanent. Ferishta informs us that early in the reign of Ahmad Shah Wully Bahmuny, the successor of Feroze Shah Bahmuny, the Ray of Wurungole assisted against him the Dew Ray of Beejanuggar (Briggs' Vol. II, page 400) and was therefore punished by the Bahmuny king in the year 828 A.H. (= A.D. 1424) when Wurungole was captured (*Ibid.* page 406).

71. In the account of the Quṭb Shahi kings of Golkonda it is stated that Sooltan Kooly who was a vassal of Mahmood Shah Bahmuny II with the title Kutb-ool-Moolk did not declare his independence of the Bahmuny throne till the A.H. year 918 (= A.D. 1512) (*Ibid.* Vol. III, pages 322 and 323). But an epigraph coming

Sooltan Kooly Quṭb Shah.

from Gūdūr in the Kistna district (No. 246 of Appendix C) is dated in the year A.H. 907 (= A.D. 1501) and in the reign of the 'Sultān, Defender of the world, Quṭb Shah, worthy of the crown and the seal'. This seems to suggest that, Quṭb Shah had practically assumed independence nearly a decade earlier than the date given in Ferishta's account for this event.

72. Mr. Sewell does not make any mention of Siruguppa in his *Lists of Antiquities*, Vol. I. Mr. Francis in his *Gazetteer* of the Bellary district (1904) takes no notice of the Lad Khan mosque at Siruguppa in the district. This mosque contains an inscription on a slab (No. 435 of Appendix B) recording that Mas'ūd Khan built a 'massive' gate at Ādauni and another gate at Sirkopa (Siruguppa) 'which in strength had no match'. This gate seems to have left no traces of its existence since it is not noticed in the *Gazetteer* which contains a good description of the place

Mas'ūd Khan at Adoni.

(page 234); and this fact probably accounts for the migration of the inscribed slab from the gate into which it was originally set into the Lad Khan mosque. Mas'ūd Khan referred to as Sidi Masaud Khan by Mr. Francis, is mentioned in the

local and other manuscripts as a governor of Adoni during the period A.D. 1662-1687. He was the best known of all the governors of Adoni (page 196). He built not only a 'massive' gate at Ādauni as stated in our epigraph, but he constructed also a masonry well just west of the lowest gate of the fort at Adoni and the great Jamma Masjid in the town, 'the finest piece of Muhammadan architecture in the district'. He built a new bastion in the fort there. Mas'ūd Khan loved his creation, the Jamma Masjid, so much dearer than his own life that Ghazi-ud-din Khan, the general sent by Aurangzeb in A.D. 1687 to reduce Adoni, brought Mas'ūd to his knees by directing his guns against the Masjid. Mas'ūd, though subjugated, declined to enter Aurangzeb's service (page 197). Mas'ūd Khan had as his *divāns* two natives, viz. Venkanna Pant and Kōnēri Rao. Local manuscripts depict him as very fond of justice in having punished a Muhammadan fakir who behaved ill towards the daughter of Kōnēri Rao. Many mosques in the vicinity of Adoni received his bounties and enjoyed his patronage. The mosque at Kautālam was his foundation. Mr. Sewell has noticed half a dozen Kannada copper-plate grants of lands made to the mosques at Sultanpur, Kanamara and Tarapuram by this benevolent chief (*Lists of Antiquities*, Vol. II, pages 17 ff.).

73. The epigraph at Siruguppa glorifying this chief is composed in an ornate language and the translation of it kindly furnished by Mr. Yazdani, Government Epigraphist for Moslem Inscriptions, is appended below for the particular style and high sentiments that it is clothed in—

In Eternity, when the Founder of this Fort of 'Blue Firmament'
Opened the gates of grace and benevolence and Mercy unto the face of mankind,
Then a ball of Religion and State, Justice and Benevolence
Was thrown in the polo-ground and arena of the world.

Each of the rulers, monarchs and sovereigns
Came (into the world) in turn, and manifested majesty according to his star;
Galloped the horse of ambition; but could not bear away the ball;
Hence (each) threw down the ball of his head in the (curve of the) *chauḡān** of prostration.

Now when the turn of Mas'ūd Khan came,
He bore away the ball through the *chauḡān* of courage.
Know him of pure faith and belief and of mature fortune and glory,
His justice has been praised by Naushīrwān, and his generosity (applauded) by Hātim.

The court of his (kingly) grace is resplendent like the Moon; but in the battle-field his awe scatters heads,

His wrath and grace, in respect of infidelity and faith, add darkness and light (to each).

Destroyed temples and idols and built Mosques and Mihrābs,
Levelled the mountains in several places and raised walls touching the sky.

Built a strong and massive gate at Ādauni,
One like that the keepers of forts never heard or saw before.
This gate at Sirkopa (Siruguppa) which in strength has no match,
Was hastily built with ease and comfort.

O Thou who demandest the chronogram of the gate from me,
Calculate it from the phrase, 'Gate of Great bounty'.

'Gate of Great bounty': 1085 H. (1674 A.D.).

[Note.—The inscription is in verse: the style of writing being *Naskh*.]

74. After the fall of the Qutb Shahis of Golkonda in A.D. 1685, Golkonda was annexed to the dominions of Delhi in 1688 (Sewell, *Lists of Antiquities*, Vol. II, page 168) in which year Aurangzeb appointed Ghazi-ud-din as Governor of the Dekhan (Burgess: *The Chronology of Modern India*, page 131). We are not certain of the extent of the jurisdiction of this

Aurangzeb.

Governor and Aurangzeb appears to have exercised direct authority over the country covered by the modern Kurnool district in A.D. 1697 since we find two inscriptions dated in this year mentioning the

* A stick having one end arched and used in a game at ball.

Emperor as ruling over the earth with his capital at Āmudānagar (Ahmadnagar) called also Hastināpuram (Nos. 426 and 427 of Appendix B) and no mention is made in these records of the Governor of the Dekhan.

75. Before closing this review I wish to touch upon two records of modern interest. A stone planted outside the village of Honnūr in the Rayadrug taluk contains an inscription stating that 'Emam Sahib a Thug was hung here on September 6, 1837, for having strangled a man with rope.' Mr. Francis, in his *Bellary District Gazetteer* notices in the vicinity of this inscription 'an erection consisting of two uprights and a cross-bar from which is suspended an iron cage containing human remains'. The remains probably belong to Emam Sahib. Mr. Francis remarks that there are other similar gibbets in the (adjoining) Anantapur district.

76. From Mādhavaram in the Nandigama taluk comes an epitaph (No. 295 of Appendix C) given below, which is interesting in that it is not noticed by Mr. Cotton in the *List of Inscriptions on Tombs and Monuments in the Madras Presidency* or by Mr. Mackenzie in his *Manual of the Kistna District* or Mr. Sewell in his *Lists of Antiquities*.

Sacred
To the memory of
Captain
**Henry Longford
Burleigh**
Of the 11th Regiment, N.
Who departed this life.
On the 10th April 1844
Aged 34 years.

His brother officers
Have erected this tomb
To mark their sense of
Regard.

77. Nos. 301, 302 and 303 of 1923 secured from Tirukkōshṭiyūr and dated in the 11th year of Jaṭāvarman Sundara-Pāṇḍya, 'who took all countries,' give us a glimpse of the criminal administration prevalent in the 13th century in the Pāṇḍya country. These three records contain a continued narrative of a single event. We are informed (No. 301 of 1923) that on the night of the 25th of Arpaśi—the month preceding that noted in the record—one Vāmana-Bhaṭṭa having paid his dues to the temple was returning home. While he was passing the house of Śattiyanāvaṇ in the Eastern Street, the latter who had collected and stationed on either side of it a number of persons provided with arms, hacked Vāmana-Bhaṭṭa to death and fled to Panṇitūrri where the whole party lay concealed. But when the above village was besieged, this Śattiyanāvaṇ escaped with his accomplices. Thereupon the belongings of Śattiyanāvaṇ in Karuvērkuṛiechi consisting of lands, houses, gardens and servants, both male and female, were confiscated and made over, as a gift, to the temple of Śokka-Nārāyaṇa. No. 302 of 1923

Ancient Administration of Criminal Law in Southern India.

Servants confiscated.

which is dated 20 days later than the above record narrates the sequel of the murder. We are informed that one Dēvargal-Nāyaṇ, probably one of the accomplices, was abroad unapprehended and his village called Vāsudēvamaṅgalam was included among the possessions of the temple. But subsequently on the murder of Vāmana-Bhaṭṭa being avenged by the murder of the culprit Sattiyanāvaṇ, the original gift of the entire village of Vāsudēvamaṅgalam was rescinded and the gift was reduced to 1 mā of land in the same village. Certain taxes were also levied now on some specified garden-lands for the temple.

78. More interesting information is furnished by No. 303 of 1923 dated in the month of Māsi, four months after the event. Śattiyanāvaṇ Sēramalaipperunāl—probably the son of Śattiyanāvaṇ, the culprit—appealed to the temple priests, the Śrī-Vaishṇavas of the place, the temple accountant, his sympathisers among the people rendering service to the temple, those reciting the hymns, Nārāyaṇadāsa doing duty as the agent of Tondaimāṇār for the estate and the temple, the Agambadi Kaikkōlas and the itinerant Śrī-Vaishṇavas, that he had been ruined by the confiscation of his father's property, that he was no party to the murder, that he would pay 800 *panam* to the (temple) treasury in lieu of the confiscated property, and that the lands, houses, gardens and servants, both male and female, be restored to him. He requested also that the taxes on the lands, etc. should be remitted. This prayer was granted on the condition of his maintaining the service called Vīrakēraḷa-Maḷavarāyaṇ-*sandi* in the temple. The records in question are silent as to the causes that led to the murder of Vāmana-Bhaṭṭa by Sattiyanāvaṇ, the name of the individual who avenged this murder and how the latter was punished. It is also not clear why the entire property of Dēvargal-Nāyaṇ who was abroad was confiscated in the first instance and why the punishment was lightened after the culprit was assassinated eventually, by confiscating only a portion of the lands possessed by him.

79. Various instances of criminal administration have been noticed in previous reports (*Annual Report* for 1899–1900, Part II, page 9, *Annual Report* for 1906–1907, page 63, *Annual Report* for 1909–1910, page 85, *Annual Report* for 1917–1918, page 148, and *Annual Report* for 1918–1919, page 99) covering the period from Rājārāja I to Rājārāja III. These may be classified under (1) murder, (2) culpable homicide not amounting to murder (*a*) on account of accident in hunting or shooting, and (*b*) by negligent act. It is worthy of note that we have not come across any records referring to theft, robbery or dacoity. There are a few instances of misappropriation of funds, falsification of accounts and breach of trust. Such cases were punished with dismissal and compensation for the loss sustained by the crimes. A careful study of the cases referred to in the previous *Annual Reports* suggests that offences falling under clauses (*a*) and (*b*) ought to deserve capital punishment as having caused the death of an innocent man. These records seem to have made a difference in the punishments awarded to offences 2 (*a*) and 2(*b*). In offences coming under 2 (*a*) death caused by accidental shooting without any previous knowledge that such mishap would occur—the perpetrator of the death was asked to pay a certain amount of money or endow certain lands for burning lamps in the temple. But offence covered by 2 (*b*), i.e. death caused by negligent act seems to have been viewed as more serious, being under the control of man and it was decreed that the offender, though he should have been given capital punishment, would be let off with the fines noted for class 2 (*a*). The latter compares favourably with the present criminal law by which the sentence of hanging in certain cases of culpable homicide is commuted into transportation for life. In all these cases the *bona fides* of the culprit were considered. The assassination referred to in the records under consideration was a deliberate murder and as such deserved capital punishment, i.e., life for life. And the perpetrator of the crime was abroad and his property had to be confiscated. But when he was killed in retaliation (முடிக்குப் பழிவாங்க : No. 302), the appeal of his son was favourably considered and only a portion of the property was restored to the latter. Probably this is the reason why Dēvargal-Nāyaṇ was also treated leniently after the retaliation. That capital punishment was contemplated by the laws of the country both social and divine is clear from Nos. 64 of 1900 and 352 of 1909 wherein it is stated that though a certain individual had killed another, “he shall not die for it,” and “he may escape the possible mischief of the revengeful soul of the victim”, respectively. In the present case it is seen that a Brahman, Vāmana-Bhaṭṭa, was stabbed to death by Sattiyanāvaṇ probably a non-Brahman. Perhaps in those days the murder of a Brahman was considered to be the most heinous crime and required capital punishment. Manu lays down that in no case shall the life of a Brahman be taken but he should pay fine in coin according to the nature of the crime. It is also stated that anybody other than a Brahman who causes any sort of injury to a Brahman shall have his limbs cut off or suffer death (Chapter IX, v. 248).

80. A special feature of the ancient administration of criminal law was that sentences of punishment were passed in assembly by the citizens, villagers, the people of the nāḍu (district) and the Brahmans. But we do not hear of the court of justice—Dharmāsana—very often referred to in lithic records as having been requisitioned in these cases. In some cases the perpetrator of the murder compromised with the relatives of the murdered and gave money for burning lamps in a temple. Fines

Ancient Tribunal. imposed in money and lands given in reparation did not form a source of revenue to the State, but they were all transferred to the temple for burning lamps. Manu, the Law-giver, lays down that fines levied in such cases should not be appropriated by the king (Chapter IX. verse 243). But it looks strange that heinous crimes such as killing a man either deliberately or through carelessness should have been let off merely with a fine for burning lamps. To the Hindu conscience sin is more dreadful than the breach of social laws and any kind of murder was considered a heinous sin. Rules are laid down for expiating all classes of sins. Burning lamps in a temple is considered the most virtuous act as is clear from the majority of the stone records. Even with some of the Catholic Christians the burning of candles in the churches is considered efficacious in absolving the sinner. The way of repentance is the same everywhere.

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PART I.

OFFICE ROUTINE.

During the year 1924-25 for which the subjoined report is presented Mr. C. R. Krishnamacharlu, the Senior Assistant of the office, who had been appointed to officiate for Mr. K. V. Subrahmanya Ayyar as Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, from the 8th March 1924 reverted to his permanent appointment on 14th June 1924. During his absence gradual promotions were given to the members of the staff.

2. Mr. G. V. Srinivasa Rao, the Junior Assistant, was granted leave on average pay for one month and two days with effect from the 20th December 1924. The Kannada Assistant, Mr. N. Lakshminarayana Rao, had similar leave for two days from the 15th October 1924 and for eleven days from the 13th December 1924. The Telugu Assistant, Mr. A. Rangaswami Sarasvati was granted leave on average pay for one month and 15 days from the 4th November 1924, and Mr. P. Visvanatha Ayyar, Photographer, for three days in December 1924.

3. Mr. G. V. Rangarajayya, the Tour-clerk, had leave on average pay for two months and eight days from the 16th October 1924 and for five days from the 6th January 1925 and leave on half average pay for three months and ten days from the 11th January 1925. The Clerk-typist, Mr. K. Somasundaram Pillai, had similar leave for twenty-four days from the 7th May 1924, and for one month and twenty-five days from the 3rd September 1924 and leave on medical certificate for three months in continuation.

ASSISTANT SUPERINTENDENT'S TOUR.

4. During this year I could not, owing to certain exigencies, tour for more than one month and a half. Having left Madras on the 18th November 1924 I proceeded to the Tanjore district to examine certain villages from which reports had come of the existence of important inscriptions. But I had to return to Madras, all of a sudden, to have an interview with the Hon'ble Sir B. N. Sarma, *Kt.*, C.I.E., Member for Education, Health and Lands, Viceroy's Executive Council, in connection with certain questions relating to this Department. I left headquarters again on the 14th February 1925 and returned to Madras on the 11th March 1925 after examining certain monuments and epigraphs in Tanjore and Kumbhakonam, relating to the Mahratta rulers of Tanjore. Under my direction my Photographer took photographs of the old oil paintings of those kings preserved in the palace at Tanjore and also of the marble statue of Sarfōji-Mahārāja set up in one of the durbar halls facing the 'Sarasvati Mahal' Library which was founded by Sarfōji himself. These paintings represent the following kings :—

Shahājee (I) (Śahāji-Mahārāja).
Śivājee (I) (Śivāji the Great).
Śambhājee (Śambhāji).
Ēkōji A.D. 1676-1683.
Shahājee (II) A.D. 1684-1710.
Sarfōjee (I) A.D. 1711-1728.
Thukkōjee A.D. 1729-1735.

Bāvā-Sahib A.D. 1735-1736
Pratāpasimha A.D. 1741-1764.
Tulajā Mahārāja A.D. 1765-1787.
Sarfōjee (II) A.D. 1800-1832.
Śivājee (II) A.D. 1833-1855.
Amarsimha Mahārāja A.D. 1783-1799.

These will be utilised in my forthcoming monograph on Sarfōji's long inscription in Mahratti noticed on page 120 of my last *Annual Report*. The photographs taken in this connection are noted as Nos. 863 to 868, 870 and 872 in appendix C below.

5. While camping at Tanjore my attention was drawn to a copper image preserved in the Brihadīśvara temple at the place, bearing in modern Tamil the inscription ' *Periyakōyil Rājārājēndra-Chōla-rāja* ' on the pedestal. Though the figure is cut with the features and dress of a king the alphabet of the inscription thereon does not warrant its assignment to the Chōla times. This has been photographed (vide page 81) and also briefly noticed in Part II under the Chōla section. A photograph of the Schwartz memorial marble tablet in the church at the Śivagaṅga tank at Tanjore has also been taken.

6. After finishing my work at Tanjore I sent the Photographer to Sāluvanāyakaṇṇattānam to take photographs of the very interesting structure called the ' Manora Buildings ' which was also the work of Mahārāja Sarfōji. The Collector of Tanjore invited my attention to the existence of this structure with inscriptions. I personally visited Sāluvanāyakaṇṇattānam and secured the epigraphs. In my last *Annual Report*, page 121, paragraph 69, I have stated that two columns bearing the same inscriptions were erected by Sarfōji-Mahārāja, one at Sētubāvāsātram and the other at Paṭṭukkōṭṭai. The column referred to as existing at Sētubāvāsātram is identical with the one at Sāluvanāyakaṇṇattānam which is very near the former village. Paṭṭukkōṭṭai which was examined by me this year contains no column and Mr. Sewell's information is therefore wrong. The question of conserving the above mentioned monument is now under the consideration of the Government.

7. After visiting a few villages in the South and North Arcot districts I returned to Madras on the 11th March 1925. My personal collection for the year numbers 60 epigraphs which have all been reviewed in this Report.

TOURS OF THE ESTABLISHMENT.

8. The Senior Assistant, Mr. C. R. Krishnamacharlu, did not go on any long tour. He accompanied me to Tanjore on the 14th February 1925 and returned to Madras on the 22nd of the same month after examining with me some monuments and epigraphs of the place. The Junior Assistant, Mr. G. V. Srinivasa Rao, who left Madras on the 13th February 1925, was in camp till the 9th April conducting the villagewar survey of a portion of the Mayavaram taluk in the Tanjore district. His entire collection which has been included in this report comes to 115 inscriptions. Mr. V. Venkatasubba Ayyar, the Tamil Assistant, also conducted a similar survey of another portion of the same taluk during the period 16th January 1925 to 5th May 1925. His collection comes to 188 inscriptions and has also been included in this Report.

9. A few remarks may be made here on the condition of certain important temples in this taluk and what damage ignorant vandalism has done to the epigraphs in those temples. The Mayūranāthasvāmin temple at Mayavaram is under repair. Inscriptions in this temple have been copied in previous years ; but no trace of them is to be found now. The Vishṇu temple with inscriptions at Maṅganallūr was dismantled and with its stones has been constructed a Gaṇēśa temple. So many of the inscribed stones of the original temple are now lost that from the existing stray ones nothing connected can be made out. The Adityāśvara temple with inscriptions, at Pērāvūr is in a dilapidated condition. Some of its inscribed stones have been removed for building an Ayyaṇār temple in the village. The ancient Gōmukṭīśvara temple, in the village of Tiuvāduturai has been repaired recently but all the inscribed stones have been misplaced. At Maṇṇārgudi, in the Tanjore district, which was visited during the year, the work of devastation has gone so far that none of the inscriptions in the temple of the place copied already in 1897 could be found now in full. In the light of these facts, it appears necessary that some effective steps are taken by Government to ensure the safe, preservation of all the old and important epigraphs of the country. In many instances the Collectors of districts are not able to inform this office of the proposed repairs for want of timely intimation to them from their subordinates or the trustees of the temples.

10. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on the 11th February 1925 and returned on the 21st March after examining eight villages left over last year in the Rayadrug taluk of the Bellary district and conducting the villagewar survey of 48 villages of the Kudligi taluk of the same district. The Kannada Assistant, Mr. N. Lakshminarayana Rao, who left Madras on the 12th February 1925, also worked in the same taluk till 2nd April 1925 conducting the epigraphical survey of 71 villages of the taluk. Their entire collection which has been utilised for the Report comes to 56 inscriptions. At Ammankēri and Maraba in the Kudligi taluk have been copied three inscriptions which are in doubtful characters. Some of these look like Vatteluttu alphabets, but this is only a seeming resemblance. These are registered as Nos. 303, 324 and 325 of appendix B

THE YEAR'S WORK.

Publication.

11. My *Report* for the year 1922-23 was finally issued in May 1924. The manuscript matter for the *Report* for the year 1923-24 was sent to the press on the 4th June 1924 and subsequently the proofs in convenient batches. The final advance copy of the same was submitted to the Director General of Archaeology in India through the Government Epigraphist for India on the 15th December 1924 and the final proof copy of it was sent to the press on the 14th March 1925 for being struck off. A summary of the epigraphical work accomplished by this office during the year 1923-24 for review in the Director General's Annual was submitted to the Government Epigraphist on the 19th July 1924 and a shorter summary of the salient features of the work turned out during the same year for review in the Presidency Administration Report was submitted on the 22nd October 1924. The *South-Indian Inscriptions*, Volume IV (Texts), material for which was partly prepared in this office and forwarded to the Government Epigraphist as stated in paragraph 15 of my *Report* for the year 1922-23, was issued during the year under notice.

12. Corrected galley proofs of the article on the Nala inscription at Podagadla in the Jeypore (Vizagapatam) State by Mr. C. R. Krishnamacharlu and manuscripts of articles on the copper-plate grant of Venkata I (No. 9 of 1921-22) by Mr. G. V. Srinivasa Rao, on the Kāp plate of Sadāśivarāya (No. 8 of 1921-22) by Mr. N. Lakshminarayana Rao and on the Penukaparu grant of the Eastern Chālukya king Jayasimha II by Mr. C. R. Krishnamacharlu were forwarded during the year to the Government Epigraphist for publication in the *Epigraphia Indica*. Requisitions from private parties for copies of transcripts have been received in their usual number, and complied with during the year under report. Some scholars also visited the office to make personal consultation of transcripts or impressions of inscriptions and books from the Office Library. Applications for photographs had also come in during the year as in previous years. Among those that visited the office for personal examination of the albums and selection of photographs were Rev. Robert Zimmerman, S.J., Ph.D., Professor of Sanskrit Literature, St. Xavier's College, Bombay; Dr. A. K. Coomaraswami, Keeper of Indian and Muhammadan Art, Museum of Fine Arts, Boston (Mass.) United States, America; Mr. G. V. Sitapati, B.A., LL.B., Lecturer in History, Rajah's College, Parlakimidi, and Dr. Phil. William Cohn, Assistant, State Museum, Berlin. The Director of the Indian Research and Information Bureau, Allahabad, was supplied with a list of photographs of historical importance.

Collection.

13. Owing to the unavoidable delay in the issue of the *Report* for the last year the annual tours of the office could not be taken up before the beginning of 1925, and hence my assistants and myself remained in camp only for about two months in the year. The total collection for the year comes to 420 stone inscriptions which have been secured from 279 villages visited in all during the year.

14. Of the 19 copper-plate grants which have been reviewed in this *Report* the most important ones are the Śālaṅkāyana records (Nos. 1 to 3 of appendix A); detailed remarks on their historical value will be found in Part II below. Of the rest those belonging to the later Eastern Chālukya king Vijayāditya, found at Ryāli in the Godavari district and the grants belonging to the Eastern Gaṅga kings Vajrahasta and Anantavarman Chōḍagaṅgadēva have their own contributions to make to our knowledge of the history of these dynasties. No. 15 of appendix A which belongs to Harihara II of the first Vijayanagara dynasty is of value as it shows that the king was a devotee of the Śaiva teacher Kriyāśakti who was however catholic enough to advise his royal disciple to endow the Viṣṇu temple of Vīra-Nārāyaṇa along with the Śaiva temple of Tryambakēśvara at Gadag.

15. Seventy-nine photographs were taken during the year and one drawing has been made of the plan of the 'Manora Buildings' referred to in paragraph 6 above, from the original which was borrowed from the Receiver of the Tanjore Palace Estate, Tanjore.

Conservation.

16. An old stone slab with inscription of date Śaka 820 (No. 452 of 1924) found built into the pavement in the *gōpura* of the temple at Tiruchchāṇūr in the Chittoor district has been removed by the Mahant of Tirupati at my suggestion, from its original place where it was subject to constant treading over by the pilgrims. His Holiness has also kindly promised to secure in proper places such other inscribed stones as are found in unsafe places or positions, thus setting up a good example worthy of being followed by the managers of other ancient temples.

Two sets of copper-plates belonging to the early dynasty of Śālaṅkāyanas (Nos. 1 and 2 of appendix A) referred to above, and a set of plates belonging to the Eastern Chālukya king Jayasimha II (No. 4 of 1923-24) were purchased at my instance by the Government Museum, Madras, during the year.

Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy for the year 1924-25.

Expenditure.

	RS.	A.	P.
Salary of the Assistant Archæological Superintendent for Epigraphy.	6,354	13	0
Pay of the Establishment	12,637	10	0
Travelling allowance of the Assistant Superintendent ..	499	3	0
Travelling allowance of the Establishment	1,869	3	0
Contingencies of the office	6,011	5	0
Supplies and Services	546	15	0
Total ..	27,919	1	0

Receipts.

By Sale of Photographs RS. A. P.
5 0 0

Return of Stores of this office for the year ending 31st March 1925.

Name of articles with description.	Balance on 1st April 1924.		Received during 1924-25.		Total of (2) and (3).		Written off during 1924-25.		Balance on 31st March 1925.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphragms, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

Stone inscriptions copied at the following places are registered in appendix B :—

1. **Bellary district.**—6 villages in the Rayadrug taluk ¹ (Nos. 326-333) and 27 villages in the Kudligi taluk ² (Nos. 278-325).

2. **Chingleput district.**—Conjeeveram (No. 420) (*Conjeeveram*).

3. **Chittoor district.**—Chellūr (No. 419) (*Kalahasti*).

4. **North Arcot district.**—Palankōyil (Nos. 352-364), Elattūr (No. 365), Pūṇḍi (No. 366) and Nārtampūṇḍi (Nos. 367-381) (*Polur*).

5. **South Arcot district.**—Vada-Śiruvālūr (Nos. 382-383), Nāgapuram (Nos. 384-385), Puliyaṇūr (No. 386), Vallimōḍu-Pēṭṭai (Nos. 387-388), Rattanaṁ Maḍavilāgam (Nos. 389-392) (*Tindivanam*).

6. **Tanjore district.**—36 villages in the Mayaveram taluk ³ (Nos. 1-277), Kalappāl (Nos. 334-337) (*Tirutturaipundi*), Pattukōṭṭai (Nos. 338-342) and Sāluva-nāyakaṇṇattanaṁ (Nos. 343 A to E and 344) (*Pattukkottai*), Kilavaram (Nos. 345-348) and Achyutamaṅgalam (Nos. 393-413) (*Nannilam*), Tanjore (Nos. 349-351) (*Tanjore*), Maṇṇārguḍi (Nos. 414-416) and Teṇpādi (Nos. 417-418) (*Mannargudi*).

¹ In all 10 villages were visited. ² In all 119 villages were visited. ³ In all 132 villages were visited.

Tour programme of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1925-26.

A.—Places reported by Government officers and others to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Bhavani	Bhavani—Coimbatore	To copy inscriptions in the Śiva temple.
2	Bhāradvāja Āśrama	Sattenepalle—Guntur	Reported to contain inscriptions.
3	Dēvar Mukkulam	Dharmapuri—Salem	Vishnu temple with inscriptions.
4	Gudipudi	Sattenepalle—Guntur	Reported to contain inscriptions.
5	Īlayāttakkudi	Tiruppattur—Ramnad	Do.
6	Kāṭṭeragandla	Badvel—Cuddapah	Do.
7	Kaveripuram	Bhavani—Coimbatore	Do.
8	Kāṭṭappalavūr	Udaiyarpalayam—Trichinopoly.	To copy the uncopied inscriptions in the Śiva temple.
9	Koṇḍapalle	Bezwada—Kistna	To copy the new inscriptions discovered by the Forest Department.
10	Kōṭṭāru	Do.	Reported to contain inscriptions.
11	Kōvanūr	Tiruppattur—Ramnad	Do.
12	Kōvilkadu	Pattukottai—Tanjore	Do.
13	Kundapur	Kundapur—South Kanara	To copy the stone inscription on the high-road to Udipi.
14	Kuruvattārdēsam	Wallavanad—South Malabar	Reported to contain inscriptions.
15	Māraṇḍahalli	Dharmapuri—Salem	Śiva temple with inscriptions.
16	Midutūru	Nandikotkur—Kurnool	Reported to contain inscriptions.
17	Muddurti	Viravalli—Vizagapatam	Do.
18	Musalimaḍugu	Nandikotkur—Kurnool	Do.
19	Mūttakurichehi	Pattukottai—Tanjore	Do.
20	Nāḍuvachehēri	Avanasi—Coimbatore	Inscriptions in the Śiva temple.
21	Nāgarjunakōṇḍa	Palnad—Guntur	Reported to contain inscriptions.
22	Omampūliyūr	Chidambaram—South Arcot	Do.
23	Pālaiyūr	Musiri—Trichinopoly	An old Śiva temple containing inscriptions.
24	Pallattūr	Tiruppattur—Ramnad	Reported to contain inscriptions.
25	Pāṭṭikōṇḍa	Vellore—North Arcot	Vishnu temple containing inscriptions.
26	Palugurāḷḷapalle	Badvel—Cuddapah	Reported to contain inscriptions.
27	Panamarrattuppaṭṭi	Salem—Salem	To copy the inscriptions on a rock in the reservoir.
28	Paṭāru	Rajampet—Cuddapah	Reported to contain inscriptions.
29	Periṅkannūr	Ponnani—South Malabar	An old Śiva temple containing inscriptions.
30	Perukalandai	Pollachi—Coimbatore	Reported to contain inscriptions.
31	Pōṭṭipuram	Salem—Salem	Vishnu temple with inscriptions.
32	Pōṭṭūru	Bimlapatam—Vizagapatam	Reported to contain inscriptions.
33	Radhānūr	Tiruppattur—Ramnad	Do.
34	Sēmbiyānmahāḍēvi	Negapatam—Tanjore	Do.
35	Sendalai	Tanjore—Tanjore	Vishnu temple containing inscriptions.
36	Sēñjēri	Palladam—Coimbatore	Reported to contain inscriptions.
37	Sivapuri	Chidambaram—South Arcot	Do.
38	Sōmandurai	Pollachi—Coimbatore	Do.
39	Śrīrāmpuram	Sarvasiddhi—Vizagapatam	Do.
40	Subrahmanyam	Uppinangadi—South Canara	Do.
41	Sukkampāṭṭi	Dharmapuri—Salem	Do.
42	Tiruchchirrambalam	Pattukottai—Tanjore	Do.
43	Tirukkālippālai	Chidambaram—South Arcot	Do.
44	Tirunārāyanapuram	Musiri—Trichinopoly	Do.
45	Tiruttālūr	Cuddalore—South Arcot	Temple with inscriptions.
46	Velupūru	Sattenepalle—Guntur	Do.
47	Vikramam	Pattukottai—Tanjore	Do.
48	Yeḍumalai	Lalgudi—Trichinopoly	Do.

B.—Detailed Survey of Inscriptions—Talukwar.

1. Kumbhakonam—Tanjore district (after finishing Mayaveram taluk).
2. Dharmavaram—Anantapur district.
3. Dharwar—Dharwar district, Bombay Presidency.

G. VENKOBA RAO,
Assistant Archaeological Superintendent for Epigraphy.

APPENDIX.

A.—List of copper-plates examined during the year 1924-25.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	M. R. Ry. Challa Jagannathan Pantulu Garu, Assistant Editor, the 'Andhra-Pratishtha', Madras.	Śālaṅkayana	Maharaja Śrī Vijaya-Skandavarman.	Regnal year 1, Vaisākha, purnamāsi.	Sanskrit Arohaic characters.	Purchased for the Government Museum, Madras.	Epigraphia Indica.	Registers the tax-free grant by the king, of the small village (palika) Chinapura to Sivayya of the Maudgalya-gotra who was a resident of the village Lēkumari. (Published by the late Mr. K. V. Lakshmana Rao, M.A., in the Vizianagaram Maharaja's College Magazine for October 1922.)
2	Do.	Do	Maharaja Śrī Nandivarman ..	Lost, [pauruṣ]-māsi.	Do.	Do.	Do.	Registers the grant by the king, of 12 <i>niśāntana</i> of land in the village Kuravāṭa situated in the Kūḍahara-vishaya to a brahman called Svaminandra of the Maudgalya-gotra. (Published by the late Mr. K. V. Lakshmana Rao, M.A., in the Vizianagaram Maharaja's College Magazine for October 1922.)
3	M. R. Ry. Mr. Somasekhara Narma Garu, Tirupuram.	Do	Do	Regnal year 10, Śravana, Sukla-pakṣa, Pratipad.	Sanskrit ..	Returned to the owner.	Do	Registers the grant of land in the villages of Arutoga, Muṇḍura, Cheṇcheruva and Namburācheruva, by the king, to the shepherd of the god Vishnugrihaśaṣṭam for the king's merit and prosperity. The genealogy of the king for three generations before him is given. The <i>apṛiti</i> of the grant was Mhākura-Bhojaka. The grant was issued from Vijaya-Veṅṅipura like Nos. 1 and 2 above, See Part II, p. 71.
4	Do.	Eastern Chalukya	Vishnuvardhana-Maharaja ..	Solar eclipse ..	Do ..	Do.	Do	Records the grant by the king, of two <i>marṭtana</i> of land in the village Ariyēru in the <i>Amburashayya</i> , together with a house, to Niri-Sarman, son of Nanni-Sarman and grandson of Suri Sarman of the Patanjala-gotra who was a master of the <i>Atharva-veda</i> and was a resident of Padminyagahara. Gives the genealogy of the Gaigas with the deduction of their reigns down to Vajrabasta. Mentions that Vajrabasta was crowned sovereign on Sunday, tithya, Rohini and Dhanu-jyānta, in the bright half of the Vrishabha month, in the Śaka year 960.
5	Do	Eastern Chalukya	Anantavarman Vajrabasta, Lord of Trikalinka	Śaka 982, Kartika, Prathama-pakṣa, Sotithya, Soma-jyānta (?)	Sanskrit (Nagari).	Do.	....	Records the grant of the village Kuddama, by the king, to the Vaiśya Mallapa-Srestha of the <i>Pattav-gotra</i> . The latter, reserving a portion of the village for himself, granted the rest of it to the brahman Mapaya-Nayaka of the <i>Uḍamanyu-gotra</i> who was a resident of the village Jalandhara and to 300 other brahmins. Also settles the annual taxes to be paid to the king by the village

A.—List of copper-plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Collector of Ganjam ..	Eastern Ganga.	Anantavarman Chodivanga deva.	Saka 1003, Mina, Krishnapachamani, Sunday, Saka 1034, Uttarayana.	Sanskrit (Nagari).	Returned to the owner.	....	Records the grant by the king, of the village Khonna to three hundred learned Brahmanas.
7	Do.	Do.	Do.		Sanskrit (Telugu).	Do.	....	Gives the genealogy of the Ganga kings and the lengths of their reigns down to Anantavarman and mentions that his coronation was celebrated on Saturday, Sukla-paksha Tritiya, Revati, in the month Kumbha of the Saka year 999. States that since Mundaparu which had been originally granted to brahmanas along with the village of Khonna in the Vardhavartini-vishaya by the king's grandfather Vajrabhata in Saka 1003 was subsequently joined with the village of Gara, eighty-eight <i>virittis</i> of land were taken over in return for it from the village of Talupu and granted by the king to the brahmanas as compensation.
8	The Collector of Godavari ..	Eastern Chalukya.	Sarvalokasraya Sri Vishnavardhana-Maharaja Vijayadityadeva.	Regnal year 12, Uttarayana.	Sanskrit Acharia Telugu.	Do.	South-Indian Inscriptions.	Gives the usual genealogy of the Eastern Chalukyas down to king Vijayaditya. Registers the grant, by the sovereign, of the village Mavinduru, free of all taxes and imposts, to the Vedic scholar Pampana-Bhattapadhyaya of the Parasara-gotra for the merit, prosperity and health of the king. The donee and his ancestors are praised for their scholarship. The inscription was composed by the poet Mutaya-Bhatta and inscribed on the plates by Patilaka. The grant is addressed to the <i>Kutumbis</i> (householders) of the Guddavati-vishaya.
9	Do.	Do.	Sarvalokasraya Sri Vishnavardhana-Maharaja.	Do.	Sanskrit Telugu.	Do.	Do.	(Gives the usual genealogy of the Eastern Chalukya sovereigns down to the king. Registers the grant, by the king, of the village Kruinduru, free of all taxes and imposts to the Vedic scholar Pampanarya of the Parasara-gotra, who was a resident of the village of Yasudova. The donee's scholarship is highly praised. The inscription was composed by the poet Mutaya-Bhatta and inscribed by Patilaka. The grant is addressed to the <i>Kutumbis</i> (householders) of the Guddavati-vishaya.

A.—List of copper-plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
10	Sri Man A. C. Ramanujacharya, Receiver, Adikesavaperumal and Bhaskarakara temples, Sriperumbudur.	Vijayanagara	Srirangaraya, 'ruling at Penn-gopda'.	Śaka 1499, Khara (wrong), Ashadha, sukla-paksha, prathamadvadasi.	Sanskrit (Nandinagari).	Returned to the owner.	South-Indian inscriptions.	Records the grant of the village Ballavolu, otherwise called Tiruvēṅkaṭṭapuram, situated in the Padanadu-mahasana, a subdivision of the Chandragiri-rajya to the scholar Tirumalacharya, who was the eldest son of Appayacharya and grandson of Singaracharya and who belonged to the Bharadvaja-gotra. The grant was made by the king at the instance of his younger brother Venkapat.
11	Do.	Do.	Do.	Śaka 1514, Pramadi (wrong), Vaisakha, sukla, dvadasa.	Do.	Do.	Do.	Records the grant of the village Kivalur, otherwise called Venkateswaram, a subdivision in the Mangalur-nadu, a subdivision of the Chandragiri-rajya, as <i>svamya</i> for the expenses of feeding the Vaishnavas when the images of the god Adikesava and of Subherumana (Ramanuja) were taken in procession to the garden established by Venkateswara, the queen of Tirumalaya, at Sriperumbudur and for paying the wages of keepers of this garden.
12	Do.	Do.	Sadasiva-Maharaya ..	Śaka 1477, Rakshasa, Ashadha, sukla, prathamadvadasi, Monday.	Do.	Do.	Do.	Registers the grant of the village Tirumankuppa, otherwise called Chinmatimara-rajapuram, in the Chandragiri-rajya, by the king, to the Vedic scholar Parashōtama-Bhatta, of the Gautama-gotra and Asvalayana-sutra, made at the request of the minister Kamaraja on behalf of Araviti Thummaraja and Chinna-Timmaraja.
13	Do.	Do	Virapratapa Maharaya, 'ruling at Ghanagiri'.	Śaka 1639, Hevilambi, Margasira, bahula 12, Wednesday, Anuradha.	Telugu ..	Do.	Do.	Registers the grant of the Pradhamayudi-sa-raṇ in Adivarahapuram at Srirangam, as a <i>matha</i> , and the gift of land and emoluments in the shape of food and honours in the temple of the god Sriranga-Nayaka, to <i>Parimathasa Parimajathacharya</i> Sriperumbudur Yatrajasyami by Visvanathanayami Vijayaranga Chokkanatha-Nayaka of the Kasypa-gotra.
14	M. R. R. Yajnaswami Ayyar of Kadaladi, Ponnal taluk, North Arcot district.	Do	Virapratapa Achyutaraya ..	Śaka 1461, Virodhi, Pushya, Makara-Sankranti, Krishna-paksha, troyodasi, Tuesday.	Sanskrit (Nandinagari)	Do.	....	Published <i>Epigraphia Indica</i> , Volume XIV, pages 310-11.

A.—List of copper-plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
15	M.R.Ry. V. B. Alur, B.A., LL.B., Editor, the 'Jyotirakshaka', Dharwar, through Mr. N. Lakshminarayan Rao, B.A., Kannada Assistant.	Vijayanagara	Virepratapa Harihara-Maharaya (II).	Saka 1301, Siddhartha, Jyeshtha, 6th, purnima, Tuesday, lunar eclipse.	Sanskrit and Kannada.	Returned to the owner.	Epigraphia Indica.	Registers the grant by the king, of twenty-two villages in Gadag-jina-desa (i.e. Gadag country) which comprised 66 villages and which was situated in Toragallu-nadu in Lakshadweep-venche, a subdivision of Ponnalastinava (i.e., Hampi) to the gods Tryambaka and Viranarayana at Gadag at the instance of Vapivilasa Sri-Kriyasektiguru. The control and management of the two temples was vested in Sammapacharya who was a brahman of the Kasyapa-gotra and Bodhayana-gotra and who was the <i>senadoga</i> (accounts officer) of the Gadag-desa.
16	M.R.Ry. C. M. Ramachandra Chettyar, Coimbatore.	Mysore Chiefs.	Chamarajaja-Udaiyar ..	Kali 4834, Saka 1657 (mistake for 1656), Pramadiha, April 23, Friday, saptami, Uttarastadi.	Tamil ..	Do. ..	South-Indian Inscriptions.	Registers the grant, of the <i>magana</i> duties levied on articles of merchandise like yarn, tobacco, araca-nut, pepper, sandalwood, etc., to the temple of Ponnalai Velayudhasvami, by the various representatives of the 16 countries and <i>panikaras</i> assembled together for offerings and worship to the god while Kumara-Devappayyan was administering the Koyambuttar-sirmai as the agent of Sikkayarajavayyan Chikkaraja who was the executive officer of the king. The entire management of the charity was left in charge of the Pandarasaunnidhi of Tiruvavaduturai. Mentions Kapprava Narasara-jadutaiyar as the ancestor of the king.
17	Do.	Do.	Krishnaraya-Udaiyar 'ruling at Srirangapatnam'	Saka 1683, Kali 4861, Vishu, Kart-tigai 22, Thursday, saptami, Avittam, Arulana-yoga (Harahana), [Gara]—karana(?)	Do. ..	Returned ..	Do. ..	Registers a gift of 50 <i>valam</i> of land in the village of Kattampatti for the daily offerings of the god Ponnalai-Velayudhasvami at Kintattakadavar by Kuyikkara Madaiyar, the agent of the king at Koyamutturu (Coimbatore).
18	Lakshmi Anmal of Komal through Mr. V. Venkatasubba Ayyar, B.A., Tamil Assistant.	Vijayanagara	Harihara, son of Sangama ..	Lost ..	Sanskrit and Tamil (Nandinagar).	Returned to the owner.	..	Only the last plate is available. Seems to register the grant of the village Chittamur as <i>senadoga</i> by the king.

A.—List of copper plates examined during the year 1924-25—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
19	M.R.Ry. R. Muddurama Ayyar, Arivalur, Mayavaram taluk, Tanjore district, through Mr. Venkata-subba Ayyar.	Pudukottai Tondaiman	Arunachala Tondamanar, son of Ayudaiya Raghunatha Vanaṅgamuḍi- Tondamanar	Saka 1647, Kali 4826, Viśvavasu, Uttarayana, Hemanta-ritu, Pūṣya 23, bh. anāvāsya, Śrāvana, siddhiyōga, Śakuna- Karaṇa.	Tamil	Returned to the owner.	South-Indian Inscriptions.	Gift, by the king, of land called Periyam-Enbai-vayal and Achari-vayal in Maṇjak-kudi-māganam, situated in Iṇḍōla-naḍu, a subdivision of Vililai-kottam in Vellampattu, constituted into a village and divided into 17 parts, to a number of <i>mahājanas</i> (i.e. learned Brahmanas). The chief is said to have belonged to the Kaṣyaṇa-gōtra and Baudhayana-śāstra.

Appendix B.—Stone inscriptions copied in the year 1925.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Mayavaram taluk, Tanjore district.					
1	On the west and south walls of the Parimala-Ranganathaswami temple at Tiruvindalur.	..	....	Saka 1419, Pingala, Makara, su. pent-mei, Monday, Pusam	Tamil ..	Registers a sale of land to the temple of Maruviniyanain-dar at Tiruvindalur in Tiruvindalur-nadu, a subdivision of Vadamalai Rajadhiraja-valanadu by four private individuals. Mentions the coin <i>sakkara-kuligai</i> .
2	On the south wall of the same temple.	..	Tribhuvannachakravartin Kōṭṭiṇṇaikon-dap.	17th year, 80th day	Do. ..	Incomplete. Registers a royal gift of 4 <i>ēṇi</i> of land to the temple of Poimenda-Perumal and of 27 <i>ēṇi</i> of land to 54 Bhāṭṭas who were settled in Poimenda-Paṇṇiya-ebatur-vāḍimaṅgalam founded in the name of the king, round the temple of Alagupperumal at Kaṭṭiyanagaram in Rajadhiraja-valanadu.
3	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Sundarāśvara temple at Pal-lavarayanpettai.	..	....	..... Tula, ha. sapitami, Wednesday, Puradam.	Do. ..	Beginning built in. Records an agreement by a shepherd in return for 192 sheep received by him, to burn two perpetual lamps in the temple of Rajarajisvaram-Udaiyan at Kalattur in Tiruvindalur-nadu, a subdivision of Rajadhiraja-valanadu which was built by Kulattulāṭṭi Tiruchelirambalanadaiyan Perumanambi <i>alias</i> Pallava-rajur.
4	On the same wall .. ..	..	....	..... Kumbha, ba. tritaya, Wednesday, Uṭṭiram.	Do. ..	Beginning and end built in. Registers a similar agreement by another shepherd to supply ghee for a half-lamp in the same temple in return for 48 sheep received by him.
5	Do .. ..	..	....	..... Vṛṣabika, su. ashtami, Friday, Avittam	Do. ..	Beginning and end built in. A similar agreement by a shepherd at Maṇḍalur, a hamlet of Rajadhiramani-ebaturvāḍimaṅgalam in Tiruvindalur-nadu to supply ghee for a half-lamp in the same temple in return for 48 sheep received by him from a certain Arumolip-peraraiyan.
6	Do.	Chola	Parakasarivarma <i>alias</i> Tribhuvannachakravartin Rajarajadeva	16th year, Kumbha, su. dvitaya, Wednesday, Aṇḍi-yam]	Do. ..	Registers a gift of 7 <i>ma</i> of land, free of taxes, in return for some land belonging to the temple of Paḷlikonḍarūḷina-Alvar, acquired for digging a channel by the big assembly of Tiruvindalur, a <i>brahmadāya</i> in Tiruvindalur-nadu, a subdivision of Rajadhiraja-valanadu, with permission to the temple to dig a tank on the land granted. Mentions the officer Śēdirayan of Kuḍavaruṇḍi.
7	Do.	Do.	Parakasarivarma <i>alias</i> Tribhuvannachakravartin	17th year, Karkāṭaka....	Do. ..	Damaged. Registers a sale of land to the temple of Rajarajāsvaran-Uḍaiyar by a number of merchants of Kaṭṭiyanagaram <i>alias</i> Vapavan Kulattur. Refers to the division of villages in the fifth year of 'Periyadevar' Kulottunga-Cholaḍeva and the insufficiency of cultivable lands, as a consequence of which the villages were abandoned by the people, and to their subsequent rehabilitation in the third year of Rajaraja (III?).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	On the south wall of the same <i>mandapa</i> .	Chola	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva.	11th year ..	Tamil	Registers the remission of taxes (<i>arkkil-arayil</i>) on a land purchased by the temple from the authorities of the Kulasekhara-Vinnagar-Alvar temple, by the big assembly of Marapadugai <i>alias</i> Aggiyasolach-chaturvedinangalam in Tiruvundalur-nadu, a subdivision of Rajadhirajavalanadu.
9	On the same wall	Do.	Do.	.... su. dvitya, Saturday, Rohini.	Do. ..	Engraved in continuation of the previous inscription. Registers the conferment by Pallavarayar of the account-antship (<i>Konakkakkudam</i>) in the temple of Rajarajavarman-Udayar on a certain Tirakkalavarmanudayan Adittasdevan, an accountant of Rajarajin-Kulattam.
10	Do.	Do.	Do.	10th year, Kishambha, su. chaturdasi, Tuesday, Mrigashiram.	Do. ..	Built in the middle. Registers a sale of land to the same temple for 50 <i>kasa</i> by a number of people including the authorities of the Vishnu temple at Marapadugai <i>alias</i> Aggiyasolach-chaturvedinangalam, who had bought the same in public auction (<i>Rajarajap-pattinai</i>).
11	On the south wall of the verandah round the same shrine	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajadhirajadeva	15th year, Mithuna, ha. dasami, Monday, Asvini.	Do. ..	Begins with the introduction <i>ṛṣṇaḥ śubhā śṛṇu</i> etc. Interrupted by a wall in the middle. Registers a gift of land (as <i>arkkil-arayil</i>) to the temple for offerings to the deity while seated in the garden on the day of <i>travēlita</i> , by the assembly of Nāgar in Nāgar-nadu, a subdivision of Rajadhirajavalanadu.
12	On stones built into the wall of the shrine of the goddess in the same temple.	Do	Parakesariva[nan]	..... Śivaga ..	Do. ..	Fragmentary. Seems to register a gift of 114 sheep for burning a perpetual lamp in the temple.
13	In the <i>g-pura</i> (right of entrance) of the same temple.	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva	16th year, Kumbha, ha. chaturthi, Wednesday, Viṭṭam.	Do. ..	Registers a sale of land to the temple for 450 <i>kasa</i> by a certain Pattiṅgi Tanakatchi-Bhutton of Raganagacheri, a quarter of Rajashkhamuni-chaturvedinangalam, a <i>brāhmadēya</i> in Tiruvundalur-nadu.
14	In the same place	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin .. ..	..... chaturthi, Monday.....	Do. ..	Damaged and stones lost. Registers a sale of land including the <i>devadāsa</i> of Palligondarmlina-Attan to the temple by a number of persons.
15	Do.	Do.	[Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva]	16th year, Kishambha, su. shashthi, Tuesday, Makha.	Do. ..	Registers a similar sale of land for 27 <i>kasa</i> to the temple by the authorities of Tiruvālmūṇṇaiy-Alvar temple at Rajasikhanani-chaturvedinangalam.
16	In the same <i>gūpura</i> (left of entrance)	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva.	.....	Do. ..	Stones lost of the right end. Registers a sale of several plots of lands (as <i>Rajaganapazhara</i>) to the temple by the officers of the king for 1,768 <i>kasa</i> as valued by Nizhalisōla Brāhma-Maharajan. Quotes the 9th and 10th years of the king.
17	On stones built into the north wall of the Karunapulisvara temple at Kalukkanimuttam, hamlet of Pallavarayanpettai.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, who was pleased to take Madurai and the crowned head of the Pandya.	12th year ..	Do. ..	Registers a gift of 2,560 <i>kasa</i> , to be deposited for interest, by Alaiyuppanrman <i>alias</i> Tiruchirambala-Nambi for offerings and worship to the image of Thucelōttuntai-Udayar set up by him in the temple of Tiruvālmūṇṇaiy-Udayar at Periyangudi, a hamlet of Rajashkhamuni-chaturvedinangalam.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
18	On the north wall of the Margasahayesvara temple at Muvallur .	Chola	Tribhuvanaachakravartin Chola-deva, 'who was pleased to take Madurai, Ilam (Ceylon), Karuvur and the crowned head of the Pandya.'	[?] 6th year	Tamil ..	Ends of lines lost. Gives a list of articles including ornaments presented to the temple of Tirumuvallur-udaiyaya-Nayanar by a certain Selvappillaiyandar. Above this is a fragment recording a gift of some more articles of worship to the goddess by the same person.
19	On the same wall	Do.	Tribhuvanaachakravartin Chola-deva, 'who was pleased to take Madurai and the crowned head of the Pandya.'	11th year, Mesha-ba. [Thursday].	Do. ..	Stones displaced and ends of lines lost. Seems to register a gift of gold for burning a perpetual lamp in the central shrine of the temple. Records also an agreement by the Siva-Brahmanas of the temple to burn two perpetual lamps in the central shrine in return for 100 <i>kāṣa</i> received by them from a certain Manulaḍuvāṇ Udaivaṇḍeydan.
20	Do.	Pandya	Sivallal[bbha*]deva	6th year, bu. Friday, Sadiyam and 7th year, Tula, Su. shashthi, Friday. Tiruvōpam.	Do	Muvallur is stated to have been in Tiruvallundor-nadu. Stones lost at the end of lines 5 to 9. Registers the possession of house-site and land received as <i>tirumāmūtukāṇi</i> in the 6th year of the king from a member of the assembly of Sri-Nagarika-ehatur*vedimaṅgalam by the temple of Valittunai-Nayinar at Tirumuvallur in Jayāṅgondasola- <i>[Ja-vala]</i> nadu and of 2 plots of land received as gift in the 7th year from a certain Alli Arasani of Tuppi.
21	On the north and west walls of the same shrine.	Vijayanagara	Vira Virupanna-Udaiyar, son of Vira Hari[chara*]raja.	Śaka 1321, Pramadi. Tula, 60. 6kadasi, Thursday, Avit-tam.	Do.	Registers the confirmation, by the assembly of Anaimelagaram <i>allāṣ</i> Sri-Nagarika-ehaturvedimaṅgalam, of the right of the temple over the lands which already belonged to it, the lands that had been gradually added on, and the lands once belonging to the god Kalakuttar whose temple had been destroyed by fire.
22	On the west wall of the same shrine.	Chola	[Ra]jendra-deva	7th year, Ani [19]. Tuesday, Pumar-pūṣam.	Do.	Registers a gift, by a resident of Kulalūr, of 130 <i>kāṣa</i> from the interest on which a perpetual lamp was to be burnt before the image of Kuttaḍadevar (Nataraja) in the temple.
23	On the south wall of the same shrine.	Pandya	Maravarman Tribhuvanaachavartin Kōnerimeḷkondai Sivalla[bbha*]deva.	34th year, Simha, ba. triya, Wednesday	Do.	Ends of lines built in. Registers a sale of land by the <i>maha-janas</i> of Nagarika-ehaturvedimaṅgalam to the temple of Valittunai-Nayanar in Tirumuvallur in Tiruvallundur-nadu, a subdivision of [Ja]yāṅgondasola-valanadu.
24	On the same wall .. ..	..	....	Isvara, Sittirai 12	Do.	Damaged in the middle. Registers a gift of land for repairs to the temple of Valittunai-Nayanar by (the chief) Vi-laipperumal Sidiṛaraya.
25	On the door-jamb of the treasure-room in the same temple.	Chola	Vikrama-Cho[la-deva]	2nd year	Do.	A few letters at the end of each line are lost. Seems to record an order of the assembly of Maḍḍuvan*Juka-ehaturvedimaṅgalam in Kurukkal-nadu a subdivision of Viru-[dar]ajabhayavikara-[va]lanadu, fixing the rate of taxes due on some <i>āṇḍāṇi</i> lands belonging to the temple of Madhuvantaka-Vinṇagar-Aiyar.
26	In the <i>gōpura</i> (left of entrance) of the same temple.	Vijayanagara	Achyutadeva-Maharaya	Pava, Aṣvini 16 ..	Do.	Registers the provision made for the renewal of cake offerings in the temple at Tirumuvallur during midnight service, by Mēyōḷa-Nayakkar, son of Rāmappa-Nayakkar for the merit of the king.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
27	In the same place	Tanjore Nayakas.	Sevvappa-Nayaka	Saka 14[97], Bhava, Tai 1[16].	Tamil	Registers a <i>varavannaya</i> gift of 13 <i>vēḷi</i> of land by the king for the maintenance of a feeding house (<i>śaṭṭiram</i>) attached to the temple of Mārgasūyar at Tirumāvalur.
28	Do.	Do.	Achutappa-Nayaka	Saka 1493, Prajōṭṭapatti, Aḍi 16.	Do.	Registers a similar grant of 9 <i>vēḷi</i> of land to the temple by the king for burning lamps.
29	In the same <i>gopura</i> (right of entrance).	..	....	..	Sanskrit in Grantha.	Praises the liberality of (the chief) Chōdirāja.
30	In the same place .. ..	..	....	..	Tamil verse.	A few letters lost at the end of lines 1 to 5. Verses in praise of the Chedi chief Pūḷaiappuram al who is described as an ornament to Pūduval.
31	Do. .. ..	..	....	..	Do.	Slightly damaged. Verses in praise of the same chief who is also called Sadaiyan.
32	On a stone set up in the same village.	..	....	Bhava, Avaṇi 10 ..	Tamil	Registers the boundaries of the street called Tṛuppaṇṇip-pēḷai presented to the temple of Vajṛtūṇai-Nayṇar for repairs.
33	On the right door-jamb of the Tirujānasambandisvara temple at Sittakkadu.	..	....	..	Tamil verse	In praise of Śōḍippan Pūḷaiappuram al who is called the lord of Pūduval. He is given the epithets the 'crest-jewel of Tamil' (literature) and of the Gaṅga river.
34	On the left door-jamb of the same temple.	..	....	..	Do.	Repetition of the latter portion of No. 31 above.
35	On stones built into the walls of the Sittamadaiyar temple at Manakkudi.	..	....	..	Tamil	Fragmentary. Seems to record an agreement by the Vellāḷas of Manakkudi <i>viṭṭa</i> Uttama-tōḷa-chaṭṭavēḷi-mangalam regarding certain taxes due from them (to the village assembly) with the alternative of being bound over to the temple in cases of default. The characters seem to be of about the 12th century A.D.
36	On the threshold of the Sundaresvara temple at Kanjanagaram.	..	....	Saka 1681, Kali 1840, Kaṇayukti, Avaṇi 21.	Do.	States that the <i>Mohā-mandapa</i> and the <i>Nāṭṭa-mandapa</i> in the temple of Tirumēṇi-Alagar were the gifts of one Vadamalaiyan.
37	On the south wall of the Vagisvara temple at Perunjeri .	Chola	Tiruvannamachakravartin Cholaḍeva, who having taken Maḍurai, ḷlam (Ceylon) and Kōrnur, was pleased to take the crowned head of the Pāṇḍya.	.. 28th year ..	Do.	Records the construction of the stone temple of Tiruvagisaram-Uḍaiyan at Mēḷivēḷai in Tiruvāḷundun-nadu, a subdivision of Jayāṅgodaśa-vaḷanādu, in the 5th year of Periyadevar Iṭṭaḍṭirāḷaḍa by a merchant of the village, and of the <i>mandapa</i> and the <i>baḷi-pūḷa</i> by his son. Also mentions the endowment made by the father and the son of some lands to the temple as <i>tiruvannamāḷkāṇ</i> .
38	On the north wall of the Agnisvara temple at Kappur .	Do.	Tiruvannamachakravartin .. ..	.. 20th ..	Do.	Records a deposit of money by a Bhāṭṭa of Nōḷakulaṇṭaka <i>]-chaṭṭurcōḷmaiga am</i> , an <i>agaram</i> in Kappur, for meeting the expenses of worship and offerings to the image of Tiru-Akksaramandiyyar on the New moon days, on account of some <i>dēvādāna</i> lands sold out to him.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
39	On the walls of the Ganesa temple at Manganallur .	Chola	.. .. Vikrama-Chola I. ..	..	Tamil	.. Stones out of order and some lost. Begins with the introduction பொருள் etc. Seems to register a remission granted by the <i>Mahāśāhā</i> of Valurur on some temple lands, in return for money received by them from a certain individual in the temple of Uruṇisvaram. (Idaiyar and Avapperuñjelviyar. On the north and west walls are three lines of a fragmentary inscription which records a grant of land as compensation by a certain Akalanarayar for the money given to his wife as <i>stridhana</i> by her father Anapayarayar but which he had spent away.
40	On the south wall of the Sundaresvara temple at Komal .	..	Tribhuvanachakravartin [Kōṇṭimūnai-kōṇḍai].	11th year, Paṇḍuṇi	Do.	.. Registers a tax-free grant of land at Tattamaṅḡalam on the northern bank of Virasolapporaru in Tiruvaṇḍur-nadu, a subdivision of Jayabṇḍasola-v.ṇanādu, to a servant of the temple of Alagiya-Nayappar at Komal <i>alias</i> Kulobhūṅḡasolach-chaturvīṇḡalam for the maintenance of a <i>moṭṭa</i> .
41	On the north wall of the same temple.	Pāṇḍya	.. .. Perumāl Kulasekharadeva	..	Do.	.. Registers a tax-free gift of land by several persons to a certain Haṁsalhagavar belonging to <i>Rhātithāshana-parishat</i> for the maintenance of a <i>moṭṭa</i> .
42	On the same wall .. ..	..	....	..	Do.	.. Gives a list of lands acquired as <i>tirumanattakkāni</i> for the temple of Alagiya-Nayappar on the north side of Virasolapporaru at Tattamaṅḡalam, a <i>brāhmadēva</i> in Tiruvaṇḍur-nadu. Mentions Telichēri, a <i>brāhmadēva</i> in Kurumbur-nadu, a subdivision of Uyyakkōṇḍar-vaṭṭa-nadu.
43	At the entrance into the shrine of the goddess in the Kripakūṭṭesvara temple in the same village.	..	....	..	Do	.. Fragment seems to register a gift of land by purchase by a certain Kūṭṭappalayar for feeding 20 brahmins daily in a <i>śālā</i> (feeding house) attached to the temple of Tiruvāṇḡapadi-Alvar (Kīṭṭha) at (aṅgaikōṇḍasola-chaturvīṇḡamaṅḡalam.
44	On a stone lying in a field at Elumagalur .	Tanjore Maṇṇarṭtis.	Pratapaśingh, (son of) Tukkoji-Maharaja	Śaka 1668, [Kali] 4847, Akshaya.	Do.	.. Much damaged. Seems to register a <i>sarvaṁḡana</i> gift of land for offerings in the temple of Meyṇāṇḡesvara temple. Not far from this stone are two others in a field which contain an imprecation against violating the charity.
45	On the north wall of the Ukkhureśvara temple at Tirukkolambi-yur .	..	Kōṇṭimūnai-kōṇḍan	36th year, and 90th day.	Do.	.. Registers a gift by the king, of 6 <i>mū</i> of waste land brought under cultivation for the maintenance of two gardeners looking after a flower-garden belonging to the temple of Tirukkoṭṭambam-ndaiya-Mahadeva called Rajadhira-rajap-tirumandavanam after the king. Jayabṇḍasola-Uttaramantri figures as a signatory.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52	On the west and south walls of the same temple.	Chola	Rajakesarivarman <i>alias</i> Rajadhirajadeva	33rd year, Mina, su. paññadasi, Thursday, Uttiramu.	Tamil	Begins with the introduction <i>புதுவிசேஷனாது</i> etc. Records the agreement made by the big assembly of Abaya-sraya-chaturveinagalam, a <i>brahmadeya</i> in Tirainur-nadu, a subdivision of Uyyakkondar-valanadu to pay all the taxes on certain specified lands belonging to the temple in lieu of the interest on 250 <i>kāsu</i> received by it from the temple. Mentions the grain-measure <i>Ayiravāṇ-marakkāl</i> and a channel called <i>Kuñjaramalaṇ-vaikkāl</i> .
53	On the south wall of the same temple.	Do.	Rajakesarivarman	3rd year	Do.	Records a tax-free gift of land by the assembly of Duvedi-maigalam, a <i>brahmadeya</i> in Peravur-nadu, in return for 14 <i>kāsu</i> received by it.
54	On the same wall	Do.	[Vikra]ma-Choladeva	Lost	Do.	Damaged. Seems to record a provision made for the offerings of <i>paṇḍu</i> to the god by a resident of Virudarajabhayāṅkarapuram in Takkaṭur-nadu, a subdivision of Alurinjideva-valanadu.
55	Do.	Do.	Vikrama-Choladeva	[8]th year	Do.	Damaged and incomplete. Records a gift of gold for some ornaments to the image of Kutta-Nayakar [Nataraja] in the temple by a devotee.
56	Do.	Do.	Tribhuvanachakravartin Choladeva.	6th "	Do.	Damaged. Records an agreement by two Brahmanas of the temple to burn a perpetual lamp before the god, for which an endowment had been made by a resident of Iṇṇakari-kudi in Peravur-nadu.
57	Do.	Do.	Lost	4[0]th "	Do.	Records another agreement by the same persons for burning a perpetual lamp in the temple for money received by them from a private individual (name lost). Mentions the coin <i>dramma</i> .
58	Do.	Pandya	Maravarman Tribhuvanachakravartin Parākrama-Pandyadeva.	6th year, Makara, su. Friday, chaturdasi, Hasta.	Do.	Records a gift of land for worship to the temple of Tirukkolanbam-Uṇṇiyar by a certain individual for the merit of his deceased father.
59	Do.	Chola	....	....	Do.	Ends of lines built in. Begins with the introduction <i>புதுவசதி</i> etc. of Rajendra-Chola I. Records an agreement by the <i>Siva-Brahmanas</i> to burn a perpetual lamp in the temple for the money they had received for the purpose.
60	Do.	Do.	Vikrama-Choladeva	5th year	Do.	Damaged. Records a similar agreement made by two Brahmanas to burn a twilight lamp in the temple.
61	On the east wall of the <i>mandapa</i> in front of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva.	43rd "	Do.	Begins with the introduction <i>புதுவசதி</i> etc. Registers the royal order making over 10 <i>vēḷi</i> of land as <i>dēvadāna</i> for offerings to the god Tirukkolanbam-ndaiya Mahadeva. Mentions the throne called Vānadhiraṇ in the hall 'Rajēndrasolai' in the palace at Mudigoppaḷaipuram.
62	On the same wall	Vijayanagara	Krishnadeva-Maharaya .. ..	....	Do.	Registers a gift of land as <i>dēvadāna</i> to the temple of Kolanbar on behalf of Maha-Gaṇapati-Nayinar the <i>karanikkam</i> of the king.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
63	On the south wall of the Kōṭṭisvara temple at Kottangudi.	..	....	8th year	Tamil	Stones displaced and some lost. Seems to register the provisions made for offerings to the god by a gift of land free of taxes to the temple.
64	On the north wall of the Adityēśvara temple at Peravur .	Chōla	Tribhuvana-chakravartin Rājārjadēva	18th year, Kanya, śu. dvitīya, Wednesday, Sittirai.	Do.	Registers a sale of land at Anapāvanallur to the temple of Tiruvāḍittāvanam-Ṭaiyan at Peravur in Peravūr-nadu, a subdivision of Jayāṅgondasolā-valanadu by a certain Rājārja-Vaṭṭarayan the headman of Maṅgaṅgam Ikkāṭṭu-kottam, a subdivision of Jayāṅgondasolā-valanadu, on behalf of his wife Palliālvī who inherited the land from her father, but could not cultivate it herself and pay the taxes due thereon.
65	On the same wall	Do.	Do.	18th year, ... dvitīya, Wednesday, Sittirai.	Do.	Registers a gift of land to the temple by the same lady.
66	On the south wall of the same temple.	..	....	....	Do.	Gives an inventory with details of their weights, of the gold ornaments and vessels as found in the treasury of the temple in the 25th year of the king. The characters seem to be of the twelfth century A.D.
67	On the same wall	Chōla	Tribhuvana-chakravartin Chōlādēva, '[who took] Madurai, [Karuvūr] and the crowned head of the Paṇḍya'.	16th year, Sindhā, śu. chaṭvārthi, Wednesday, Śōḍi.	Do.	Registers a gift of land for the maintenance of a perpetual lamp in the temple of Tiruvāḍittāvanam-Uḍaiyar at Peravur <i>alias</i> Virasolāch-chaturvedimangalam in Peravūr-nadu, a subdivision of Jayāṅgondasolā-valanadu by a native of Arkāṭṭu-kurram in Nittavunūda-valanadu. He had bought the land originally in auction (<i>Kulottunga-sōlan-peruvilac</i>).
68	Do.	Do.	Kulottunga-Chōlādēva	25th year, Mithuna, śu. chaṭvārḍaśi, [Saturday], Uttiradam.	Do.	Registers a gift of land free of taxes, for burning a perpetual lamp in the temple, by a certain Tiruppor Sri-Kṛṣṇa-Bhaṭṭa Sōmayajī. Peravur is mentioned as a hamlet of Sūttamallī-chaturvedimangalam.
69	Do.	Do.	Parakeśarivarmaṇ <i>alias</i> Tribhuvana-chakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai and the crowned head of the Paṇḍya'.	13th year, Makara, śu. dvadāśi, Tuesday, Mṛigaśreṣṭha.	Do.	Portions lost in the middle and last line built in. Begins with the introduction <i>ḷṭṭaṇṇaṇṇi</i> etc. Registers a similar gift of land and a lamp-stand for burning a perpetual lamp in the temple, by a certain Vaidanāra-yan of Pūttamangalam in Tiruvatur-kurram in Geyā-māṇikka-valanadu. The land had been originally purchased by him in auction (<i>Kulottunga-sōlan-peruvilac</i>).
70	On stones built into the west wall of the Aiyāṇar temple in the same village.	Do.	[Kulottunga-Chōlādēva, 'who was pleased to take Madurai, [I]am] (Ceylon), [Karn]vūr and the crowned [head] of the Paṇḍya'.	2 [7]th year ... Śrāvina.	Do.	Portions lost. Registers a sale of a house to the temple by a certain Paḷandunauli-Bhaṭṭa of Tiruvellārai on behalf of his wife.
71	On the same wall	Do.	Kulottunga-Chōlādēva, 'who was pleased to take ... Karuvūr and the crowned head of the Paṇḍya'.	.... [I]ha] nus, śu. aṣṭami, Wednesday, ...	Do.	Fragmentary. Seems to register the gift of a house for the maintenance of a lamp in the temple.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same walls	Chola	Tribhuvanaachakravartin Choladeva.	1[5]th year, Kataka, ba. pratbama, Monday, Avittam.	Tamil	Registers a sale of 75 <i>kuḷi</i> of land to the temple for 300 <i>kāṣu</i> by a certain Uṇamanniyaḍevan, a resident of the village.
82	Do.	Do.	Do.	11th year, Kumbha, [su.], chaturdasi, Wednesday, Pu- sam.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of 120 <i>kuḷi</i> of land to the temple for 300 <i>kāṣu</i> by a certain Vachehiyan Neyyaṇḍan Suppiramanniya-Bhaṭṭan and his brother's wife.
83	Do.	Do.	Do.	10th year, su. Monday, Sitt- tirai.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 115 <i>kuḷi</i> of dry land for 690 <i>kāṣu</i> to the temple by a certain lady through her husband Maḍḍan Kumarasami-Bhaṭṭan.
84	Do.	Do.	Do.	11th year, Dhanus, ba. tritiya, Thursday, Pa- [su*]m.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of 60 <i>kuḷi</i> of land for a garden to the temple for 250 <i>kāṣu</i> by a certain [Vachohayan] Suppiramanniya Uyyakkondan-Bhaṭṭan.
85	Do.	Do.	Do.	9th year, Kar- kataka, su. dva- dasi, Monday, Mala.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 105 <i>kuḷi</i> of dry land to the temple for 210 <i>kāṣu</i> by a certain Vachehiyan Amadattan Suppiramanniya-Bhaṭṭan, his brother and their mother.
86	Do.	Do.	Do.	9th year, Kar- kataka, su. su. chaturdasi, Mon- day, Mala.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 130 <i>kuḷi</i> of dry land for 260 <i>kāṣu</i> to the temple by a certain Vaychehiyan Suppiramanniya Adittu-Bhaṭṭan.
87	Do.	Do.	Vira-Rajendra-Choladeva	7th year, Muna, su. chaturthi, Thurs- day, Kartigai.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 100 <i>kuḷi</i> of dry land to the temple for 200 <i>kāṣu</i> by two persons named Mandaiyaviyan Satti Tiruvarangamudaiyan and Mandaiyaviyan Satti Vinayakadevan.
88	Do.	Do.	Do.	7th year, Kumbha, su. [chatur]dasi, Wednesday, Pu- sam.	Do.	Engraved in continuation of the previous inscription. Registers a sale of 98 <i>kuḷi</i> of dry land for 196 <i>kāṣu</i> to the temple by a certain Kaviniyan Narayanai Alaiṇjakejari-Bhaṭṭan.
89	On the right door-jamb of the entrance in 'o the same shrine.	Do.	Kulottunga-Choladeva	34th year , ,	Do.	Damaged at the end. Registers an agreement by four Siva-Brahmanas of the temple of Irumadan-udaiya-Mahadeva to burn two twilight lamps in the temple for the money they had received from one Kaviniyan Kalayan Kuvadiyanar of the village.
90	On the left door-jamb of the same entrance.	Do.	Do.	44th , ,	Do.	Registers another agreement made by the same Siva-Brahmanas to burn 6 twilight lamps in the temple for the money received by them from various people at different times, from the 32nd year of the king.

B.—Stone inscriptions copied in 1925—cont.

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
91	On a pillar in the same shrine	Chola	Rajaraja-Raja(rā)kēsarivarman	17th year	Tamil	Beginning lost. Has only a portion of the introduction commencing with the words & ௮௮௪௪௪ ௮௮௪ ௮௮௪ etc. Registers a gift of 180 sheep for burning a perpetual lamp and for the supply of ghee in the mouth of <i>Sittirai</i> to the image of Sri-Krishna 'who was pleased to stand' in the <i>Chitrā-mandapa</i> of the temple of Tirukkadavudaiya. In the temple at Tiruvallundur, by a servant of the king named Valikkētunai Guṇasālan, of Muḷikkūṇṇu in Tiraiyūr-kūṇṇam, and his wife Aiyadi Puttagai. Below this is a fragmentary inscription of the same period which records a gift of 45 sheep by a lady for a lamp.
92	On a second pillar in the same place.	Do.	Parakēsarivarman	3rd "	Do.	Records a gift of gold for the supply of ghee from its interest to the temple on the days of <i>amāvāṣya</i> , by a certain Tuppil Chaiṭṭikūmarā-Bhaṭṭan residing at Viranārayaṇachēri, a quarter of Viranārayaṇach-chaturvēdi-maṅgalam on the northern bank.
93	On a third pillar in the same place	I'o.	Rajaraja-Rajakēsarivarman	15th "	Do.	Registers a sale of 7 <i>moṭ</i> of land, free of taxes, to the temple of Sri-Krishna by the big assembly of Tiruvallundur for 15 <i>kāṣa</i> received by them from Valikkētunai Guṇasālan, mentioned in No. 91 above, who is also stated to have set up the image of the goddess in the temple.
94	On a fourth pillar in the same place.	Do.	Parakēsarivarman	12th "	Do.	Registers the remission of taxes by the big assembly of Tiruvallundur, on the land given for the maintenance of a flower-garden to the temple by Kappan Mullai <i>alias</i> Udayamatanda-Muvēndaveḷar the headman of Nagajukūḍi in Anbar-naḍu.
95	On a fifth pillar in the same place	Do.	Rajaraja-Raja(rā)kēsarivarman	18th "	Do.	Beginning lost. Has only a portion of the introduction commencing with the words & ௮௮௪௪௪ ௮௮௪ ௮௮௪ etc. Registers a provision made by the assembly of Tiruvallundur for the supply of a <i>kuruvai</i> of ghee for offerings to the image of Tirukkadavudaiya. Emberruman Nayanmūṣeyḍan on the day of Panarūṣan every month, with the interest on the money received by it from the person mentioned in No. 91 above. Lower down the pillar is another inscription of the same king which however stops in the middle of the introduction.
96	On a sixth pillar in the same place	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chola-dēva.	11th "	Do.	Beginning lost. Has a portion of the introduction commencing with the words & ௮௮௪௪௪ ௮௮௪ ௮௮௪ etc. Records a grant of land for the maintenance of two persons singing the hymns (<i>tiruppadiyam</i>) during the three services in the temple of Tirukkadavudaiya-Dēvar. Records an agreement by the <i>śāhānār</i> of the temple of Tirumadamudaiya-Nayanar to plant coconut trees in the streets belonging to the temple and to pay half the yield thereof to the temple. One of the streets is called Vikramaśōḷan-tiruvēḍi.
97	On the west wall of the <i>mandapa</i> in front of the same shrine.	Pandya	Kulaśekharaḍaya	4th year, Tai 20	Do.	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On a pillar in the Saundaryanayaki-Amman shrine in the same temple.	Chōla	Rajaraja-Rajakesarivarman	18th year	Tamil ..	Begins with the introduction <i>திருவள்ளுரை</i> etc. Records a gift of 48 sheep for burning a half-lamp in the temple of Tiruvagnisvaratnu-Mahadeva at Tiruvallundar in Tiruvallundar-nadu a subdivision of Uyyakkondar-valanadu by a resident of Munaippadi.
99	On another pillar in the same place.	Do.	Do.	Do.	Do. ..	Do. Gift of 45 sheep for burning a half-lamp in the temple by a certain Kumaran Fellaivalaiyan of Valugur. Mentions a committee called <i>Kaṭi-gaṇatār</i> .
100	On a stone in the ruined Agastyaesvara temple at Palaiya-Gudalur.	..	....	....	Do. ..	States that this door-jamb, the flooring and the <i>Sri-pīṭam</i> were the gifts of a certain Tiruvallamudaiyan.
101	On the north wall of the central shrine in the Gomuktisvara temple at Tiruvaduturai .	Chōla	Rajarajakesarivarman <i>alias</i> Rajarajadova.	24th year	Do. ..	Begins with the introduction <i>திருவள்ளுரை</i> etc. Records an agreement by the assembly of Iachchikudi <i>alias</i> Vikramasingach-chaturvedinangalam a <i>brahmadēya</i> in Manji-nadu a subdivision of Rajendrasinha-valanadu, to pay the taxes levied, in the land-survey made by order of the king, on the lands belonging to the temple of 'Tiruvavaduturai-ndaiya-Paramasvami at Sattaiṇṇar a <i>brahmadēya</i> in Tiramur-nadu, in payment of the interest on the money which they had received some time previously from the temple but which they were unable to pay back. In continuation of this is another inscription of the 25th year of the king, recording a gift of land by the residents (<i>ārām</i>) of Iṇṇaṅgaṅkudi in Peravur-nadu a subdivision of Uyyakkondar-valanadu, for burning a perpetual lamp in the temple.
102	On the same wall	Do.	Parakesarivarman <i>alias</i> Rajendra-chōla-deva.	6th year, Mithuna, Sunday, septami, Uttirani.	Do. ..	Begins with the introduction <i>திருவள்ளுரை</i> etc. Registers a sale of land to the temple, made tax-free, by the assembly of Abiyāyach-chaturvedinangalam <i>alias</i> Sattaiṇṇar, a <i>brahmadēya</i> in Tiramur-nadu, a subdivision of Uyyakkondar-valanadu. Mentions the hall called <i>Ulagalandam</i> to the north of the temple, where the assembly met and the measuring rod <i>Māṇṇaikkal</i> . Also records a gift of land to the temple made in the 5th year of the king by the residents (<i>ārām</i>) of Kīraṇṇar in Peravur-nadu for burning a perpetual lamp before the god.
103	Do.	Do.	Do.	28th year	Do. ..	Begins with the same introduction. Records a gift of land, made tax-free for 200 <i>kāṇṇu</i> received from the temple, by the assembly of Meikilinaṅ alam in Tiruvallundar nadu, a division of Uyyakkondar-valanadu with the condition that the <i>Māḷes-saras</i> of Sarvadevan-tirumadam, called after the king's <i>guru</i> , should be fed daily. Mentions a maid-servant of the palace (<i>periyavāḷam</i>) called Tadaivan Arumoli.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the same wall .. ..	..	....	...	Tamil	Gives a list of the gold and silver vessels and ornaments and also images of some deities, presented to the temple on various occasions by several persons including Irāmāy Abhimānōṅgiyar, the mother of Trailōkya-Madēviyar (who was again) the mother of Rājendra-Chōladēva, and by the preceptor (<i>guradēvar</i>) of Rājādhiraṇḍa and the servants of the palace (<i>periyāṇḍam</i>).
105	Do	Chōla	Rājārāja-Rājakesarivarman	16th year	Do.	Begins with the introduction of <i>ṣṛī</i> etc. Incomplete. Registers the agreement made by the assembly of Siraiñaiñchōr a <i>brahmadēva</i> in Tiruvāṇḍur-nāḍu on the southern bank, undertaking to pay the taxes on the lands belonging to the temple in return for the money due from it to a certain private individual and which had been confiscated by Rājārāja-Maharāja (Rājārāja I) under circumstances the details of which are lost in the inscription.
106	Do. .. ..	..	....	....	Do.	The inscription is engraved by the side of two figures one standing behind the other facing a <i>śiva</i> . States that the front figure is that of Rājāñḍaṇḍirādittaiyā of Varampaṇḍal who constructed a tier (<i>ḷēṇḷ</i>) of the temple and the other, of Nakkan Vannāṇḍiṇḍiṇḍi a maid servant of the palace (<i>periyāṇḍam</i>).
107	Do.	Chōla	Parakesarivarman	3rd year	Do.	States that this is the boundary limit (of the land?) purchased from the assembly of Sirupuliyur by the residents (<i>uram</i>) of Kaṭṭaiñḍal in Peravur-nāḍu.
108	Do.	Do	Parakesarivarman alias Rājendradēva	4th "	Do.	Registers the royal confirmation of the grant, made by the <i>Māḷṇēvar</i> , of certain privileges in the temple to Parasurāman Sathkaraṇ of Iṇḍarkuṇḍi for his acts of piety such as the provision for offerings and worship to the god at Tiruvāṇḍuturai on the festival days in the month of Puraṭṭasi, the construction of a temple called Maḍbuntantaka-[[āvara] in his own village making endowments for offerings and lamps therein, and for the provision made by his father for the maintenance of a perpetual lamp in the temple at Tiruvāṇḍuturai.
109	Do.	Do.	Parakesarivarman alias Rājendra-Chōladēva.	6th "	Do.	Beginning of lines built in. Commences with the introduction of <i>ṣṛī</i> etc. Registers a sale of a <i>vēṇḍi</i> of land to the temple for 40 <i>kāṇ</i> by the assembly of Peravur, a <i>brahmadēva</i> in Peravur-nāḍu, a subdivision of Uyyakkondar-vaṇḍaṇḍi with an agreement to pay all its taxes for a further sum of 90 <i>kāṇ</i> received by them.
110	Do.	Do.	(Built in)	4th "	Do.	Beginning of lines built in. Same to register a tax-free gift of 4 <i>vēṇḍi</i> of land to the temple by the irrigation committee (?) (<i>vēṇḍitai</i> <i>kūṭṭiyarāṇḍal</i>) of the assembly of Siraiñaiñchōr who had got it tax-free from Parasurāman alias Karikāla-Chōladēva who raised the banks of the (river) Kaveri (<i>Kāvērikarāṇḍi</i>).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the same wall	Chōla ..	Parakēsarivarman 'who took Madurai' ..	36th year ..	Tamil ..	Registers a gift of land by a certain Tayanikāḍan of Viramāgudi, after purchasing it tax-free from the assemblies of Sīrpalaiyūr, and Sīramiobehur, for the maintenance of two hymners, two gardeners and two maid-servants for gathering flowers for garlands, for offerings in the temple and for feeding, under the supervision of the donor's descendants, the <i>Stragōgins</i> and the <i>Māhī-varas</i> on the seven festival days beginning with the asceticism Mūla.
112	Do.	Do. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla-deva.	4th " ..	Do. ..	Registers a sale of land and house-site for 20 <i>kāṣu</i> by the assembly of Palaiya-Vānavamamahadevich-chaturvedi-mōṅṅalam in Immiar-nadu a subdivision of Rājendra-sinhavalaṇḍa, to Alvar Sri Parantakan Sri-Kundavai-Pirattiyar who endowed it on <i>śāvarman</i> Aruṣiyāṇ Chandraśekaran <i>alias</i> Uṭama-chōla-Achalan and his descendants as the physician of the village. It was engraved on the temple walls by the order of the king.
113	Do.	Do. ..	Do .. do	Do ..	Do. ..	Engraved in continuation of the previous inscription. Records the agreement made by the assembly mentioned above to pay the taxes on the same land in return for 80 <i>kāṣu</i> received by it from the donor.
114	Do. .. ..	.. ..	....	.. ..	Do ..	Registers a gift of land as <i>Sōdanachāṇai</i> (?) to Tirukkal Kasiyavan Appa Venkaden by the <i>ārakannas</i> of the temple.
115	Do.	Chōla ..	[Rājakesarivarman <i>alias</i> Chakravartin [Rājōttuṅga-Chōla[deva].	4th year, Meṣha, 60. navami, Tuesday.	Do ..	Fragment. Mentions a <i>maṭha</i> and the village Sutta-maṭich-chaturvedi-māṅṅalam in Ierayun-nadu, a subdivision of Rājendram-valaṇḍa.
116	On the west wall of the same shrine.	Do. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla-deva.	3rd year ..	Do. ..	Records a gift, by a native of Tiruvilimūlai a <i>brahmadēya</i> in Venṇadu in Uyyakkondar-valaṇḍa, of paddy from the interest on which the <i>Siva-brāhmanas</i> of the temple agreed to get daily three pots of water from the river Kāven for the sacred bath during the three services of the god.
117	On the same wall .. ..	.. ..	....	....	Do. ..	Gives a list of the different metallic images of the deities with their measurements, and lamp-stands in the temple of Tiruvandūtugai-Uḍayār in Sāt'apur <i>alias</i> Abaya-sraya-chaturvedimāṅṅalam.
118	Do.	Chōla ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla-deva.	27th year ..	Do. ..	Registers an agreement made by the <i>Siva-brāhmanas</i> to a certain Sāṅkanan Isai of Kūṭapur in Nallayur-nadu to burn a perpetual lamp in the temple for the 30 <i>kāṣu</i> received from him, and to a certain Athaiyān Kuttadai Vāṣudevāṇ of Vadavur who had made a gift of 6 <i>kāṣu</i> to provide for a pot of water from the Kāveri for the sacred bath of the god during the mid-day service.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
119	On the same wall	Chola ..	Parakēsarivarman <i>alias</i> Rājendra-Chola-deva.	18th year ..	Tamil ..	Incomplete. Begins with the introduction இருமன் னி னென etc. Registers a similar agreement made by the <i>Siva-brāhmanas</i> of the temple to burn two perpetual lamps in the temple and to get daily three pots of water from the river for the sacred bath of the god during the mid-day service.
120	Do.	Do. ..	Rājaraja-Raj. *Jēsarivarman	9th year, Full, Saturday, Tiruvōnam.	Do. ..	Registers a grant of land as <i>prithivībhāga</i> on behalf of the temple by the assembly of Sattānūr that assembled in the hall called 'Chātusāhi', to a certain Kumanan Sikanḍan who had the <i>Sakka-kāra</i> of the village, for acting the seven <i>aiṅkas</i> of the <i>Āryakūṭan</i> on the festival day in the temple of Tiruvavaduturai-Ālvar in the month of Puraṭṭāsi.
121	On the west and south walls of the same shrine.	Do. ..	Rājaraja-Rajakōsarivarman <i>alias</i> Rājara-jarājadeva.	20th year	Do. ..	Built in. Begins with the introduction இருமகன் டேபாலு etc. Seems to record an agreement by the assemblies of Sattānūr in Tiruvānūr-nādu and Sirrāṇaichohar in Tiruvānūr-nādu to pay the taxes on the temple lands situated in their villages in lieu of the interest on the amount due from them to the temple which they were unable to pay.
122	On the south wall of the same shrine.	Do. ..	Parakōsarivarman 'who took Madurai'	38th "	Do. ..	Incomplete. Registers a sale of land to the temple of Tiruvavaduturai-devār by the assembly of Sirrāṇaichohar for the money paid on behalf of the temple by a certain Tirukkaraiḷip-Piṇchehar.
123	On the same wall	Do. ..	Do. do.	36th "	Do. ..	Records a gift of 99 sheep by a certain Namban Viśēvaran for maintaining a perpetual lamp in the temple.
124	Do.	Do. ..	Rajakōsarivarman	2nd "	Do. ..	Incomplete. Gift of gold for burning a perpetual lamp in the temple by a merchant of Karuppur in Tiruvānūr-nādu on the southern bank.
125	Do.	Do. ..	Parakōsarivarman 'who took Madurai'	35th "	Do. ..	Records a remission of taxes on the land purchased for the temple by a certain Kaṇan Sattān of Neṇkuppai in Tāṭja-vūr-kurram, by the assembly of Sirrāṇaichohar for the money received from the donor. This land and another purchased for the temple from the same assembly by Tirukkaraiḷip-Piṇchehan (mentioned in No. 122 above) were to be utilised for the maintenance of servants who blew the conch and horn, held the parasol and looked after the flower-garden.
126	Do.	Do. ..	Do. do.	26th "	Do. ..	Registers the purchase of 11 <i>maḍ</i> of land for the maintenance of the pipers serving in the temple, from a resident of Sirrāṇaichohar by Tirukkaraiḷip-Piṇchehan who is stated to have built the temple (at Tiruvavaduturai). The assembly of the village made it tax-free on receipt of 16½ <i>kaḷaiyā</i> of gold.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
127	On the same wall	Chōla	Parakēsarivarman	7th year	Tamil	Ends of lines built in. Registers a sale of tax-free land to the temple by the assembly of Sattanar for 15 <i>kalāṅṅu</i> of gold which had been endowed to the temple for the sacred bath of the god on the day of Uttarayana-Samkranti by a certain Omāśi. Orriyaru Kutlan of Tiruvānāikka, a <i>āṭṭuṇṇu-brāhmadēya</i> in Kiliyur-nādu.
128	Do.	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva.	9th	Do.	Begins with the introduction <i>செய்துரை</i> etc. Registers a sale of land, made tax-free, to the temple by the assembly of Kavanar, a <i>brāhmadēya</i> in Tiruvāṇṇam-nādu, a subdivision of Uyyakkonḍar-vaṇaṇaḍu for 100 <i>kāṣu</i> received by it.
129	Do.	Do.	Do.	Do.	Do.	Begins with the same introduction. Records a gift of 96 sheep for a perpetual lamp in the temple by a devotee named Vēmbaṇ Sankaran <i>alias</i> Tillaividaṇṇap-Piṇcheban.
130	Do.	Do.	....	....	Do.	Modern. Records the appointment of a certain Tannundun-sēkhara-Paṇḍitar for worship in the temple of Gōmuk-tāvara and (his consort) Atukunoh-Nāyaki.
131	Do.	Do.	...	...	Do.	States that this is (the figure of) Ilaiya Tirunavukkaraiyar the devotee of Kaṇḍalin-Piṇṇar (god). The inscription is engraved by the side of a standing figure in a worshipping attitude with the joined palms raised above the head.
132	Do.	Do.	....	....	Do.	The inscription is engraved near a figure standing in front of a <i>tiṅṅai</i> , with hands placed close to the chest in a worshipping attitude. States that this is (the figure of) Sri-Kaṇḍalin-Piṇchebar.
133	Do.	Do.	....	....	Do.	The inscription is engraved below a standing figure worshipping a <i>tiṅṅai</i> in front. The name is given as Ambala-vaṇ Tiruvāṇḍar <i>alias</i> Tirunavukkaraiyan, the devotee of Tiruvāṇḍuturai-Uḍaiyar.
134	Do.	Chōla	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva.	16th year	Do.	Begins with the introduction <i>செய்துரை</i> etc. Registers the agreement made by the <i>Siva-Brāhmaṇas</i> to provide offerings to the god for the mid-day service and feed an <i>apūri</i> daily with the same, out of the interest on 45 <i>kaṣa</i> received by them from a certain Narayanar Tiruvāṇṇan of Kidāṅgil in Omā-nādu, a sub-division of Jayāṅḱonḱaṣṇa-maṇḍalam.
135	Do.	Do.	Parakēsarivarman	2nd	Do.	Built in in the middle. Registers a sale of land, free of taxes, by the assembly of Sattanar to Saṅkayan Orri, a member of the <i>Āṭṭupannat-erinda-kāikkalar</i> for the maintenance of a coconut and a flower-garden for the temple.
136	Do.	Do.	Do.	Do.	Do.	Built in in the middle. Registers a similar sale of land by the same assembly for the maintenance of three perpetual lamps in the temple and for a flower-garden.
137	Do.	Do.	Tribhuvana-chakravartin Chōlādēva.	[8]3rd year	Do.	Fragment. Seems to record a royal order confirming the sale of a woman to the temple. Mentions Puliyar Palla-varaiyar the royal secretary.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	On the same wall .. ..	..	....	....	Tamil	States that the <i>Sikhara</i> (of the central shrine) was the gift of a certain Pallava-Maharayar (a member of the order) of <i>Kanakaśaṅkṛantār</i> .
139	On the east wall of the same shrine.	Chōla	Parakeśarivarman	3rd year ..	Do	Records the purchase of land in Sīrānaichohar by Kappalip-Pichohar of Tiruvaiṇṇāḥṇuturai who allotted the same among the hymnists, those bringing water for the sacred bath of the god and the pipers in the temple.
140	On the same wall	Do.	Parakeśarivarman 'who took Madurai and Ilam (Ceylon)'. ..	39th ..	Do.	Registers the provision made by Karali-Pichohar and the <i>devakamas</i> of the temple for meeting the expenses of offerings to the deity on all the <i>saṅkṛānti</i> days and for special bath on the two <i>Ayana-saṅkṛāntis</i> , by purchase of 3 <i>mā</i> of land for 8 <i>kalāṅḁu</i> received by them from a certain-Kappuliyur-Nakkaṇ of Taḷḷikkadambur in Kār-naḍu on the northern bank.
141	Do. .. ..	..	....	....	Do.	The inscription is engraved by the side of a standing figure worshipping a <i>linga</i> in front. The name is given as <i>Daman Analan alias Navassivayan</i> of Sīrādi in Tiruvaiṇṇāyur-naḍu.
142	Do.	Chōla	Parakeśarivarman 'who took Madurai' ..	38th year ..	Do.	Registers a remission of taxes on the lands belonging to the temple both by gift and purchase, by the assembly of Sīrānaichohar for the money received by it from 'Cirkkappalip-Pichohar.
143	Do.	Do.	Do. do.	[38th] ..	Do.	Registers a gift of 500 <i>kalāṅḁu</i> of gold by Parantakadevar for constructing the temple with stone from <i>Kuḷṇṇipulāṭi</i> upwards.
144	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Rajakeśarivarman <i>alias</i> Tribhuvana-chakravartin Kuḷōṭṭuṅga-Chōladeva].	[37]st year, Rishu-sha, Śu. prathamā, Wednesday, Rohini.	Do.	Begins with the introduction புசும்புத்தண்டிணர்சி etc. Registers a remission of taxes on lands by the big assembly of Tiruṇalajin in Uyyakkondar-vaṇaṇaḍu and the provision made for feeding <i>tapasvins</i> and devotees in the <i>maṭha</i> called <i>Tiruvāḷvīṇṇikan</i> , for the 10 <i>kalāṅḁu</i> and odd of gold received from the <i>śaṅḁḁu</i> Adittan Tiruchohinambalam-udaiyan <i>alias</i> Kadavarayan of Kaṇṇaiyūr. Mentions the standard gold (<i>Kuḷṇṇaikkāḷ</i>) equivalent to a <i>māḍai</i> .
145	On the same wall	Do.	Rajakeśarivarman <i>alias</i> Tribhuvana-chakravartin Kuḷōṭṭuṅga-Chōladeva.	31st year, Kanyā, Śu. pañohami, Friday, Anilām.	Do.	Unfinished. Begins with the same introduction. Records a tax-free gift of 1,000 <i>kuṭi</i> of land to the temple by a number of persons, for the maintenance of a feeding house (<i>aracchāḷai</i>) attached to the temple.
146	Do.	Do.	Do. do.	41st year ..	Do.	Begins with the same introduction. Records an agreement [by the <i>Śiva-Brāhmanas</i>] to burn two perpetual lamps in the temple with the money received by them from a <i>Kaikkāḷa</i> named Naṅḁit-Tiruppiṇavaradevan, belonging to the <i>Rājendrasōḷaṅ-Mannamottaiyār</i> , who was a servant of the king's household (அகபரிவாசம்).

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On a pillar in the <i>manidaga</i> in front of the same shrine.	..	....	....	Tamil ..	States that the <i>manidaga</i> (was built by) Śaṅkaradevaṇ of Iṭṭaṅgarikudi. Nearly all the pillars in the <i>manidaga</i> bear the same inscription.
154	On the east wall of the third <i>prākāra</i> in the same temple.	..	Tribhuvanaachakravartin Konārinmaikondan.	....	Do. ..	Records a gift by the king, of 80 <i>vēli</i> of tax-free land situated in 4 villages, to meet the expenses of the service called Vikrama-Pandya- <i>śaṇḍi</i> instituted in his name, and for special offerings and worship on his birthday in the asterism Hæsa and on the day of Rōhinī every month, when the god was taken out in procession after bath.
155	On the same wall	(hole)	Rajadesarvarman <i>alias</i> Tribhuvanaachakravartin Kulōttuṅgaḍaḍa.	10th year, Viśākhā, ka, ba, trayoḍaśi, Monday.	Do. ..	Begins with the introduction <i>புத்தேகுடிநீது</i> <i>உணர்</i> etc. Built in at the end. Registers a remission of taxes on the lands belonging to the temple, by the assembly of 'iruvaham for the 24 <i>kāsa</i> it had received from the temple out of the money deposited by a certain Aluḍaiyaṇ Iṭṭiyaṇ Virāḍaṭaṇ as <i>maṭṭiyaṇ</i> for feeding devotees on ordinary days and on the day of <i>amāvēṣya</i> in a <i>maṭha</i> called ' <i>Pranāṇavāchakav-nulam</i> '.
156	On the south wall of the same <i>prākāra</i> .	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	22nd year, Siṁha, ba, paṇḍum, Wednesday, Aśvini.	Do. ..	Registers a sale of 6 <i>mā</i> of land at Sattanūr for 3,000 <i>kāsa</i> to the temple by Kuraṅḡudaiyaṇ Tiruvēḡamban-Uḍaiyaṇ Tiravaḡaḍuṅḡai-uḍaiyaṇ, who was in charge of the <i>māṭṭi-pattiyān</i> of the temple.
157	On the same wall	Do. ..	Parakeśarivarman <i>alias</i> Tribhuvanaachakravartin Vikrama-Chōḷadeva.	2nd year, [Kanya], śa, chaṭurdaśi, Thursday, Ph-ram.	Do. ..	Built in at the end. Begins with the introduction <i>புலர்</i> <i>20</i> lands belonging to the temple, by the assembly of Abhayā-śrayaḥ-chaṭarvēdimāṅḡalam which met in the temple of Maṇiyambalam-Uḍaiyaṇ in the village.
158	Do.	Do. ..	Do. do.	2nd year, Uḡanus 19, ba, Monday, Utti [ram].	Do. ..	Begins with the same introduction. Registers a remission of taxes, by the assembly of Paṇḍiyaṇai-veṇ <i>koṇḍa-koḷa-chaṭarvēdimāṅḡalam</i> , a <i>koḷamāḍṅa</i> in Maṇṇi-naḍu, a subdivision of Virudarājubhayaṇkara-vaḷanadu, which had met in the temple of Virarājendra-Viṇṇagar-Aḷvar in the village, on the land presented by the <i>Śaṇḍapāṭi</i> Saṅkaraṇ Iṭṭaṅgarikudiyaṇ Ambalanḡovilkondaṇ <i>alias</i> Anantapaḷaṇ of Pēraḡur-naḍu, a subdivision of Uyyaḡ-koṇḍar-vaḷanadu for feeding Brahmīns, <i>śaṇḍavins</i> and the destitute in the feeding hall called ' <i>Mūṇṇāyirupattunāṭṭaṇ</i> '. Also records a sale of some other lands in their village to the <i>Śaṇḍapāṭi</i> by the same assembly which had otherwise to pay the taxes on them, since the Veḷḷala tenants had left the village owing to some feuds.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
159	On the same wall	Chola	Parakesarivannan alias chakravartin	3rd year, Dhanus, 1st, Tuesday, Monday, Mula.	Tamil	Registers a remission of taxes on the lands given to the temple by the <i>Sempati</i> mentioned above for the maintenance of a <i>matha</i> , to feed Brahmins, <i>expensae</i> , the <i>andagirise</i> (?), and those studying medicine, grammar, etc., by the assembly of Virudarajabhaivarachaturvedimangalam, a <i>Brachmadiga</i> in Manni-nadu, a subdivision of Virudarajabhaivarachaturvedimangalam, which had met in the temple of Irupparakal- <i>Alvar</i> in their village.
160	Do. .. ..	..	....	3rd year, Dhanus, 1st, Tuesday, Ani-jam	Do.	Engraved in continuation of the previous inscription. Registers a sale of land to the <i>Sempati</i> mentioned above by a member of the <i>Anganum</i> of Virudarajabhaivarachaturvedimangalam.
161	Do.	Chola	Vikrama-Choladeva	Do.	Do.	Engraved in continuation of the above inscription. Registers a similar sale of land to the same <i>Sempati</i> by another member of the <i>Anganum</i> .
162	Do.	Do.	Do.	Do.	Do.	Engraved in continuation of the above inscription. End built in. A similar sale by another member of the <i>Anganum</i> . Slightly built in at the beginning. Records that the central shrine, the <i>erdan-nadiga</i> and the <i>matha-mandaga</i> (in the temple) of <i>Imakkittu</i> Tanbarapa at Tiruvilamagar were built of stone, partly out of the palace funds and partly with private donations, by a certain <i>Velliyadumai</i> .
163	On the north wall of the central shrine in the <i>Turalakkattim-Vallalar</i> temple at Vilanagar hamlet of Arupadi .	Tanjore Nayaka	Achyatappa-Nayaka	[Parthiva], Avani 7	Do.	Records that the <i>Turachattavar-mandaga</i> (in the temple) was the gift of <i>Dijonnu</i> (DB-shit)- <i>Vayan</i> .
164	On a pillar in the <i>mandaga</i> in front of the same shrine.	..	....	Kilaka, Adi 15	Do.	Gift of land by purchase for offerings at the <i>matha</i> at Villanur, a <i>matha</i> <i>adiga</i> on the southern bank, by <i>Ottalagan</i> Sorabhaivar the chief queen (<i>agranadigar</i>) of king <i>Uttama-Chola</i> . Mentions the river <i>Neriyadachcholapporaru</i> . Seeks to record an order of the king's agent <i>Nayiniyappa</i> .
165	On two slabs lying on the south side of the second <i>prakara</i> of the same temple.	Chola	Parakesarivannan	5th year	Do.	<i>Nayinar</i> providing for the maintenance of daily worship and festivals in the temple of <i>Amman</i> (goddess), in lieu of the temple's right of collecting donations from the villages (for that purpose).
166	On two slabs built into the south and north sides of the <i>gopura</i> in the <i>Elhiyanmanai</i> temple at Mudigondanallur .	Tanjore Nayaka.	Vijaya-Raghava-Nayaka	Chitralhanu, Avani 20.	Do.	Much damaged. Gives a list of the conquests of the king. Registers the remission of the taxes <i>adit</i> and <i>siddhara</i> due from several specified villages, including <i>Pariyalar</i> in favour of the <i>Siva</i> and <i>Vishnu</i> temples of those places, for worship and offerings to the deities. Similar to Nos 511 of 1905 and 210 of 1917.
167	On the south and east walls of the central shrine in the <i>Dakshapurisvara</i> temple at Parasaliur .	Vijayanagara	Virapattaya Maharaya,	Lost	Do.	States that this is the <i>utara</i> of the king for engravings on stone and copper, a list of the lands amounting to 16 <i>avani</i> and 3 <i>ma</i> in all, of the temple of <i>Tiruvattanam-Udayar</i> at <i>Pariyalar adars</i> <i>Rajaraya</i> <i>ana-chaturvedimangalam</i> in <i>Vilai-nadu</i> , a subdivision of <i>Jayagondasola-valanadu</i> , as the old stone records with regard to these had been destroyed by fire.
168	On the north wall of the same shrine.	Pandya	Jatavarman Tribhuvanachakravartin Sudana-Jayadideva.	5th year, Kumbha, 1st, Friday, Uttam.	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall ..	..	Tribhuvanamachakravartin Kōṇēriṇimakkop-dān.	8-1st year, 245th day.	Tamil	Records a tax-free gift of 30 <i>ēṇṇ</i> of land in Pūṇigarkuḍi <i>alias</i> Pararajabavaṇkararallār by the king to the <i>Rhettas</i> of Pūḷagumūḍumūḍaich-chaṭturvēdimangalam, an <i>agrachāra</i> established by Maḷavaraiyar out of the lands separated from Vīṇaiṇṇar-paṇṇu in Vīṇai-nādu and added to Mēṇka-nādu.
170	On the south wall of the central shrine in the Svarapurnasvām temple at Sambanarkoil .	Chola	Tribhuvanamachakravartin Kulōttunga-Chōḷadeva, 'who was pleased to take Madurai'	Lost	Do.	The slab containing the first three lines is built into the west wall of the <i>maṇḍapa</i> . Records an agreement given to a certain Ganiaman Pūṇyadevaṇ Tiruvēkkaḍaiyār and others, by the priests, to burn a twilight lamp in the temple of Tiruchchembampalli-Uḍaiyār at Akkūr <i>alias</i> Rajendrasimha-chaṭturvēdimangalam, for the 40 <i>kāṇ</i> realised by the sale of some land which had been already endowed by the former's grandfather for the purpose.
171	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanamachakravartin Kulōttunga-Chōḷa[<i>deva</i>].	5-1st year, Makarāḥa, chaṭturdaśi, Friday, Pūṇam.	Do.	Records an agreement, at the request of a certain (chief) Chakravarti Akkūr-Nāḍaiyār, by the <i>dēvānāṭṭi</i> and <i>nigāṇṭṭar</i> of the temple that they would continue to conduct the celebration in the temple, of the festival in honour of the Nāyṇār Tenruvalar-Uḷaiya (?), whose image with those of the other Nāyṇars had been removed to the Pillaiyār temple at Tiruvidaikkaḷi owing to bad times, in the 11th year (of the king's predecessor) and that they would reconstruct the gateway called <i>Tuppadaradigai tūṇṇṇal</i> , the north wall and the ear-stand which had fallen down in cyclone.
172	On the north wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanamachakravartin Rājadhiraṇḍarāḍva	5th year	Do.	Begins with the statement that the introduction is <i>śāśa</i> <i>śāśa</i> etc. Records a gift of land to the temple of Tiruvalaṇḍaiyār by the assembly of Vīḷai-nagar <i>alias</i> Nittaviṇḍa-chaṭturvēdimangalam in Vīḷai-nādu, a subdivision of Jayarṇḍasōḷa-valanāḍu, and also another grant to the same temple of the right of collecting the taxes on some lands purchased by it from several people as <i>kuḍiṇṇal</i> .
173	On the same wall ..	Do.	Do.	5th year, chaṭturdaśi, Sōḍi.	Do.	130. Records a gift of land for worship and offerings to the same temple which is stated to have been in Abhinama-vōṇṇallūr, the western hamlet of Akkūr <i>alias</i> Rajendrasimha-chaṭturvēdimangalam in Akkūr-nādu, a subdivision of Jayarṇḍasōḷa-valanāḍu, by the assembly of Maṇṇar-kuḍi <i>alias</i> Ttamasōḷa-chaṭturvēdimangalam in Tiruvidalūr-nādu a subdivision of Rājadhiraṇḍa-valanāḍu, made for the welfare of the king (<i>Uḷṇḍiṇṇa-Nāṇṇar</i>).
174	On the west wall of the same <i>maṇḍapa</i> .	Do.	Rājadesivā man <i>alias</i>	6th year, 56th day	Do.	Stones out of order and some lost. Gift of land made for the welfare of the king after purchasing it from four private persons, for worship and repairs to the same temple, by the assembly of [Talaichohai]gaḍu. Mentions the road called 'Rajaundara-vadi.'

B.—Stone inscriptions copied in 1925—cont.

33

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
175	On a slab set up at the entrance into the same temple.	Tanjore, Mahārāja.	Sarfojiraja	Kali 4821, Śarvati, Karttigai 3.	Tamil	Records an agreement given to the temple of Sempou-Nadar by the inhabitants of the villages belonging to the temple, to collect once every year, in addition to the taxes due from them, certain amounts in the shape of taxes on looms, <i>urai pidi</i> (?) <i>sumudam</i> and <i>nyam</i> for the protection of those villages. Mentions the officers <i>Subhā Ayyavayyan</i> of Kaverippattanam and <i>Haval Tanjavara-Nudali</i> .
176	On the south wall of the central shrine in the Tirumulaśhāna-svami temple at Kilmaṭṭur.	Chōla	[Tribhuvana]chakravartin Tribhuvana-viradeva, 'who [having taken] Madurai and the crowned head of the [Pāṇḍya], [was pleased to] perform the anointment of victors and the anointment [of heroes]'. Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadeva, 'who was pleased to take Madurai and Iḷam'.	Lost	Do.	Damaged. Records the setting up of the image of Dakṣiṇāmurti in the temple of Śrīmaṣṭha[nam]aiyar at Kilmaṭṭur by a Brahmin lady residing at the village, who also made a gift of land for offerings to the image.
177	On the north wall of the central shrine in the Kaṇamudi-Jvara temple at Kilaiyūr.	Do.	[Raja]kesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadeva, 'who was pleased to take Madurai and Iḷam'.	14th year	Do.	Seriously damaged. Begins with the introduction கிலை மெலபாடி etc. Seems to record an agreement about the quantity of produce payable to the temple on the lands belonging to it by the tenants.
178	On the south wall of the same shrine.	Do.	[Raja]kesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadeva, 'who was pleased to take Madurai and Iḷam'.	Do.	Do.	Stones out of order and some lost. Begins with the same introduction. Seems to register the renewal of a gift of land made in the second year (of the king) to the temple of Tirukudaimudi-Nayanar at Śrīkūṇṇam <i>alias</i> Kundaia-ohaturvedimaṅgalam, a <i>brahmadeya</i> in Nāṅgūr-nadu by the assembly of the village, with the remission of certain taxes due on the land [in return for a payment of a lump amount].
179	On the south wall of the verandah in front of the Jvaraharśvara temple at Melapadi, hamlet of Kilaiyūr.	..	[Ko]ṇṇerūmaikondaṇ	16th year, 303rd day	Do.	Slightly built in at the beginning. Records a royal order, at the request of Kulottuṅgaśōla-Kēṇiyadāyaṇ to the authorities of the Visveśvaradevar temple at Viḍivideṅga-chaturvedimaṅgalam in Rajadhiraja-valanadu, granting a tank at Araṅgarkudi to the temple for growing water lilies for the god. On hearing complaints that the irrigation of the <i>dēvādāna</i> lands would be interfered with, it was ordered that the lands might be irrigated on certain fixed days and water lilies grown as well. The <i>tirumandira-śōla</i> was Neriṇṇatechchōla-Muvendavalaṇ.
180	On the north wall of the central shrine in the Nalukpai-Jvara temple, at Punjai, hamlet of Kidaragondan.	Chōla	Tribhuvana-chakravartin Chōlodeva.	1[2]th year	Do.	Registers a gift as <i>arṇamābhaga</i> of 10 <i>vēli</i> of land which had originally belonged to three Viḥṇu temples at Telachchūṅgaḍu, under the name Tiruṇāsaṁbandaṁallūr to the shrine of Uḍaiya-Pillaiyar reconsecrated in the temple at Tirunannipalli, a <i>brahmadeya</i> in Akkūr-nadu a subdivision of Jayaragondaśōla-valanadu by order of the king. Mentions the road 'Rajasundaravadi'.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the same wall	Chola ..	Parakēsarivarmaṇ <i>alias</i> Tribhuvana-chakravartin Vik[r]ma-Choladeva.	1[6]th year, Margali, 6, Monday, Uti-rani.	Tamil ..	Begins with the introduction முமாலை மீட்டைந்து etc. Records the decision of the <i>Mūlapurushas</i> of Talachohar-gadu in Akkur-naḍu assembled in the Mummudi-Solai-Pērambalam (hall) to grant some tax-free (<i>kaṣṣuko/da-vra-gi/si</i>) land at the hamlet Rajarajanallor for growing betel-leaves for the use of the goddess and for the maintenance of two gardeners growing the same, at the request of the king's daughter through Tennavan-Brahmarayan and the temple authorities from Perumbarrappuliur. This is stated to have been engraved both in the temple at Tiru-nannipalli and Truchirimahalam and is signed by 57 members.
182	On the west wall of the same shrine	Do. ..	Parakēsarivarmaṇ <i>alias</i> Rajendra-Choladeva.	14th year	Do. ..	Begins with the introduction இருடனிலி வளர etc. The inscription is very faintly engraved and is worn out in places. Records an agreement by the assembly of Talachohar-gadu in Akkur-naḍu, a subdivision of Uyyak-kondar-vaṇadu to pay the taxes on behalf of the temple on some temple lands, to meet the expenses of the daily worship and offerings and a special festival once every year to the image of Kishabhavahanadeva in the big temple, for securing victory to the king's arms (வருஜை வதி-த-தருள).
183	On the same wall	Do. ..	Rajakēsarivarmaṇ <i>alias</i> Kulottunga-Choladeva.	4th ,,	Do. ..	Begins with the introduction முடேவி வளர etc. Records the quantity of paddy to be measured on certain lands belonging to the temple of Tirunannipalli-udaiya-Mahadeva for the daily worship and offerings in the temple, by the assembly of Talachohar-gadu, a <i>brahmadēya</i> in Akkur-naḍu in Jayangondaśola-vaṇadu. Refers to the land survey made in the 16th year of a certain king (name not given), and also quotes his 35th year.
184	On the south wall of the same shrine.	Vijayanagara	Virapratapa Maharaya.	Śaka 143[9], Iṣvara, Pushya, 6u, paurnami.	Do. ..	Mentions the conquests of the king and registers a remission of taxes on several villages including Talachohar-gadu in favour of the Śiva and Viṣṇu temples in those villages. Similar to No. 167 above.
185	On the same wall	Chola ..	(Built in)	(Built in)	Do. ..	Begins with the introduction இங்கனோந்தரு etc. of Rajadhiraja I. Built in in the middle. Seems to record the remission of taxes by the king on certain lands belonging to the temple, with orders to the assembly to take over the management of the lands hitherto in the possession of the temple. Refers to the improvements made to certain lands on behalf of the temple by a lady belonging to the palace (<i>periyar-velum</i>).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōla ..	Rajakesarivarman <i>alias</i> Rajarajadeva (I)	22nd year, Dhanus, 8u, pañchami, Thursday, Avittam.	Tamil	Built in at the beginning. Begins with the introduction of <i>செட்டி</i> etc. Records the gift of 10 <i>vēti</i> of land (by the king) for the maintenance of a feeding house called 'Arumoladeva', and for the daily offerings of <i>haverēali</i> to god Adavallar in the temple, with the condition that the tax on half the portion was to be paid by the temple, and that on the other half by the assembly of Talaiichangāñ. Also records another tax-free gift of 5 <i>vēti</i> by the assembly for an annual festival in the month of Sittirai and a remission of taxes on the land granted in the 17th year of the king for the <i>haverēali-archana</i> in the temple.
187	Do.	Do. ..	Parakesarivarman <i>alias</i> Rajendra-Chōlodeva.	8th year, Āni, 8u, Sunday, Nakha.	..	Begins with the introduction of <i>செட்டி</i> etc. Records the decision of the assembly while holding its meeting in the Mummuliśāñ-mandapa, to pay the taxes in return for the 50 <i>kāsu</i> received by it, on 2 <i>vēti</i> of land at Padanur in Vijai-nādu which had been purchased by the Periyatali-Mahadevar temple in the southern quarter of the village, for meeting the expenses of the festivals in the month of Vaigasi and of feeding the Brahmans on those occasions. It also agreed to pay the taxes on 2 <i>vēti</i> of temple land at Kilippulan in lieu of the interest on the 100 <i>kāñāyū</i> which had been received by it on promissory note (<i>kāñēluttūrai</i>) from the same temple. These two transactions were engraved on the walls of Tirumanniḷḷi-Ṭṭaiyar temple by the order of the assembly.
188	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Rajakesarivarman <i>alias</i> Tribhuvana-cha-kravartin Rajadhirajadeva, 'who was pleased to take Madurai and Iḷam (Ceylon)'. ..	14th year, Dhanus, 8u, pañchami, Saturday, Tiruvādrāi.	Tamil	Begins with the introduction of <i>செட்டி</i> etc. Registers a joint gift, by the order of the assembly, by four individuals, of 200 <i>kāsu</i> for setting up uctallio images of certain 'Tiruchelūṭṭaḷakkāṭṭar', who sacrificed their lives by entering fire to attest to the ownership of the temple of certain <i>dēvadāna</i> lands as against the claim to the same by these 4 persons who had ultimately to make them over to the temple and to make an additional gift of land for worship to these images.
189	On the same wall	Do.	Tribhuvanaachakravartin Rajadhirajadeva	3rd year, Karkaṭaka, ba. . . .	Do.	Incomplete. Seems to record the privileges granted by the temple authorities to certain members of the <i>Anuloma-Rāḥakāra</i> castes including blacksmiths, goldsmiths, carpenters and stone masons.
190	Do.	Do.	Vira-Rajendra-Chōlodeva	3rd year	Do.	Records a payment of 80 <i>kāsu</i> by six persons for obtaining the <i>tirukāṇṇakkaḷ</i> (title-deed?) which had been lost after the death of their relation a certain Tiruveṇkaḍaiyan of Koppadur (Koppattur).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
191	On the north and west walls of the same <i>mandapa</i> .	Chōla	Parakēsarivarman Tribhuvanaśaśakravartin Rājendradeva.	14th year, Paṅguni, ha. 13, Monday, Sadaiyam.	Tamil	Begins with the introduction <i>புதுமாதிரி பொழியலும்</i> etc. Records the remission by the <i>Adiappu-mudalis</i> , the <i>Kūṭṭapperumakkal</i> and those doing the <i>Vēṇṇāyakkam</i> , as the executive body of the assembly (<i>Mūlapurukhaṭ</i>) of Talaichohangadu, of all taxes and assessments on some land at Rājajanalur, a hamlet of their village, belonging to the temple of Kalakādeva at Tirukkadavūr in Ambunadu in return for a sum of money from the temple, with the understanding that the land was to be converted into a hotel-garden owing to severe drought in the Avai and Puraṭṭadi months and the consequent failure of the crops that year. Mentions the channel 'Unnūṭṭamun-vaṭṭakal'.
192	On the east wall of the Chāṇḍēsvara shrine in the same temple.	Do.	Parakēsarivarman 'who took the head of the Paṇḍya.'	4th year	Do.	Records a gift of a <i>vēṭi</i> and 2 <i>ma</i> of land and 12 <i>kāsu</i> for the midday offerings in the temple by a certain Iṇṇiṅga-Vēḷadārayan of Naraṅgaṇaṅgalam.
193	On the east and north walls of the same shrine.	Do.	Parakēsarivarman <i>alias</i> Rājendradeva ..	3rd year and 6th year, Aṇi, ha. 2, Friday, Tiruvōnam.	Do.	Begins with the introduction <i>இரட்டபாடி ஏழுரை இலக்கம் கொண்டு</i> etc. Records the agreement of the assembly to pay the taxes on certain lands in lieu of the interest on 80 <i>kāsu</i> received by it in part from the officer Iṇmadhōḷa-Muvendavelar in the 36th year of Vijaya-Rājendradeva 'who died on the elephant back' and in the third year of Rājendradeva. The produce from the lands was to be utilized for the midday service to the images of Tiruvāḷamburam-udaiya-Nayapār, his consort and Pillaiyar set up by the officer in the temple of Tiruvāḷamburam-Uḍaiyar in the village. Refers also to a gift of 30 <i>kaṇṇu</i> made to the temple for beating the <i>kaṇṇērum</i> (?) on the marriage day of 'Aḷappiṇḍar', made in the 132nd year of Parakēsarivarman Rājendran-Chōḷadeva 'who took Tiruvadōṣam, Gaṅṅai and Kaṇṇam.'
194	On the west and south walls of the same shrine.	Do.	Do.	7th year, ha. Sunday, navami, Uṭṭirattadi.	Do.	Begins with the introduction <i>திருமாதிரி புதியலும்</i> etc. Records an exchange in consideration of 200 <i>kāsu</i> received from the temple, of 2½ <i>vēṭi</i> of tax-free land by the assembly of Talaichohangadu in return for 1½ <i>vēṭi</i> which had been given to the temple for the <i>ḷuvirūḷi-arcāṇa</i> to the god Tiruvāṅṅulam-udaiya-Mahadeva in the village, but found unproductive owing to the high level of the land and the consequent difficulty of irrigation.
195	On the south wall of the Malaiyā-māṇḍalai-Amman shrine in the same temple.	Do.	Tribhuvanaśaśakravartin Rājathirajadeva.	7nd year	Do.	Stones out of order and portions of the inscription are lost. Seems to record a gift of money realised as taxes on certain shops, for worship and offerings to the image of Mūlapurnai-Vinayakapillaiyar set up in the temple.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
206	On the north wall of the first <i>prākāra</i> of the same temple.	Chola	Tribhuvanaachakravartin*] Rajarajadeva	17th year ..	Tamil	Records an assignment, by the assembly of Jayāṅgadaśālanallur to the three Śiva temples of Vājendra-Cholaivaram-Udayar, Kuśāivaram-Udayar and Villisvaram-Udayar of the place, of three <i>vēḷi</i> of cultivable land which had been lying uncultivated (<i>parititi</i>), as their tax-free property, entering them as such in the <i>oligū</i> and <i>potūgum</i> (register), with the provision that if during the next land settlement it was marked as <i>tirappu</i> instead of <i>iraiyil</i> the inhabitants of the village should pay the taxes on the land.
207	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva ..	5th "	Do.	Registers a grant of 4 <i>vēḷi</i> of land by the big assembly for house-sites and for the maintenance of the <i>paṭikappār</i> (watchmen) who had to keep watch over the village and its eastern hamlet, as they had no quarters before and as the allowances they had been receiving were not enough for their maintenance. This land was to be inalienable under any circumstances except in case of treason.
208	On the west wall of the same <i>prākāra</i> .	Do.	....	....	Do.	Stones lost. Begins with the introduction கட்டுப்படுத்த ஸ்ரீமாத்ரேயம் etc. of Rajadhirāja II. Gives the list, with their situation and extent, of the <i>dēvādāna</i> lands of the big temple at Talaichehaṅgaḍu in Akkur-nadu, a subdivision of Jayāṅgadaśāla-valanāḍu as entered in the register. Mentions a land called 'Pāpmeṇjāśāle- <i>villigam</i> '. Records the change of a <i>vēḷi</i> of <i>dēvādāna</i> land into <i>tiruvādmattukkāṇi</i> owing to the failure of the tenant to pay the annual dues of 8 <i>kāḷam</i> of paddy on the land successively and the consequent accumulation of rent for a number of years. The tenant's consent was obtained for the forfeiture and the land was let out on lease (அடைதல் பந்த) to the tenants, with the sanction of the assembly.
209	On the same wall	Do.	Tribhuvanaachakravartin Ha[ra]jajadeva	5 + 1st year	Do.	Records the order of the members of the assembly doing the <i>grāmakārya</i> of Talaichehaṅgaḍu from the month of Pūṇam, defining certain obligations and privileges appertaining to the <i>vāṭraṇ</i> lands in the 10 <i>kaṭṭaḷas</i> of the village and also in the surrounding hamlets.
210	On the south wall of the same <i>prākāra</i> .	Do.	Tribhuvanaachakravartin Rajarajadeva ..	[18]th "	Tamil	Damaged. Seems to record an order of the assembly abolishing certain rents which were being collected for paying its executive staff which was now annually appointed, instead of being a permanent body. It was to carry on its function with the paddy contributed among its members themselves.
211	On the same wall	Do.	Do.	22nd "	Do.	Gift by a Brahmin of three <i>vēḷi</i> of land in Sōlapandyannallur a hamlet of Talaichehaṅgaḍu, for the maintenance of a service instituted by him in the temple of Perunturuk-koyiludaiya-Nayanar.
212	Do. .. ..	..	....	Saka 1396, Jaya, Makara, Śu. dvitiya, Monday, Avittam.	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On the same wall	Chōla ..	Tribhuvanaśaṅkara-vartan Rājaraṣaḍēva ..	19th year	Tamil ..	Registers the renewal of the title deeds (செருப்பு) through the village assembly, to all the residents who were in the enjoyment of lands in the several hamlets of the villages up to the 18th year (of the king), by Pillai Sōdamangalam-Uḍaiyar Śivacavana-Perumal alias Irupaiyalar, and Pillai Puroṣaikkudaiyar Satyavakkar Tiruvēgambam-Uḍaiyar as the old registers (பெருத்தகம்) and documents (சொசம்) had been lost in the disturbed state of the country (குறித்தகம்) in the 5th, 1[1]th and 14th years (of the king). States that Sōttavallinallur is the gift (to the temple) for a service in the name of king Śrīnagarāya.
214	On a slab lying near the Naga-nathēśvara temple at Kilapperumballam.	Vijayanagara ..	....	....	Do.	Built in at the beginning. Seems to record a sale of land made tax-free, by some private individuals of Marchcheri in Akkur-nādu to the temple of [Tiruvallamburam-Uḍaiyar], to provide for worship and offerings to the images of Kuttādaijēvar and Tadaṅṅann-Nachchiyar set up in the temple by a certain Vēlaṅ Gaṇḍarāditaṭai.
215	On the north wall of the central shrine in the Dakṣiṇapurisvata temple at Melapperumballam.	Chōla ..	[Tribhuvanaśaṅkara-vartan Cholaḍēva. Vikrama-	..... [trijyōdash, Thursday, Anilam.	Do.	Do. Records a sale of 5 persons to the temple of Tiruvallamburam-Uḍaiyar in Talaicheṇṇaṅḍu in Akkur-nādu, a sub-division of Jāyāṅḍasōla-valanādu, by a certain Kavakāśi-Kalayan Kunarai alias Tambirantōlan of the same village.
216	On the same wall .. ..	..	....	5th year	Do.	Do. Records a similar sale of 6 persons by a certain Sōmuy Tattai of Nāṅṅur alias Sripadadūli- chinnivēlmangalam in Rājadhiraṣa-valanādu, for 13 kās.
217	Do. .. ..	..	....	13th	Do.	Do. Records another sale of 7 persons including herself to the temple for 30 kās, by a lady called Arayan Perungudi with her husband Sōti Tālī alias Chāṇḍēvarap-Pērariyar of Ambur as her agent (குஞ்சன்).
218	Do. .. ..	..	....	Do.	Do.	Do. Records the sale to the same temple by a certain Nambanambi Kadugal-Naṅṅai, wife of a Vēllala residing in Sōlapayyalur, a hamlet of Talaicheṇṇaṅḍu, of 16 persons comprising herself, her daughter, grandson, his children and others for 30 kās.
219	Do. .. ..	..	....	Do.	Do.	Records with the introduction of the remission of taxes on the same and some other land measuring in all about 3½ sēti, belonging to the temple of Tiruvallamburam-Uḍaiyar at Talaicheṇṇaṅḍu in Akkur-nādu, a sub-division of Rājānāyana-valanādu, by the assembly (maṇḍabhai) of Perunṭiraihallur, a brahmadēya in Nāṅṅur-nādu in Rājadhiraṣa-valanādu, in return for a lump payment of 40 kās by the temple.
220	Do.	Chōla ..	Parakeśari-varman alias Tribhuvanaśaṅkara-vartan Vikrama-Cholaḍēva.	9th year, Kanya, śu. daśami, Monday, Pushya.	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the south wall of the same <i>mandapa</i> .	..	Konerumakkondar	7th year, 290th day	Tamil	Records the permission granted by the king at the request of Vallavarayar to a certain Rajaraja-Picholai to make over the right of <i>tiruppadayakkini</i> and <i>madayattaiyam</i> in the temple at Tillaiyalinadu in Kaniyambur-nadu, a sub-division of Jayangondasole-vulanadu, to persons of his own choice. Very much damaged. Seems to eulogize the deity. Mentions Ilangark-Kochahangaramayankudi.
237	On the south wall of the Chola-Vinayaka shrine in the same temple.	..	..	..	Do.	Records an agreement by the weavers residing in the streets round the temple to take subscription among themselves at a <i>kasa</i> on each working loom for renovating the entrance of the temple of Vikramasolivasaram-Udayar, which had cracked in places.
238	On the west wall of the inner <i>gopura</i> of the same temple.	Pandya	Perumal Parakrama-Pandya-saga, who was pleased to take all countries.	8th year ..	Do.	Records the gift of 10 <i>kasa</i> to the temple towards the charges for measuring a <i>tiru</i> and <i>padakkai</i> of salt daily from the salt pan called <i>Ajiluram</i> <i>alana</i> Rajendrasolajaperiam granted (by the king) for meeting the expenses of offerings during the <i>ardhagama</i> service called Vikramasolan-sandi in the temple of Tillaiyalisvaram-Udayar.
239	On the west wall of the first <i>prakara</i> of the same temple.	Chola	Tribhuvanachakravartin Vikrama-Chola-deva.	6th ..	Do.	Records the construction of the shrine for Periyannayaki-Anmai at Tillaiyalis by Nallai Rama-Nayakkar (mentioned in No. 233 above) who also provided for the <i>ardhagama</i> service to be conducted therein.
240	At the east entrance into the <i>prakara</i> round the Brihanmayaki-Anmai shrine in the same temple.	..	....	Saka 1612, Pramodita, Vat 2.	Do.	Built in in the middle. Begins with the introduction of <i>Udayar</i> etc. Seems to record the promise of regular payment of paddy for the daily offerings throughout the year and for the requirement of the eight days of the festival in the month of Sittirai in the temple of Kalakaladeva, out of the land granted to the temple in the 18th year of the king, by Rajaraja-Mavenduvolan.
241	On the south wall of the central shrine in the Amritaghatesvara temple at Tirukkadaiyur.	Chola	Parakesarivarman Anna Rajendra-Chola-deva.	24th year	Do.	Built in in the middle. Begins with the introduction of <i>Udayar</i> etc. of Rajaraja I. Records a purchase of some lands belonging to the temple of Tiruvirattanam-udaiya-Paramasvami, at the instance of the assembly (<i>sanha</i>) of Kadavur in Ambar-nadu in Uyyakkondar-vulanadu, by a certain Udayasandiran Amudakan <i>alana</i> (Kakala). Vayilatti a merchant residing in the village, who got it made rent-free by the assembly with the stipulation that he should pay a fixed quantity of paddy to the temple every year for the expenses of worship and for maintaining three lamps before certain images.
242	On the same wall ..	Do	(Built in)	13th year, Kumbha, ba. anavasya, Monday, Avittam, Koitu-nal (?) 237.	Do.	

B.--Stone inscriptions copied in 1925--cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
243	On the east wall of the same shrine.	Chola	..	27th year, Dhanus 10, Wednesday, Attam.	Tamil	Much damaged. Begins with the introduction செல்லுதல் etc., of Kulottunga-Chola I. Records a sale of 13 vēli of land which had been lying fallow for fifty years without any claimant, as a <i>mandapam</i> with the taxes due thereon to be gradually levied by the assembly (<i>sabhai</i>) of Tirukkadvūr in Anbar-nadu in Rajmarayana- <i>vaṇaṇadu</i> , to a certain Vānavarajar of Kōyamāṅgalaṁ in Pāmbuṇi-kūṇam, a subdivision of Sūttamali- <i>vaṇaṇadu</i> , for feeding daily in the Markandeyan-madam ten <i>Sēma-<i>zāgas</i></i> well-versed in the <i>Vēdas</i> , for the welfare of the king. Mentions the <i>Tiruchēyambala-Vēlukkāyān tirumāṇḍipom</i> in the temple, as the place where the <i>sabhai</i> held its meeting.
244	On the east and north walls of the same shrine.	Do.	Vajrakarivarmāśvaran <i>alias</i> Vijaya-Rajendra-deva.	36th year	Do.	Begins with the introduction செல்லுதல் etc. Records a gift of some lands as <i>Sēlābhāga</i> after bringing them under cultivation, by a certain Pēcheban Adittan <i>alias</i> Vijayarājendin-Muvēndavelai of Komakkudi to feed seventeen persons in the Rajadhiraṇ- <i>vaṇaṇadu</i> and to meet the expenses of worship in the temple of Kālā- <i>kāḍēvar</i> .
245	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Īṭṭhuvāmaḍakavarian Rajarājadeva ..	7th year, 242nd day.	Do.	Registers the <i>ulvār</i> granted by the king to the temple of Tiruvitrāṅga-a- <i>Uḍaiyar</i> at Tirukkadvūr in Akkur-nāḍu, a subdivision of Jayāṅgāḍōḷa- <i>vaṇaṇadu</i> , confirming its possession of all the tax-free lands in and outside the village, and exempting them from the payment of a lump sum for the remission of taxes on the lands.
246	On the west wall of the same <i>maṇḍapa</i>	Vijayanagara	Krishnaḍēva-Mahārāya	Śaka 1423, Vikrama, Mithuna, bat. Tritiya, Friday, Tiruvōṇam.	Do	Records a grant of 8 vēli of land and of some privileges in the temple of Kālākalādevar in perpetuity to three persons named Adittā-Bhaṭṭar Kariyamaṇikka-Bhaṭṭar, Puṅkat-tuṇai- <i>vaṇaṇadu</i> -Brahmaṇḍar and Kariyamaṇikka-Bhaṭṭar Aṇṇaḍaiyār who interviewed the king at Vijayanagara and got the <i>jāḍi</i> and <i>sāṁṇar</i> on certain villages which had been remitted by the king already in favour of the temple but not given effect to, now ratified.
247	On the same wall	[Paṇḍya]	Tirbhuvanaśekhavarātin Kōṇērinmaṇikōṇ- <i>ḍaḍi</i> .	12th year and 372nd day.	Do.	Registers a tax-free gift by the king, at the request of Kālīngarayan, of 31 vēli of land at Kulōttuṅgaḍōḷa- <i>vaṇaṇadu</i> separated from Akkur <i>alias</i> Rajendrasimha- <i>chaturvēdimaṅgalaṁ</i> for the expenses of the daily service called Kulāśekharaṇ- <i>sāṇḍi</i> after him in the temple, and of special worship on the day of Mōḷa in the month of Āṇi in which he was born.
248	On the south wall of the same <i>maṇḍapa</i> .	Vijayanagara	Vira-Virupanna-Uḍaiyar. son of Hari-yappa-Uḍaiyar	Śaka 1307, Kṛtṭhā- <i>ṇa</i> , Tula, Su. Wednesday, pūr- <i>ṇai</i> , Aśvati.	Do.	Records a <i>sarvaṇḍāṇa</i> gift of all the money due to the king out of the various taxes on 100 vēli of land, for the maintenance of worship in the temple of Kālākalādevar at Tirukkadvūr, a <i>brahmadēya</i> in the eastern subdivision of Jayāṅgāḍōḷa- <i>vaṇaṇadu</i> .

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall	Chola	Rajarajadeva	7th year	Tamil	Much damaged and portions of lines 13 to 23 completely lost. Seems to be an exact copy of No. 245 above
250	Do.	Do.	Tribhuvanachakravartin Vikrama-Choladeva.	4th year, Mina, Va. septima, Thursday, Mula	Do.	Records the gift of 3 <i>vela</i> of land free of taxes as <i>archana-bhaga</i> for the worship of the image of Tirukkadavur-Nayakar in the temple of Tillaivai-Isvaramudaiyar at Tillaivai-nallur in Kurumit-nadu, a subdivision of Rajanarayana-vajanaadu by the assembly (<i>mahasabha</i>) of Tirukkadavur in Ambar-nadu. Mentions the channe oilled Arulakura-vaykkal.
251	Do.	Vijayanagara	Virupratapa Viru-Krishnadevaraya-Maharaya.	...	Do.	Much damaged and stores lost. Similar to Nos 167, 181, 226 and 235 above. Tirukkadavur is mentioned last in the list of the villages benefited by the king's remission of 10,000 <i>manahai</i> in favour of the Siva and Vishnu temples of those places.
252	On the west wall of the first <i>prabhara</i> of the same temple.	..	Tribhuvanachakravartin Kopperinaiakon-dap.	18th year, 285th day.	Do.	Records the royal grant at the request of Pallavarayar, of some lands to the south of the temple for house-sites and flower-gardens. It was also ordered to re-dig for irrigation the filled up channels at the village Krunkattuchcheri which had been endowed for the maintenance of the perpetual lamps, and to make the residents of Kaverippumbattinam responsible for the safe custody of the temple jewels and utensils.
253	On the same wall	Chola	Rajakesarivarman alias Tribhuvanachakravartin Rajadhirajadeva, 'who was pleased to take Madurai and Ilam (Ceylon).'	14th year, ..	Do	Mooli damaged Begins with the introduction கட்டல் சூழ்த்த etc. Seems to record some agreement given by the <i>mahasabha</i> of Tirukkadavur included in Ambar-nadu, a sub-division of Akkur-nadu to the 240 <i>Pertumagar</i> (assembly of elders) of Ambar-nadu regarding the collection of rents from lands and the disposal of unclaimed property in the village.
254	Do.	Do.	Parakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva, 'who having taken Madurai, was pleased to take the crowned head of the Pandya'	[15]th ,, ..	Do.	Begins with the introduction குலோத்தங்க etc. Records the grant of some public land for the maintenance of a garden looking after the flower-garden made by a certain Amarganayakan Tiruadampurinjan for the temple of Kalakadevar at Tirukkadavur in Akkur-nadu, a subdivision of Jayaragondasola-vulanadu after purchasing it tax-free from the assembly of the village.
255	Do.	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Pandya.'	23rd year, 2[83]rd day.	Do	Records the royal sanction to the confirmation of the appointment of <i>metturu-nai</i> (dance master and musician) in the temple, together with his income in paddy, on a certain Parasivan Ponjia alias Kalavinoda-Niruttap-porayan, at the request of Virantap-Pallavaraiyan a favourite poet of the king.
256	Do.	Do.	Tribhuvanachakravartin Rajadhirajadeva 'who was pleased to take Madurai, and Ilam (Ceylon).'	14th year, 180th day.	Do.	Unfinished. Refers to a memorial submitted to the king by 240 Vellalas of Tirukkadavur in Ambar-nadu.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
257	On the same wall	Chola	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva.	14th year, Kishabhā, 8th, pañchamī, Tuesday, Pūsam.	Tamil	Begins with the introduction <i>முருகிய திருமுருகம்</i> etc. Records a decision of the <i>mahāsabha</i> of Irunkkadavūr in Akkur-nadu, assembled in the Kulottunga-Chola- <i>trivedutukkaṭṭi</i> (hall) in the temple of Kalakadeva, to confiscate to the temple the property of those <i>Mahēśvaras</i> who, contrary to their tenets as the custodians of the Śiva temple and its observances intermingled freely with the Vaiṣṇavas and war or sold the lotuses (grown for the god).
258	Do.	Do.	do.	14th year, Paṅguṇi, 13th, Monday, Sadaiyam.	Do.	Begins with the introduction <i>முருகிய தெருமுருகம்</i> etc. Records the remission of taxes on about 1 <i>reṭṭi</i> of land at Rajarajanallur, a hamlet of Talaichehangadu belonging to the temple of Kalakadeva, by the assembly of that village in return for a lump payment of 300 <i>kāṣa</i> from the temple. Refers to a drought in Avani and Puraṭṭaṣi months and the consequent failure of crops.
259	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Brahmapurisvara temple at Tirumayanam.	Do.	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Maḍurai.'	[9]th year ..	Do.	Much damaged. Records an order of the assembly of <i>Minakudi alias</i> Uttamasōlach-chaturvedimangalam in 'Iruvindaṭṭur-nadu, a subdivision of Rājadhara-vahnadu, remitting the taxes <i>kāṭṭam</i> and <i>kāṭṭam</i> on the hands at Komara-Kulottunga-sōlach-chaturvedimangalam given away to the temple of 'Tirumayanam-Udaiyar at Irunkkadavūr after purchasing them as <i>sōlachai-vaṭai</i> from the assembly and as <i>kāṭṭaiṭṭai</i> from certain residents of the village by Paṇḍyanurudaiyar Pa..... in the 3rd year of <i>Tirupadāra</i> .
260	On the west wall of the same <i>maṇḍapa</i>	Do.	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Maḍurai.'	8th year, 370th day.	Do.	Damaged. Records the remission of taxes by the assembly of Irunkkadavūr in Amba-nadu, a subdivision of Akkur-nadu, on a land granted as <i>tirumattakkāṭṭai</i> to the temple of 'Tirumayanam-Udaiyar-Pennal by a resident of the village.
261	On the south wall of the same <i>maṇḍapa</i>	Do.	Rajakesarivarman Tribhuvanachakravartin Rājādhirajadeva] * (11).	12th year, 117th day.	Do.	Much damaged and stones out of order and some lost. Begins with the introduction <i>சுருகுபுத்த</i> etc. Refers to the incidents of the war of Paṇḍya succession in which the Cholas helped Kulasekhara (to the Paṇḍya throne) against Vira-Paṇḍya. Records a tax-free gift of land to a certain person (name lost) who distinguished himself in the campaign.
262	On a cross wall on the east side of the <i>Maṇḍapa</i> in the Maṇḍamsvara temple at Tranquebar.	Paṇḍya	Maṇḍamsvara Tribhuvanachakravartin] Vira-Paṇḍyadeva.	24th year ..	Do.	Built in at the right margin. Records a promise by the merchants of Kulasekharapattinam to the servants (<i>kāṭṭai-ṭṭeṭṭar</i>) and to the elephant-keepers (of the king) living on their house-sites exempting them from the obligation of <i>ai-vaṇṇuṅgam</i> in return for an yearly payment of a <i>paṇam</i> each as <i>kāṇḍaṭṭeṭṭu</i> .

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
263	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Subrahmanya temple at Tiruvidaikkal .	Chōla	Parakṣasivarmān	6th year, Mi[thuna]	Tamil	Fragmentary. Seems to record some gift (to the temple) by a certain Narayana[?] Satiāṇ of Pulimpalli.
264	On the same wall	Do.	Do.	Do.	Do.	Incomplete.
265	Do.	Do.	[Pa]ṇḍakesarivarmān	Do.	Do.	Fragment. Refers to Tiruvi[daikka]li as a <i>dēvādāna</i> in Kūṇḍabur-nāḍu.
266	Do.	Do.	Parakṣasari[?]varman	4th year	Do.	Fragment.
267	Do.	Do.	Rajakesarivarmān	2nd year, Kumbha	Do.	Damaged. Seems to state that 200 <i>kūḷam</i> (of paddy) was due (to the temple) on a land from certain Kōṇṭappalli Kaṇḍaṇ Ayyaṇ. Mentions Tiruvīdaikkaḷi a <i>dēvādāna</i> in Kūṇḍabur-nāḍu.
268	Do.	Do.	Do.	3rd year ..	Do.	Stones lost. Seems to record a gift of land for feeding two persons (in the temple) by a certain Sēmbiyan Kōṇṭaperunkaliyar of Kaṇṇūr[?] -nāḍu in Maṇaiyir-kōṭṭam, a subdivision of Tondai-nāḍu.
269	On the east wall of the first <i>prākāra</i> of the same temple.	..	Tirbhuvanaachakravartin Kōṇṭerimukkonḍan.	....	Do.	Damaged. Seems to record a gift of land to the temple of Pillaiyar Tirukkuravudaiyar at [Tiruvīdaikka]li by the assembly for opening a road to the sea for taking the image of the god for sea-bath on festival occasions. Mentions the land survey made in the 16th year of Kulottunga-Chōlādēva, who abolished the tolls.
270	On the same wall	Vijayanagara	Vira-Prandhadēvarāya-Maharāya, son of Virapratāpa Devarāya-Maharāya, 'who instituted the elephant hunt.'	Śaka 1377, Yuva, Tula, śu. trayodaśi, Friday, Revati, Aprasi 24	Do.	Records a gift of 40 <i>vēḷi</i> of land with all its income in the villages of Kūḷaiyur and Aṇḍar included in Tiruvārur- <i>uvavūḷi</i> for the maintenance of a <i>maṭha</i> in charge of a pontiff (name lost), made by Saluva 'Tirumalaiyadēva-Maharāja in the presence of the god Śrī Śāraṅgapāṇidēva at Kūṇḍakōṇam.
271	Do.	Chōla	Tirbhuvanaachakravartin Rajarājādēva ..	9th year	Do.	Records an assignment of the balance of produce on 5 <i>vēḷi</i> of land after measuring out its yield to the temple at 50 <i>kūḷam</i> on each <i>vēḷi</i> by a certain Perumba[?]li-Kaṇḍaṇ Su[?]ndaraṇ] out of his possessions as tenant of the temple lands, for feeding Brahmins in a <i>maṭha</i> called Tiruvi-rāmaśvarattu-maḍam.
272	On the north wall of the same <i>prākāra</i> .	Do.	Do.	14th year, Pūshabha, śu. ebaśṭhi, Saturday, Uttirāḍiṇam	Do.	Records a provision made by the <i>perumakkal</i> (assembly) of Tiruvīdaikkaḷi, for the annual payment of 287 <i>kūḷam</i> and odd of paddy to the temple by the owners of several specified lands in the village, in return for the remission of taxes granted on those lands.
273	On the same wall	Do.	Tirbhuvanaachak[?]ravartin[?] Rajādēva-Chōlādēva.	10th year, Simha, śu. trayodaśi, Sunday, Pūnar-pōsām.	Do.	Records a gift of land as <i>tirumāmatukkāni</i> by the <i>perumakkal</i> of Tiruvīdaikkaḷi for the maintenance of worship to the image of Aṇḍarūva-Vinayakapillaiyar set up in the Sōṇapāyir-perunderuvu (street) by a merchant, who had also made a similar gift of land for the same purpose.
274	On the south wall of the same <i>prākāra</i> .	..	Kōṇṭerimunaikondaḷi	21st year	Do.	Records a tax-free grant of land at Tiruvīdaikkaḷi and some other villages by order of the king for the maintenance of a <i>maṭha</i> built by a certain Kōṇṭapagōḷi-Narayanaṇ of the 'Tiruvirāmaśvaram-Pagavar'. The royal secretary was Vāṇavaṇi-Mūven[daveiṇ].

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On the same wall	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	19th year, Kartti- gai.	Tamil	Records a gift of 2 <i>ma</i> of land for a garden at Nalladai- Maṅguḍi by Kōkkaṭṭu-Poṇṇambala-Nambi for a perpetual lamp and for worship to the image of Arulalap-Perumal set up in the Tirukkuṇḍai-maṇḍam by a certain Kōk- kaṭṭu-Nārayaṇai Rāmai
276	Do.	Do. ..	Tribhuvanachakravartin [Bajajadeva]	13th year, Viśeṣhi- ṇa, su. śaśabhi, Tiruṇḱam.	Do. ..	Registers a gift by purchase of 5 <i>ṛṣi</i> and odd of land in the hamlet Pōḍuṇḱalam after getting the remission of its taxes from the assembly of Tiruvīḱaikkali, by a certain Kunṛuttu-Nārayaṇai, for the maintenance of Brahmin students of <i>Vāḱṛaṇ</i> from the Malayālam country in the <i>maṭha</i> established by him at Tirukundai Śhaggiyatturai. Records also the presentation by the same donor of some women for hereditary service in the <i>maṭha</i> .
277	Do.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	7 + 1st year, 26th day and 7th year, 3 [2] 3rd day.	Do. ..	Records a sale of about 4 <i>ṛṣi</i> of land as <i>Rajarajap-ṛṇ- ṛṭṭa</i> by order of the king, for 20750 <i>kāṣṭa</i> , to a certain Sivadavayappurṇai of Puvaiṇṇur, who endowed the same to the temple for the maintenance of the early morning service called <i>Manṛgakkōṭṭu-Muttatārādān-saṇḍa</i> . Refers to some lands in Tribhuvanavira-ḱaturvēdi- maṅḱalam presented as Sōḱakumbha for the merit of 'Tēṇiyadavar' (Kulottunga-Chōla III?).
278	On a stone set up in the Rameśvara temple at Hansi .	Western Chalukya	Tribhuvanamallaḱṛṇḱa	Chalukya-Vikrama year 35, Viṅṛṭṭa, Śrāvana, su. 5, Monday.	Kannada	Damaged. Registers the grant of some land for worship, offerings, &c., in the temple of Parameśvara at Hāṇṇe situated near Kōgali 500 by Mahasāṇṇṇa Hoṭṭeṭṭa while 'Tribhuvanamalla-[Pāṇḱya]' was governing the Nōṇṇa- vāḱi, 32,000 country. The grant was made by the donor after washing the feet of his teacher Sōma[karṭhara]- Pāṇḱṭa of the Kalamukha sect. The names of the composer and the engraver are given. Fragment. The inscription stops with the date.
279	On a slab set up in the Basavanna temple in the same village.	..	....	Śaka 1444, Chitra- bhānu, Śrāvana, su. 1[2].	Do. ..	Extols the Hoysala dynasty and traces its descent from Śaṭṭa. States that the <i>Mahāpradhāṇa</i> (chief Minister) Amṭṭy-ya-Daṇḱaṇṇaṇṇaṇṇa of Bhāṇḱavāṇṇa-gōṭṭa and Kāṇṇa- <i>amṛṭṭa</i> , constructed the temples of Padmaśrāvana, Amṛtēśvara, Lakṣmī-Nāraṇṇa, Vāṇṇaśrāvana, Ballaśrāvana and Naraṇṇa at Bēṇṇekallu, the chief town of the sub- division Bēṇṇekallu-ṭṭwēṭṭa situated in the Kōgali 500 province which formed part of the Nōṇṇabavāḱi- nāḱu, and that he uade grants of land in several villages for their worship, maintenance and repairs. The grants are said to have been made by the king in the presence of the gods Vajrēśvara and Sōṇṇaṇṇa after washing the feet of the (Śaiva) teacher Kāṭṭēśvaraḱṛṇḱa who is called here the Rajaguru (royal preceptor).
280	On a slab set up in the Kalēśvara temple at Bennikal .	Hoysala ..	Pratāpachakravartin Viru-Naraṇṇaḱṛṇḱa, 'ruling from his capital Porasamidi- ṭṭa'.	Śaka 1148, Vyāṇṇa, Chāṭṭra, su. 6ka- ḱaṭṭi, Sunday, Uḱṭarāṇṇa- Sāṇṇṇamāṇṇa, Vyāṭṭpāṭa.	Kannada (prose and verse).	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
281	On the east face of the pedestal of the <i>Chrojavatubba</i> in front of the Hanuman temple at Sovena halli.	..	....	Śubhākrit, Kārtika, Śu. 1, Monday.	Kannada	Records that a stone pillar was erected in the village of Sovinaballi by Marōja and Malloja, the artisans of the Chōramanāru-sine.
282	On the same face .. ..	..	....	....	Do.	Damaged. Seems to record the erection of the same pillar by Marōja of Horamale-sine (perhaps in conjunction with the donor of the above inscription).
283	On the north face of the same pedestal	..	...	....	Do.	Records that Chāpānalli and Anukūṇṭa were the villages granted to Malloja as a hereditary gift for the duties of artisan.
284	On the same face .. ..	..	....	....	Do.	States that the temple of Eṣavarāja (in the place) was built by Marōja and Malloja.
285	On a slab lying on the threshing floor known as ' <i>Chaligana-Kona</i> ' at Gentikatte , hamlet of the same village	..	...	22, Pramadi, Jyēṣṭha, Pūṇam, Tuesday.	Do	Records the death of a hero named Saviṣa in a fight with the army of Siṅga (?) which had laid siege to Moradakōṭa (fort).
286	On a rock near a mosque on the way between Kalingere and Hirehalu.	..	....	....	Do.	Records that this field was a gift of Vanarasa Amilayya-Dannayaka.
287	On a slab set up to the west of the tank-bund at Hirehalu.	..	....	....	Do.	Records that a land at Jirihalu (where the inscription is found ?) was granted to god Svāmideva by Amilayya-Dannayaka, Kalleya-Nayakana-Savidēva, Hirya-Savidēva and other Nayakas.
288	On a slab set up in front of the Hanuman temple at Choranur.	..	...	Pramodita, Vaiśākha, Śu. 1.	Do.	Registers a proclamation issued by Immadi-Rajapa-Nayaka of Gudekōṭe and Sondaru to the people of Horamale-sine by which he promised to deal with them as during the time of the Gudekōṭe rule.
289	On a slab built into the verandah of the <i>Vaṅkta-matha</i> in the same village.	..	....	Naja, Aśvija, Śu. 10	Do.	Registers a cowl, granted by Banu-Nayaka to the people of Horamale-sine by the order of Rājāsī Rājapa-Nayaka of Gudekōṭe and Sondaru, that in that part of the country no taxes would be levied on new born children (<i>śāld-terge</i>) and on dead bodies (<i>mitana-gāṇike</i>).
290	On a slab set up in the Virabhadra-svami temple in the same village.	..	....	Śaka 1409 (wrong), Sudhātana (Sudhātana fell in Śaka 1412 and 1472), Kārtika, Śu. 3	Do	Registers the grant of three measures of grain made to the <i>gaulas</i> , <i>śūdras</i> , carpenters and blacksmiths of Chōramanuru by Brumba-Kavāṇa, the agent of Rājadhurāja Rājaparamēśvara Śrī Mallapa-Nayaka. It also states that they had to pay a tax of three <i>varaha</i> a year.
291	On a slab set up in front of a ruined temple to the west of the village Ankamanahalu.	..	....	Nala, Aśvija, Śu. 5	Do.	Records the gift of a <i>garuḍa-kambha</i> to the god Tīruveh-galanatha of Amkananahalu by Tummana, son of Yeroja, and of a pillar for lighting lamps (<i>diṅṇāle-kambha</i>) by Kōṇḍayya, son of Timmoja mentioned above.
292	On a slab set up in the Śiva temple at Tumbarguddi , hamlet of Yerrayanahalli.	..	...	Śarvati, Jyēṣṭha, Śu. 1.	Do.	Registers the grant of three <i>kaṣa</i> a day as <i>prāṇa</i> , out of the taxes realised by a certain Dharebi Narasapa for lighting lamps to god Kāluya of Tumbarguddi.
293	On a slab set up in front of the Hanumanārya temple in the same hamlet.	..	...	Śarvati, Vaiśākha, Śu. 5.	Do.	Registers a similar grant by the same person for lighting lamps before god Hanumantha at Tumbarguddi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
294	On a slab set up near the gate-way at Kudiradavu.	..	....	Saka 1673, [Añ]-giraśa, Pushya, śu....	Kannada	Damaged. Records the grant of the village Hire-Kudiradu made by a certain Chinnayaraja to Virupaksha-Vidyabhūva Śaṃkara-Bharati-Svami.
295	On a slab set up in front of the Hanuman temple at Jiganihalli.	..	....	..	Do.	Mutilated and damaged. Seems to register a grant of land at Jiguneha[?] by Dalavayi Bari[ini-Na]yaka.
296	On a slab set up in a field to the south-west of Huralihala.	..	....	Dhātu, Āśvayuja	Do.	Damaged. Seems to record a grant to god Avubhaladeva.
297	On a slab set up at the entrance of Molenuru , hamlet of Kenchamallanahalli.	..	....	..	Do.	Records the setting up of a stone fixing the boundary of the village Molunuru after Mallana had performed (the ceremony of) walking over the boundary in the presence of some prominent men among whom was <i>Mahanandadeva</i> (Ghatigodevaraja).
298	On a slab lying near the fresh-water well to the south-west of Katrikehatti , hamlet of Tippehalli.	..	....	..	Do.	Damaged. Records a grant of land by Mudu-Basappa, son of Mudu-Virappa.
299	On a pillar lying near the old tank at Lokikere.	..	....	..	Do.	Records that this (place where the stone was found ?) is the <i>śrī</i> of Maragonda of Lokayakera, the dear disciple of Śrī Ratnabhadra-Bhatarka.
300	On a slab lying under a banyan tree near the ruined village Dombarahalli , hamlet of Hosahalli (On the way from Hosahalli to Horalihalu).	..	....	..	Do.	Damaged. Seems to record the grant of a village to Guramma of Yelamandha by Vinidi-Nayaka.
301	On a slab set up in the temple of Basavappa at Jaramalli.	..	....	Vikriti, Bhadrapada, śu. [5].	Do.	Damaged. Seems to register a grant of land to Virappaya son of Kēṇahaviradeva.
302	On a slab set up near the tank-bund at Chikkakeriyaginhalli .	Vijayanagara	Achyutadevaraya	Saka 146[1], Vikari, Bhadrapada, śu. 12.	Sanskrit and Kannada	Gives the genealogy of Rāmayānāya who was appointed as the governor of Kondavida by Achyutadevaraya. His several acts of charity are enumerated, such as the building of temples, construction of tanks and founding of <i>grāhara</i> . Also records in particular the construction of a tank called Lakshmanudra for the merit of his mother.
303	On a slab set up on a platform in the street at Ammanakeri.	..	....	..	Achaic	The characters look like Vaṭṭeḷuttu.
304	On a stone built into the tank-bund at Huligunta .	Vijayanagara	....	Saka 1478, Nāla, Vaiśakha, śu. 3.	Kannada	Records the construction of the temple of god Bāla-Krishna and the founding of the village Achehutaṇṇa for the merit of his daughter Achehanna, by Bayakara Rāmapayya, and enumerates the same charities as in No. 302 made in Saka 1461, Vikari.
305	On a broken pillar lying before the ruined temple of Vasanta-Mallikarjuna at Devalapura , hamlet of Gajapura .	Do.	Vijayapratapa Sadasiwadeva-Maharaya	Saka 147[3], Virodhikrit, Pushya, ha. 30, Monday, Ardhodaya.	Do.	Damaged. Seems to register the grant of a village in the Morabada-śrine to the god Vasanta-Mallikarjuna by Rāmapa-Nayaka (son of Velur-Luṇṇapa-Nayaka) who was the agent of Krishṇa-Nayaka, son of Bhūtopa-Nayaka.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the same pillar	Vijayanagara	Virapr tapa Sadasiivadava-Maharaya ..	.....Arudhodaya, Monday.	Kannada	Much damaged. Registers the grant of a village to Mo[se]-ya-Kanta for the service of the god Vasanta-Mahakar-juna. It also registers a grant of <i>Kadarambha-nanga</i> to the goldsmith Srinayana who engraved the inscription.
307	On a slab lying in the compound of the Siddhesvara temple at Ujjini.	..	....	Saka {1115?}, Parthi-dhavi, Aśvayuja.	Kannada (verse).	Praises Jagaddala-Pandya of the Kādamba-kula and records the grant, made by him to god Kalidēva, of 400 <i>kamba</i> of land at Kogali. 'The engraver of the inscription was the goldsmith Kētoja, son of Basavoja.
308	On a slab lying beside the central shrine of the same temple.	Vijayanagara	Achyutaraya-Maha[raya] ..	Saka 1461, Vikri-[ti], Bhādrapada, śu. 12, Tuesday.	Kannada (prose) and Sanskrit (verse).	Records the gift of ' <i>Anandandhi</i> ' made by the king to Brahmins.
309	On a pillar in the <i>manḍapa</i> in front of the same shrine.	[Yadava] ..	(Name lost) ..	....	Kannada ..	Much damaged. The characters belong to the 13th Century A.D.
310	On a broken slab planted in a field in the same village.	..	....	Saka 1482, Kaudri, Aśvādha, śu. 5.	Do.	Records the gift of a land and two tamarind trees to a disciple of Luṅganuḍeaya made by Margasabā[ya]-Nāyaka of Veṅru for the merit of his father.
311	On a slab lying in front of the temple of Basava at Tulahalli.	..	....	Krodhana, Kartti-ka, śu. daśamī.	Do.	Records the construction of the temple of Basaveśvara by Ya[rapa-Nayaka, son of Mahanayakacharya 'Lammala-Nayaka of Kuṅakupi-c-durga.
312	On a broken Naga-stone lying outside the same village.	..	....	Chalukya-Vikrama year 18, Śri-mukha.	Do.	Damaged. Seems to record the setting up (of this Naga-stone) by [Ku]varasakti-Paṇḍita and mentions the sculptor Kētoja.
313	On a broken hero-stone lying in the same place.	..	....	....	Do.	Much damaged. Seems to record the victory of a hero.
314	On a slab set up in front of the temple of Hanuman at Chinenhalli , hamlet of Kalapura.	..	....	Saka 1627, Parthi-va, Vaiśakha, śu. 5.	Do.	Records that the rights of the <i>gautike</i> and <i>śeṇḍevike</i> of the village Sēshammanahalli (whose boundaries are given) belonged to Akumalla Jagannātha-Sastri of the <i>Yajurveda</i> and of the <i>Mulikanadu</i> community, that of the <i>trivartike</i> to Beṇṇa-Mariyappa of Madihalli and the rights of other (minor) offices to the family of Kaṭṭemane of Vujjini.
315	On a slab set up near the same temple.	..	....	....	Do.	Much damaged. Seems to record a grant to a temple. Mentions Ujini and Sēshammanahalli.
316	On a slab set up in front of the temple of Hanuman at Hal-yam .	Western Chalukya.	Tribhuvanamallaḍeaya, 'ruling at Kal-yana.	Saka 1086, Śri-mukha (wrong), Pushya, Monday, vāsyē, Uttarayana-Sam-krānti, Solar-eclipse, Vyati-pata.	Kannada (verse and prose).	Gives the genealogy of the dynasty from Taila down to Vikramaditya (VI). Records the grant, made by the <i>Mahamandalesvara</i> Nachidevarasa of the Kadamba-kula, a descendent of Mayuravarma, who was governing the province of Kogali 500 and Koṭṭuru 12 from Koṭṭuru, etc. of the temple of Agastōśvara at Yēcha situated to the north of Koṭṭuru. It also registers grants of land made by several other people.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab built into the front wall of the Karnam's house at Kottur .	Vijayanagara	Virapratapa Sadasivaraya, 'ruling at Vidyangara'.	Śaka 1469, Pīvaṅga, Māgha, śu. 10.	Kannada	Records the remission of taxes payable by the barbers, granted by <i>Mahāmaṇḍeśvara</i> Aliya Ramarajadeva at the request of the barbers Timmoja, Koṇḍoja and Bhadrōja.
318	On another stone in the same place.	Do.	Virapratapa Ramarajayya-Timmara-jayya 'ruling at Anegondi'.	Śaka 1502, Vikrama, Margasīra, ba. 10.....	Do	Registers the remission of taxes for sheep due from the shepherds of Kottur-smr, a subdivision of Kōḷiyya-ventho in the Hūdinavadi-valiḷa, granted in the presence of the god Kulinātha at Baḷaḷi by a Nayaka (name lost) bearing the title 'Mahānāḷakāchārga', for the merit of his parents.
319	On a stone planted before the ruined Kallesvara temple in the same village.	Western Chalukya.	Tribhuvanamaḷadēva	Chalukya-Vikrama year 36, Nandana, Vaiśākha, śu. 3, Thursday, Uttarāyana-Samkranti.	Do.	Registers the grant of some lands and house-sites made by <i>Mahāmaṇḍeśvara</i> Ghatyayasa of the Kadamba lineage who was governing Kōḷi 500, while <i>Mahāmaṇḍeśvara</i> Tribhuvanamaḷa-Iṇḍiyadeva was ruling over Nonarabavadi 32000, for worship and offerings to the god Mubasthana-Rāmeśvara of Kōṭṭuru. The grant was made into the hands of the Aḷiārya of the temple, Amritarasi-Iṇḍita after washing his feet.
320	On a stone set up in front of the Morukal-matha in the same village.	Hoyasā	Maharajādhiraja Virā-Narasimha. Pratapachakravarti	Viśu, Aśvadhā, ba. 5, Sunday.	Do.	Registers a grant of land made in commemoration of their success in a battle, by Kembidēva and Keśava-Dandā-nayaka to Sankaranarayana-Bhatṭa and others, with the permission of Soyūdeva-Chaṭṭiḍēva, son of Jagadala-Rammiḍēva.
321	On a slab lying in front of the temple of Kallesvara at Har-kanal .	Western Chalukya.	....	Chalukya-Vikrama year 12.....Solar-eclipse.	Do.	Seriously damaged. Mentions [Ma]ḷli-Setṭi and Maḷhi-Setṭi.
322	On another (broken) slab lying in the same place.	Do.	Trai [lo]kyama [Ja]deva	Śaka 98 [S], Parabhava, Bhadrā-pada, Punnami, Monday, Lunar-eclipse.	Do.	Damaged. Registers the grant of the village Niḷḷa Jigeyuru near Muḷḷaga 30 situated in Kōḷi 500, for the upkeep, repairs and worship in the temple of Svayambhu-Kaliḍēvasvami of Araḷ baḷḷa, made by the <i>Mahāsandharigraha</i> Devapayya, a servant of <i>Mahāmaṇḍeśvara</i> Viśuvardhana-Vijayaditya, the lord of Vōṅgi who was governing over the Nōḷambavadi 32000 country.
323	On a stone set up in a field at Maraba .	Vijayanagara	Virapratapa Kṛṣṇaraya	Śaka 1450, Sarva-dhara, Śravana, śu. 15, Friday.	Do.	Damaged. Registers a <i>śarvaṇḍya</i> gift of some land to a private person for the service of the god.
324	On a slab set up in a street in the same village.	..	....	....	Arhaic	Similar to No. 303 above.
325	On another slab set up in the same place.	..	....	....	Do.	Do.
326	On one of the slabs set up in front of the temple of Hanūman at Huligere.	..	....	....	Kannada	Much damaged. The characters seem to be of the 14th century A.D.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On a slab set up in the compound of the Hanuman temple at Nagenahalli .	Kalachurya	(Name lost);	Śaka 1119, Nala, Uttarayana-Saṁkramaṇa.	Kannada (verse and prose).	Damaged. Registers the grant of lands made by Singaya-Hergude, son of Vanarasa and the chief of Chamdeva-mangala, to the temples of Mallikarjuna, Bhairava and Kamesvara which were built by him in the village during the governorship of <i>Mahamandalesvara</i> Tribhuvanamalla Bhogadeva-Chola-Maharaja.
328	On one of the pillars in the temple of Chennakesava in the deserted fort at Rakata .	Vijayanagara	....	Śaka 1480, Piṅgala, Magha, śu. 12.	Kannada	Fragment. Ends abruptly after giving the date.
329	On a slab lying before the temple of Ramesvara in the same fort.	..	....	Śaka 1032, Vikṛiti, Saṁkranti.	P'o.	Records the construction of the temple of Ramesvara at Rakutṭi and the grant of some land for worship therein after washing the feet of Gaṅgaurāṣi.
330	On a slab lying in a field about 3 miles from the village Kavukuntla.	..	....	Śrinukha, Āśvadhā, śu. 5.	Telugu	Registers the grant of some land to Bhaira-Vadeya, son of Linganna-Vadeya by Rajuṣi-Sekhubanda for the merit of the Raja of (Iol)kondṭi.
331	On a slab lying in a field about 1½ miles from Mailarampalle.	..	....	Chalukya-Vikrama year .. [Vijaya], Solar-eclipse.	Kannada	Much damaged. Records the gift of some land to the god Ramesvara by two private individuals of Kavlakutṭe.
332	On a slab planted in front of the temple of Hanuman at Hanakahal.	..	....	....	Telugu	Much damaged. Seems to register the grant of some land to a private individual.
333	On another slab planted in front of the same temple.	..	....	Vikṛiti, Jyeshtha, ba. 11.	Kannada	Records certain concessions shown to the villagers of Hanakahal as the village was going to ruins and the consequent arrangement made by Somana-Nayaka, the agent of Cheparada-Kōṇṭi-Nayaka about the shares of the produce of the lands that were to be paid to the palace and those to be reserved by the tenants.
334	On the walls round the Ānakatta-Perumal temple at Kalappal , Tiruttarippundi taluk, Tanjore district.	Pandya	Jatavarman alias Tribhuvanachakravartin Rajaraja Sundara-Pandya-deva.	12th year, [Tula], tritiya, ba. Monday, Utṛat-tadi.	Tamil	Damaged. Records a sale of 568 ma of land for 1,500 paṇam by a number of persons residing at Mudiyaṅgaṅṇā-chaturvedinṅṅalan, a <i>śaṅmudaya</i> in P'udhāraṁṇalai-nadu a sub-division of Rajendrasola-vaṇaṇṇu, to a certain Solika-Nayagar Parakrama-Pandya-Majavayyar.
335	On a slab lying in the same temple	..	....	....	Do.	States that the land called <i>Kuṇṇachimulal</i> with its boundaries (lost) defined, belongs to Ānakatta-Perumal at Kalappal.
336	On the west wall of the Aḷgiyanthasvami temple in the same village.	Chola	[Tribhuvannacha[<i>kravartin</i>] Raja[ndra-Chola]	28th year	Do.	Records the sale by the assembly (<i>kūṭṭaperumakkal</i>) of Sattavalluallor Solanukkuallor, of land belonging to a certain Attiayar Mahadēva-Bhattar who had emigrated to the P'andya country where he died subsequently without paying the taxes due on his property from the 18th year (of the king's reign).
337	On the south wall of the same temple.	Do.	Tribhuvanachakravartin Rajendra-Chola-deva.	[14th year, Vri- chika, śu. dāśami, Wednesday, Rēvati.	Do.	Damaged. Seems to record a remission of taxes by the same assembly on some land presented to the temple at Solanukkuallor, a hamlet of Maṇṇiṅṅaṅṇā-chaturvedinṅṅalan, by some private individuals.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
338	On the west wall of the central shrine in the Chandraśekhara- avamin temple at Pattuk- kottai , Pattukkottai taluk, Tanjore district.	..	....	Śaka 1468, [Man- matha], Kumbha, 6a. paurṇa- Makha, Monday.	Tamil ..	Damaged. Registers a gift, after purchase from a certain <i>purai</i> called Venkātappan, of 22 <i>vēls</i> of land including 6 <i>vēls</i> given for the maintenance of temple servants by Tirumalai-Settiyar, son of Chennappa-Settiyar, for worship and [offerings] to the god Pīraśūdam-Tumbrānar.
339	On the two door-jambes of the entrance into the <i>maṇḍapa</i> in front of the same shrine.	Chōla ..	Rajendra-Chōladēva	11 + 1st year, Sittirai.	Do. ..	Records the remission of the taxes <i>pegavai</i> , <i>antarāgam</i> and <i>kayirampēy</i> by order of Kalappalan for restoring certain portions of the temple and renewing worship therein, both of which had been abandoned (for want of funds) owing to the imposition of the above taxes.
340	On the north wall of the ruined <i>maṇḍapa</i> in the same temple.	..	....	Manmatha, Masi 2	Do. ..	Records the gift of the <i>śikharā</i> and the construction of two <i>maṇḍapas</i> in the temple by a certain merchant called Tirumalai-Settiyar.
341	On a stone preserved in the Taluk office in the same village.	Tanjore Mahrattas.	Sahaji-Muharaja-Sahab	Śaka 1606, Krō- dhanu, Ādi 18.	Do. ..	Proclaims the conquest of the surrounding districts by Vavaśi-(Bavaji)-Paṇḍitar-Ayyai, son of Geṅgaḍhara-Paṇḍitar-Ayyan the king's agent, and his final settlement at Paṭṭakkottai after building a stone fortress.
342	On stones built into the walls of the fort in the same village.	..	....	6th year	Do. ..	Fragmentary. Seems to register a gift of land for worship in the temple (name lost). Seems to mention Sellur <i>śūlas</i> situated in Rajaraja-valuadu.
343	On slabs built into the walls (inside) of the fort called the Manura Buildings at Saluva-nayanpattanam , same taluk and district.	Tanjore Mahrattas.	Sarfoji-Maharaja	A. D. 1814 ..	English, Tamil, Telugu, Mahrattī and Persian.	Records the erection of this column by the king, the friend and ally of the British Government to commemorate the British victory over Bonaparte.
344	On a marble slab built into the south base of the tower in the same fort.	Do. ..	Do. ..	Do. ..	Do. ..	A copy of the same inscription in all the above languages engraved on one slab.
345	On the north wall of the Adipurig- vara temple at Kilavaram , Nannilam taluk, Tanjore district.	[Chōla] ..	....	5th year, Simha, ba. Monday, ākādasi, Punarpoṣam.	Tamil ..	Seems to record a sale of land.
346	On the west wall of the same temple.	Pāṇḍya ..	Maṇavarmun <i>adias</i> Tribhuvanachakra- vartin Vira-Pāṇḍyadēva.	21st year, Tula, ba. trayōḍaśi, Mon- day, Uttitān.	Do. ..	Records the sale of a land by a certain Nayan-Pillai of Madai-mangalam who had got it as <i>śrīdhama</i> from his father-in-law to the temple of Tiruvattisvaram-udaiya-Nayanar at Kūlāiyam <i>adias</i> Jananadan-Attipakkam in Paṇaiyur-nadu, a sub-division of Kūlōttungasōja-vala-nadu. On the west and south walls are a number of fragments which seem to be connected with this inscription.
347	On the same wall	Chōla ..	Vikrama-Chōladēva	10th year, Karka- taka, ba. tṛiṭiya, Tuesday, Sadai- yam.	Do. ..	Fragments. Seems to record a sale to the king, of a house-site at Jananadan-Attipakkam, by a certain Śikaṇḍadēvan Adaraviśayadēvan Maṇaiyadaraiyar the headman of the village, for being presented to the temple. Mentions the dais called <i>Irumanrupadugay-Perumai-sōpānam</i> in the Gaṅgaikondan- <i>maṇḍapa</i> where the king was seated with his queen Avanimūḍum-udaiyai while making the gift.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
348	On the south wall of the same temple.	..	....	8th year	Tamil ..	Records a tax-free gift of 38 <i>szil</i> of land to the temple by the king for worship and offerings during the service called <i>Sundara-Pandiya-sandi</i> instituted by him.
349	On a slab built into the wall at the entrance into the Kamakshi-Amman temple at Tanjore.	Tanjore Maharaṭṭas.	..	Śaka 1798, Bhava, Aśvija, 6th Puraṭṭasi.	Mahrattī Nagari.	Records an assignment of Rs. 5,600 by Kamakshiamba-Bai the senior Rājā of Sivendrarāja for conducting certain services and festivals in the temple of Kamakshi-Amba.
350	On another slab built into the same wall.	Do.	..	Śaka 1727, Kali 4906, Krōdhana, Jyēṣṭha, 6th pañchami, Monday.	Do. ..	Enumerates the various items of repairs conducted in the temple of Kamakshiamba by the king.
351	On a stone built into the entrance to the Rāmasvami temple in the same town.	Do.	Do.	Śaka 1727, Kali 4906, Krōdhana, Bhādrapada, 6th śaṣṭhi, Friday.	Do. ..	Enumerates the items of repairs conducted in the temple of Rāmasvami by the king. States also that a new car for the god was presented by him.
352	On the north wall of the central shrine, in the Phalagrāhīvara temple at Palankot, Polur taluk, North Arcot district.	Chōla ..	Parakeśarivarman ..	6th year	Tamil ..	Incomplete. Records a gift of the village (diyamhallam) as a tax-free <i>dāvadāna</i> to the temple of Mahadeva at Tiruppalaiyngōl, by Kāmparai Iṭṭaman <i>alias</i> Uttamasōla-Piridiṅgaraiyaṇ, the chief of Paṅgala-nādu in Paṅgura-kōṭṭam, while he was at Coṅjevaram. Mentions a certain Minava-Muvēndiravēlan as the <i>Vasal kēṭṭe</i> .
353	On the same wall .. ..	..	....	Iṭṭavara, Paṅguṇi 10	Do. ..	Records a gift of the water-tax (<i>mirkaḷi</i>) to the temples of Tiruppalaiyngōda-Nayinar, Kariyamanikkam-Vinnagarāma-Perumāl and Pīḷaiyar by Vāṣiṣṭha-Nayakkar Vāiyappa-Nayakkar.
354	On the west and south walls of the same shrine.	..	....	Sarvajit, Tai 1 ..	Do.	Fragment. Records a gift of land for the maintenance of worship in the asterism <i>Mukha</i> in the temple by a certain Siddappa-Nayakkar on behalf of Vāyappa-Nayakkar.
355	On the south wall of the same shrine.	..	....	....	Do.	States that this is the gift of Goppinar, son of Appaṇṇar of the Bharadvāja-gōtra.
356	On the same wall .. ..	..	....	....	Do.	Fragment's. One of them records a gift (of money?) for a lamp in the temple of Tiruppalaiyngōda-Nayinar by a certain Mōṇal Veṅgalappa-Nayakkar. Another is dated in Tārana, Tai 16, and seems to mention Vāyappa-Nayakkar.
357	Do. .. ..	..	....	Vilambi, Ādi 21 ..	Do.	Records a gift of land at Paṇḍi to the temple for conducting a festival, by a certain Mugaṇṇapadaī Rāmaya-Nayakkar for the merit of Naraṅgarāya-Uḍaiyar.
358	At the entrance into the <i>Mukha-maṇḍapa</i> of the same temple.	Chōla ..	Tribhuvannachakravartin Rājārājadeva ..	12th year	Do.	Records the construction of the <i>maṇḍapa</i> in the temple at Tiruppalaiyngōl in Tāṅgala-nādu, a sub-division of Paṅgura-kōṭṭam in Jayāṅgondasōla-maṇḍalam, by Vāliyirundaṇ <i>alias</i> Tōṇḍaimāṇ, a <i>śamanta-mudali</i> of Arāṅgayaṇ <i>alias</i> Kulōtungaśōla-Piruduvigangar the chief of the nādu for the welfare of his master.
359	On a pillar in the same <i>maṇḍapa</i> ..	..	....	....	Do.	Much damaged. In characters of about the 16th century. Seems to record an agreement by Jñānamuṭṭi Periyarāṭṭa-Nambi, a Śiva-Brahmana of the temple of Tiruppalaiyngōl-udaiya-Nayinar.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On another pillar in the same <i>manjapa</i> .	Chōla	Rajakesarivarman	3rd year	Tamil	Records a gift of 90 sheep for burning a perpetual lamp in the temple of Mahadeva at Palangōlar in Kattalor-kōṭṭam, a sub-division of Kilyembu-nadu in Palkunra-kōṭṭam by a certain Appavaṇ Kōṇḍarāman of Padiyinc. Gift of 90 sheep by an officer of 'Nulambir Vraṣōḷar' for a perpetual lamp in the temple at Palangōlar in Pūḍaḍalp-padi in Palkunra-kōṭṭam.
361	On a pillar in front of the same <i>manjapa</i>.	..	....	29th	Do.	Unfinished. To the right of this is an inscription in similar characters recording a gift of gold for a lamp by the son of the officer mentioned above whose name can be read in the inscription as Pappayan.
362	On the same pillar	Chōla	Rajakesarivarman	[6]th	Do.	Records the provision made for the maintenance of the early morning service in the temple for the merit of Chinnamalai [Virumalaiyar], son of Fedaiyan the <i>vāṭṭaṣṣam</i> of Mahā-maṇḍiśvara Vayyappa-Nayakkar Kishnappa-Nayakka-Ayyan and for the merit of a certain Virappayyan, son of Vattappayyan.
363	On another pillar in the same place.	..	....	Saravahari, Tai 11, Thursday.	Do.	Records the grant as <i>sarvaṇṇa</i> , by the king, of certain specified taxes accruing as per old stone records from the <i>tirumaduraiḷam</i> of the temple, for its repairs.
364	On a slab in the same temple	..	Nalalōlakachakravartin Rajarāyana	....	Do.	Registers the perpetual lease of some land belonging to the temple of Kaṇṭakkaḍisurum-ṇaiya-Nayinār to a private individual.
365	On the south wall of the central shrine in the Karakanḥōṣvara temple at Elattur , same taluk, same district.	..	....	Parthiva	Do.	In characters of about the 9th century A.D. Records a gift of land after purchase by a certain Orriyuran to the temple of Mallaiyinar.
366	On a slab set up near the ruined Siva temple at Pundi , same taluk, same district.	..	....	....	Do.	Praises the heroism of the Baṇa chief of the Magadhas.
367	On the north wall of the central shrine in the Kaila-mathasvami temple at Narattampundi , hamlet of the same village.	..	....	....	Tamil verse	In praise of the same Baṇa chief's victories over the southern king (Paṇḍya).
368	On the same wall	..	....	....	Do	Praises the great liberality, heroism and devotion of Bapadinatha and the terror he infused in the minds of his enemies. States that these verses were composed by Sakalavidya chakravarti who is also called Kavichakravarti in another verse. The name Ponparappināṇ Magadai-Perumal appears at the beginning.
369	On the west wall of the same shrine.	..	....	....	Do	Damaged. In praise of the valour of a Baṇa and a Magadha chief.
370	On the same wall	..	....	....	Sanskrit verse in Grantha	Damaged. In praise of the Bāṇa-lord (Baneśvara) who is also called the king of Magadha (<i>Māgadha bhāṇabhartā</i>). States that Sakalavidyachakravarti, the author of these verses was rewarded with elephants for composing them.
371	Do.	..	....	....	Do.	In praise of the Magadha chief who took Kañchi and Vaṇji and who is called Vāṇaprandharan. He is described as having defeated and killed Vāṇarantgan.
372	On the south wall of the same shrine.	..	..	....	Tamil verse	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
373	On the same wall .. ..	..	....	....	Tamil verse ..	In praise of Macadaipperumal 'who covered with gold' and his benevolent rule. He is also called 'Vāṇai of the high chariot', before whom his enemies fled in panic. Praises the learning of Magadēsaṇ also called Magadar-kōṇ.
374	Do. .. ..	..	....	....	Do. ..	Stones set at the end. Seems to record the gift of the village Nāṇuttampāṇḍi by a certain Arulṇandideva-Pandaram for the maintenance of worship and repairs in the temple of Kailasanada-nḍaiya-Nayinar for the merit of <i>Mahāmāyā-lēṣera</i> Tirumalarāṣaiyaṇ and Sevappa-Nayakkar.
375	On the west wall of the Sabhā-Nayaka shrine in the same temple.	Vijayanagara	Sadaśivadeva-Maharāya, 'who was pleased to take all countries.'	Saka 1491, Śukla, Mēsha, śu. trayō-dasī, Monday.	Tamil ..	States that this is the gift of a certain Āṇaiyappaṇ of Mahendrapaṇḍi.
376	On a pillar in the <i>maṇḍapa</i> of the same temple.	..	....	....	Do. ..	Records a gift of land to the temple of Kayilasāṇḍaṇḍar by Savundabapaṇ, the brother-in-law of Ramapparaṇḍaṇ. Mentions Pukka-Ramaraṇḍaṇ.
377	On the north wall of the Periya-Nayaki-Ammaṇi shrine in the same temple.	Vijayanagara	....	..	Tamil verse ..	Damaged. Seems to record the promise made by a certain Giriappayyaṇ not to levy either directly or through agents any fines from the washermen of Nāṇattampūṇḍi.
378	On the west wall (inside) of the <i>prākāra</i> of the same temple.	..	....	[Khara], Vaiṣāṣi 9	Tamil ..	Highly damaged. Records a <i>śarvaśrāṇḍa</i> gift of a village under the name Kayilasapuram for worship and offerings in the temple of Tiruvannāmalai-udaiya-Nayinar for the merit of Raghunātha-Nayaka and another person (name lost).
379	On a slab set up outside the east wall of the same <i>prākāra</i> .	Vijayanagara	Mahamandaleśvara Maharāya. Venkaṭapatiḍeva.	Saka 1526, Krodhin, [Karttigai] 10.	Do. ..	Records the gift to the temple of Āṇṇāṇḍaiyār, of a village newly formed by and named after Kumāra Kishṇama-rāṣayyaṇ, son of <i>Mahāmāyā-lēṣera</i> Aliya Ramappayadeva-Maharāṣayyaṇ, with the remission of taxes granted to the settlers in the village for the first six years.
380	On a slab set up near the Kaṇṇi-yammaṇi temple in the same village.	Do.	Virapratapa Sadaśivadeva-Maharāya, 'who took all countries.'	Saka 1483, Raudri, Vriśchika, śu. Uttiradam, Monday.	Do. ..	Portion lost. Seems to record the gift of certain taxes received from the village Nelliṅṇāṇḍam belonging to the temple at Tiruvannāmalai for the sacred bath, unguents and offerings to the image of Kayilasāṇḍasvāmī by the treasurers of the former temple. Mentions Nārāṇḍa-Dikebhar the agent of Raghunātha-Nayakkar-Āyyaṇ.
381	On a slab set up in the same village.	Do.	Venkaṭapatiḍeva-Maharāya	Saka 1536, Pra-madhoḥa, Āṣi 5.	Do. ..	Records a gift of land to the temple of Tirukkoṭṭsvara-Mehalingam by Krishnappa-Nayakkar for the merit of his father Bayyappa-Nayakkar, for worship and offerings to the god. Śiruvaiḷur which had been bestowed upon the donor by the king is called Uttamaśōḷanallūr <i>alira</i> Bhayirasamudram and is stated to have formed part of Tellaru situated in Sindhaporuda-vaṇaṇḍu, a sub-division of Venkura-kōṭṭam in Pedaividu-rājyam of Jayangonda-Topdamṇḍalam.
382	On the south wall of the central shrine in the Kōṭṭsvara temple at Vadasiruvaiḷur Tindivanam taluk, South Arcot district.	Do.	Virapratapa Sadaśivadeva-Maharāya ..	Saka 1469, Pla-vaṅga, śu. Ratha-saptami.	Do. ..	

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the north wall of the Somanathesvara temple at Achuta-mangalam , Nannilam taluk, Tanjore district.	Chola	Tribhuvanaachakravartin Rajendradeva ..	5th year 376th day.	Tamil	Built in in the middle. Registers the <i>u/vari</i> given by the king for a piece of land granted as a tax-free <i>dravada</i> in Sivapadaśekharamangalam in Paṇaiyūr naḍu, a subdivision of Kulottungaśoḷa-valanadu, for opening a <i>tiṛumai/āgam</i> , a tank and a flower-garden to the temple of Somanathadeva in the village built by Uḍaiyar Svami-devar.
394	On the same wall .. ..	..	Tribhuvanaachakravartin Koneṇṇumaiḱop- paṇ .. ..	..	Do.	Built in in the middle. Engraved in continuation of the previous inscription. Records the royal order to grant the <i>u/vari</i> for the possession of the land mentioned above from the 6th year of the king.
395	Do. .. ..	..	Do. .. ..	..	Do.	Built in in the middle. Engraved in continuation of the previous inscription. Records the provision made by Svamiḍevār for the supply of oil to the temple at Achyutamatangalam <i>alias</i> Sivapadaśekharamangalam from the 6th year (of the king), by raising taxes on each oil-mill in the <i>tiṛumai/ārit/āgam</i> newly formed round the temple.
396	Do.	Chola	Kulottunga-Cholaḍeva	1 [1]th year, [31]st day.	Do.	Built in in the middle. Engraved in continuation of the previous inscription. Records the grant of <i>u/vari</i> for another gift of 2 <i>vēḷi</i> of land free of taxes (to the same temple) made by the king.
397	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Cholaḍeva, who was pleased to take Madurai, Iḷam (Ceylon), Karuvor and the crowned head of the Paṇḍya,	16th year, 10th day.	Do.	Ends of lines built in. Seems to record the appointment of some priests for worship in the temple of Somanathadeva at Somanthamangalam, with provision for their maintenance.
398	On the north and west walls of the same temple.	..	.. ..	..	Do.	Built in in the middle. Seems to record another grant of land to the temple by the king.
399	On the west wall of the same temple.	Chola	Tribhuvanaachakravartin Vira-Rajendra- dēva.	7th year, 41[9]th day.	Do.	Registers the <i>u/vari</i> for the inclusion of the <i>dravada</i> lands belonging to the main temple as well as to the god Sūkṇṭhivaram-Uḍaiyar in the same temple, with the 5 <i>vēḷi</i> of land at Somanthamangalam originally endowed for the formation of the several adjuncts of the temple (probably those mentioned in No. 393 above).
400	Do. .. ..	..	Tribhuvanaachakravartin Koneṇṇumaiḱop- paṇ	7th year, 49th day	Do.	Registers the royal order to grant the <i>u/vari</i> , mentioned above.
401	On the south wall of the same temple.	Vijayanagara	Vira-Bokkana-Uḍaiyar (Bukka), son of Ariyuna-Uḍaiyar (Haribara).	Saka 1326, Tārana. Tula, 4a. chaturdasi, Friday, Aśvini.	Do.	Records the grant, by the authorities of the temple of Somanathadeva at Achhutamatangalam <i>alias</i> Sivapadaśekharamangalam, of certain privileges in the temple, as also of paddy, money for cloths and a house-site free of taxes, to Annamalaiyar Kalingattaraiyar, a <i>kaikkola</i> of the village for having set up certain images in the temple.
402	On the same wall .. ..	..	....	Saka 1104, Puaḷya, 2.	Sanskrit and Grantha.	Records the consecration of (god) Somanatha by Srikanṭha-Sambha of the Śaṅḍiṇya-gotra who was the brother of a certain Gosvami-Miśra and belonged to the Kādha country.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
403	On the same wall	Chola ..	Tribhuvanaachakravartin Virarajendra- deva.	7th year, 41st day	Tamil ..	Ends of lines built in. Seems to record an exchange (செலவு) of land with some addition at Achyutanaṅḡalam for the 15 <i>vēḷi</i> of the <i>devadāna</i> land in Kulottuṅgaśāḷa- nallur, belonging to the Somanatha temple by order of the king. Quotes the 5th and 11th years of Kulottuṅga- Choladeva. Mentions the sons of Uḍaiyār Svanidevar. In praise of god Viṣvanātha as the 'tree bearing the fruit of wisdom'.
404	Do. .. ..	.. ..	....	....	Tamil (Verse).	Damaged. Registers the agreement by three carpenters of Somanatha-chaturvedinaṅḡalam binding themselves to serve in the several hamlets of the village for remuneration in consideration of the royal grant of 2 <i>mā</i> of land made to each of them.
405	On the east wall of the second <i>prākara</i> of the same temple.	.. ..	....	3rd year, 156th day	Tamil	Records the redress of certain disabilities which were due to the unproductive nature of the land granted by the previous king (Periyadevar) in his 39th year to a certain Kāṭṭilay eraiyāy, as <i>ndarappottā</i> (blood-shed compensation) for the punishment meted out by mistake to his father Rājaraṣa [?] raiyan in a quarrel between the villagers of Somanathaṅḡalam and Somanatha-chaturvedinaṅḡalam on one side and Śāḍakkamaṅḡalam on the other, regarding the supply of water for irrigation from the river Muḷigēdasolay- <i>vēṭṭān</i> .
407	Do.	Do ..	Tribhuvanaachakravartin Kulottuṅga- Choladeva, 'who was pleased to take Madurai, Kuruvur, Iṭam (Ceylon) and the crowned head of the Paṇḍya.'	20th year, Tula, Thursday, Aṭṭam.	Do.	Records an agreement, after obtaining the royal sanction for the same, made by the authorities of the Somanatha- deva temple to some old tenants to meet the expenses of repairs to their houses built in a street recently formed in place of the old one which was sparsely inhabited and not wide enough for the procession of the <i>gṛā</i> to pass through. Damaged. Records the royal ratification for the remission of taxes on the houses erected in the new street mentioned above, for the first eight years after its formation.
408	Do.	Do. ..	Do. do	21st year, 207th day.	Do	Beginning of lines built in. States that a stone-mason named Muḷaitṭan <i>alias</i> Chandeśarapal Perundacheban [?] his wife and their 4 sons were the servants of the <i>mālha</i> (name not given) which had bought them.
409	Do.	Do. ..	[Tribhuvanaacha]kavartin Rājaraṣadeva	3rd year, 162nd year.	Do.	Records a gift of 14 <i>vēḷi</i> of land in certain specified proportions, made for the merit of his father by Tirumayil- perumai Uḷagai <i>alias</i> Viśāyalaṅka-Mutiraiyan, for repairs to the temples of Somanatha-deva and Viśveśvara- deva at Somanathaṅḡalam and to the temple of Viśveśvara-Viṣṇuvaram-Uḷaiyār at Somanatha- chaturvedinaṅḡalam.
410	On the north wall of the same <i>prākara</i> .	Do.	Tribhuvanaachakravartin Rājaraṣadeva ..	4th year, Kanya, ba. saptamī, Monday, Mṛigaśirsha.	Do.	Fragment. Seems to record the marriage of a certain dancing girl belonging to the temple.
411	In the front <i>gopura</i> of the same temple.	Do.	Kulottuṅga-Choladeva, 'who was pleased to take [Madu]ṭrai.'	11th year	Do.	Fragment. Mentions a certain [Uḷ]lappa-[Nayak]kar- Ayyan son of [Nā]ḍaiya-Nayakkar the agent of Raghua- natha-Nayaka.
412	In the same <i>gopura</i> .. ..	.. ..	....	Sāvarī, Ādi 1 ..	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	In the same place	Chola ..	Tribhuvannachakravartin Cholaadeva, 'who was pleased to take Madurai and the crowned head.'	11th year ..	Tamil ..	Incomplete. Seems to register a gift of land as a tax-free <i>adavasa</i> to the temple by a certain Sirap Atkondanayan alias Pamburattakkōi, the headman of Villiyannallur in Pambura-nadu.
414	On the south wall of the central shrine in the Jayangondanathar temple at Mannargudi , Mannargudi taluk, Tanjore district.	....	....	Prahava, gudi 10.	Do.	Records the acknowledgment by a certain Chandra-bhushana-Ulathā (on behalf of the temple) of certain specified taxes granted as <i>sarvanama</i> to the temple of Jayangondasolapuram-udaiya-Nayinjar by Savaiipperumal.
415	On a stone belonging to the Vighnesvara shrine under renovation, in the same temple.	Chola ..	Tribhuvannachakravartin Rajendra-Cholaadeva.	3rd year ..	Do.	Fragment. Seems to be a part of a bigger inscription. Records the assignment of a land belonging to the temple towards the remission of taxes on 3 $\frac{1}{2}$ of land endowed for the welfare of the king and queen for the expenses of the temple.
416	On a door-post lying outside the same temple.	....	....	..	Do	States that this temple was the gift of Kattidevar, son of Tiruvengada-Saṅgiyar, one of the <i>madatis</i> of Narayanapuram.
417	On the west and south walls of the ruined Siva temple at Tenpadi , same taluk, same district.	Chola ..	Tribhuvannachakravartin Rajendra-Cholaadeva.	30th year, Kumbhasa. dvadasa, Wednesday.	Do.	Unmaged. Records a gift of land by the residents of Jayangondasolapuram alias Rajendrasolapuram and Jayangondasolappertinmai-nadu to the temple of Tirtatagai Nayanar towards the remission of taxes which were newly levied on some lands belonging to the temple.
418	On the south wall on the same temple.	Pandya ..	Jatavarman alias Tribhuvannachakravartin].....	..	Do	Much damaged. Seems to record an agreement by some temple servants to provide offerings to the image of Vināya ^{ka} Pillaiyar Andapillaiyar and to burn a lamp in the night in the temple, for some endowment made by a certain Sundarai Tiruvigaiyali.
419	On a stone called 'Niluvaziyi' set up in a forest at Chellur near Gudimallam , Kalahasti taluk, Chittoor district.	Vijayanagara	Vira-Narasimha-yya-Maharaya	Saka 1431, [Vibhava, Makara, [navami], Monday, [Aniṣam].	Do.	Records an agreement among the residents of the three villages Madavilagan, Shoyar (Chellur) and Kandadu regarding the right of irrigation from the channel called 'Sadasiva-kūna'.
420	On the walls of the deserted temple near the Sarvaṅgtham tank at Big Conjeevaram , Conjeevaram taluk, Chingleput district.	Chola ..	Rajakesarivarman alias Rajadhirajaadeva (1).	35th year, 281st day.	Do.	Stones out of order. Seems to record the royal grant of a tax-free village named Sarvaṅgthirtha-nallur in Jayangondanadu, a division of Viravata-koṭṭam in Jayangondasolamandalam, for the various expenses of worship and offerings in the temple of Sarvaṅgtham-udaiya-Mahadeva, at the request of a number of officers of the king while he was seated on his throne called Pallavarajan (?) in the outer hall (<i>śaṭimēlai-mandapam</i>). Rajadhiraja in his palace at Gaṅgaikondaṣapuram. Along with the inscription are mixed up pieces of another inscription belonging to the same king which begins with the introduction திருக்கோர் மனார் etc.

APPENDIX C.—List of photographs taken during the year 1924-25.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
844	Full plate	East view of the first <i>gōpura</i> of the Rājā-rājēśvara (Bṛihadīśvara) temple.	Tanjore	.. Tanjore.
845	Do.	West view of the same <i>gōpura</i>	Do.	.. Do.
846	Do.	East view of the second <i>gōpura</i> of the same temple.	Do.	.. Do.
847	Do.	West view of the same <i>gōpura</i>	Do.	.. Do.
848	Do.	Side view of the great <i>Nandi</i> (Bull) in the same temple.	Do.	.. Do.
849	Do.	West view of the <i>Nandi-maṇḍapa</i> and the second <i>gōpura</i> (from the <i>maṇḍapa</i> in front of the central shrine in the same temple).	Do.	.. Do.
850	Do.	Portion of the north wall of the central shrine of the same temple.	Do.	.. Do.
851	Do.	Stone image of Sadyōjātamūrti within the passage round the same shrine.	Do.	.. Do.
852	Do.	Metallic statue of king Rājārājendra-Chōladēva (Rājārāja I?) in the same temple.	Do.	.. Do.
853	Do.	Metallic image of Tripurāntaka (front view) in the same temple.	Do.	.. Do.
854	Do.	Do. do. (back view)	Do.	.. Do.
855	Half plate	Metallic statue of a Nāyaka (?) king in the same temple.	Do.	.. Do.
856	Do.	Sculpture in relief of another Nāyaka (?) king on a pillar in the <i>Nandi-maṇḍapa</i> of the same temple.	Do.	.. Do.
857	Do.	Sculpture in relief of a third Nāyaka king in the same place.	Do.	.. Do.
858	Do.	Sculpture in relief of a fourth Nāyaka king in the same place.	Do.	.. Do.
859	Full plate	Sculpture in relief (in marble) of Mahārāja Sarfōji visiting Rev. Schwartz in his illness (by J. Flaxman, R.A.—kept in the church).	Do.	.. Do.
860	Half plate	Inscription on the base of the same sculpture.	Do.	.. Do.
861	Full plate	Marble statue of Mahārāja Sarfōji—in the Palace.	Do.	.. Do.
862	Half plate	Another view of the same statue	Do.	.. Do.
863	Full plate	Old life-size oil-painting (in the Durbar Hall of the same Palace) of Śahāji I, Śivāji I and Śāmājī.	Do.	.. Do.
864	Do.	Do. do. of Ekōji, Shahāji II and Sarfōji I.	Do.	.. Do.
865	Do.	Do. do. of Tukkoji and Bāvā-Sāhib.	Do.	.. Do.
866	Do.	Do. do. of Pratāpasimha and Tulajā-Mahārāja.	Do.	.. Do.
867	Do.	Do. do. of Sarfōji II and Śivāji II.	Do.	.. Do.
868	Do.	Do. do. of Sarfōji II.	Do.	.. Do.
869	Do.	Do. do. of two dogs.	Do.	.. Do.
870	Do.	Old painting (in tempera colours) of Amarsimha—Mahārāja in the same Durbar Hall.	Do.	.. Do.
871	Do.	Old oil-painting (in the same Durbar Hall) of Rāmadas.	Do.	.. Do.
872	Do.	Life-size wall painting (in tempera colours) of Śivāji II.	Do.	.. Do.
873	Do.	Do. do. of one of the attendants (minister?) on the right side of the above.	Do.	.. Do.

APPENDIX C.—List of photographs taken during the year 1924-25—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
874	Full plate	Life size wall painting (in tempera colours) of another attendant (minister ?) (on the left side).	Tanjore ..	Tanjore.
875	Do.	Ground plan of the Fort and Tower called the 'Manōra Buildings'.	Saluvanāyakanpattanam.	Do.
876	Do.	North view of the 'Manōra Buildings' ..	Do. ..	Do.
877	Do.	South-east view of the same	Do. ..	Do.
878	Do.	South view of the same	Do. ..	Do.
879	Do.	West view of the same—showing the main entrance.	Do. ..	Do.
880	Do.	East view of the Fort wall and the ditch within (same Buildings).	Do. ..	Do.
881	Half plate	Front view of the second entrance into the Tower (same Buildings).	Do. ..	Do.
882	Do.	South-west view of the same entrance with the ditch.	Do. ..	Do.
883	Do.	View of the verandah within the same entrance.	Do. ..	Do.
884	Full plate	Interior view of the room in the first floor of the same Tower.	Do. ..	Do.
885	Do.	Inscription on the marble slab built into the basement of the same Tower.	Do. ..	Do.
886	Do.	Brass statue of Mahārāja Sarfōji in the 'Chakrapāṇisvāmin temple.	Kumbhakōṇam	Do.
887	Do.	Metallic images of Varadarājasvāmi and his two consorts—in the Śiva temple.	Paṭaṅkōyil ..	North Arcot.
888	Do.	Stone image of Madanagōpālasvāmi with one of his consorts.	Do. ..	Do.
889	Half plate	Sculpture in relief of Hanūmān receiving the ring from Rāma—in the Śiva temple.	Narattampūṇḍi	Do.
890	Do.	Metallic image of Virabhadra in the same temple (Front view).	Do.	Do.
891	Do.	Same image (Back view)	Do.	Do.
892	Do.	Do. (Side view)	Do.	Do.
893	Do.	Two stone images of Dakṣiṇāmūrti in the same temple.	Do.	Do.
894	Do.	Bronze image of Lakṣmī-Narasimhasvāmi in the Viṣṇu temple (Front view).	Tindivanam ..	South Arcot.
895	Do.	Same image (Back view)	Do. ..	Do.
896	Full plate	Bronze image of Pañcamukha-Āṇjanāyasvāmi in the same temple (Front view).	Do. ..	Do.
897	Do.	Same image (Back view)	Do. ..	Do.
898	Do.	Do. (Side view)	Do. ..	Do.
899	Do.	Inscriptions (in Kōleḷuttu) on bamboo pieces preserved in the office.	..	..
a, b & c 900	Do.	Stone image of Narasimha (fighting with Hiranyakaipu) in the Viṣṇu temple (from a quarter-plate negative lent by Mr. G. V. Srinivasa Rao of this office).	Tirukkōshṭiyūr	Ramnad.
901	Do.	View of the Śiva temple on the hill (from another negative lent by Mr. Srinivasa Rao).	Pirāṅmalai ..	Do.
902	Full plate	Copper-plates with ring and seal, No. 2 of 1920-21.	..	..
903	Half plate	Seal of the same copper-plates .. ..	..	..
904 & 905	Full & plate.	Copies of two figures of Śakti .. ..	..	..

APPENDIX C.—List of photographs taken during the year 1924-25—cont.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
906 <i>a & b</i>	Full plate.	Copper-plate grant No. 1 of 1924-25 ..	..	..
907	Quarter plate.	Seal of the above .. .. .	..	..
908 <i>a & b</i>	Full plate	Copper-plate grant No. 2 of 1924-25 ..	..	..
909	Quarter plate.	Seal of the above .. .. .	..	..
910 <i>a & b</i>	Full plate	Copper-plate grant No. 3 of 1924-25 ..	..	..
911	Quarter plate.	Seal of the above .. .. .	..	..
912 <i>a & b</i>	Half plate	Copper-plate grant No. 4 of 1924-25 ..	..	..
913 <i>a & b</i>	Full plate	Do. No. 5 of 1924-25 .. ..	..	..
914 <i>a & b</i>	Quarter plate.	Seal of the above (Side and top views) ..	..	..
915 <i>a & b</i>	Full plate	Copper-plate grant No. 6 of 1924-25 ..	..	..
916 <i>a & b</i>	Quarter plate.	Seal of the above Side and top views ..	..	..
917 <i>a & b</i>	Full plate	Copper-plate grant No. 7 of 1924-25 ..	..	..
918 <i>a & b</i>	Quarter plate.	Seal of the above Side and top views) ..	..	..
919 <i>a & b</i>	Full plate	Copper-plate grant No. 8 of 1924-25 ..	..	..
920	Quarter plate.	Seal of the above .. .. .	..	..
921 <i>a & b</i>	Full plate	Copper-plate grant No. 9 of 1924-25 ..	..	..
922	Quarter plate.	Seal of the above .. .. .	..	..

APPENDIX D.—Dates from Appendices A and B to the *Annual Report on Epigraphy for 1924–25*, calculated by this office with the help of the '*Indian Ephemeris*' by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.* respectively, for *Suklapaksha* and *Bahupaksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510, Monday, Dec. 30; .94; .50; means that on the day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28; .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday, 6 Ap. A.D. 1384; .68; f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. .08; f.d.n. .13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise) respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
EASTERN GANGA.		
<i>Anantavarman Vajrahasta 'Lord of Trikaṭiṅga'.</i>		
1925	C.P. 5	Śaka 982, Kārttika, prathama-paksha, tṛtīyā, Sō[ma]vara. According to the Solar reckoning the equivalent date was A.D. 1060, October 30, Monday; .42.
<i>Anantavarman Chōḍa-Gaṅgādēva.</i>		
"	C.P. 6	Śaka 1003, Mīna, Kṛishṇa-pañchamī, Sunday. Probably A.D. 1081, March 1, Monday; f.d.t. .87. It is doubtful whether the week-day is correctly quoted in the inscription. In the absence of the <i>nakshatra</i> , the date cannot be verified.
WESTERN CHALUKYAS OF KALYANI.		
<i>Trailōkyamalladēva.</i>		
"	321	Śaka 98[8], Parābhava, Bhādrapada, pūrṇamī, Monday, lunar eclipse = A.D. 1066, September 11, Wednesday. There was a lunar eclipse on Wednesday. The week-day quoted in the inscription is evidently a mistake.
<i>Tribhuvanamalladēva.</i>		
"	278	Chālukya-Vikrama year 35, Vi[kṛiti], Srāvaṇa, su. 5, Monday. Probably A.D. 1110, July 23, Saturday. The week-day quoted in the inscription is perhaps a mistake. In the absence of the <i>nakshatra</i> , the date cannot be verified.
"	318	Chālukya-Vikrama year 36, Nandana, Vaiśākha, su. 3, Thursday, Uttarāyaṇa-Samkrānti. The given details are erroneous in more than one respect. The Chālukya-Vikrama year 36, fell in A.D. 1111, Khara (not Nandana as cited in the inscription) and Vaiśākha su. 3 in this year fell on Thursday, 13th April. It was, however, not a day of Uttarāyaṇa-Samkrānti. But, in the next year, i.e., A.D. 1112 (Nandana), Vaiśākha su. 3 fell on a Monday (i.e., 1st April) and not on a Thursday as quoted in the inscription. Even in this case, it was not a day of Uttarāyaṇa-Samkrānti.
"	316	Śaka 1085, Śrīmukha, Pushya, amāvāsye, Monday, Uttarāyaṇa-Samkrānti, solar eclipse, Vyatipāta. Irregular. The cyclic year Śrīmukha fell in Śaka 1075 (not in Śaka 1085 as quoted in the inscription), and in this year, i.e., A.D. 1153 there was no solar eclipse in the month 'Pushya'. The amāvāsye day in this month was not also a day of Uttarāyaṇa-Samkrānti. The above astronomical details are not satisfactory even for the Śaka year 1085 = A.D. 1163, Subhānu.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
WESTERN CHALUKYAS OF KALYANI— <i>cont.</i>		
<i>King's name lost.</i>		
1925	320	Chalukya-Vikrama year 12 Solar eclipse. There were two solar eclipses in the Chalukya-Vikrama year 12 (i.e.) A.D. 1087, one of which was perhaps the intended date, viz.— (1) A.D. 1087, February 6, Saturday. (2) A.D. 1087, August 1, Sunday.
CHOLA.		
<i>Rājakesarivarman alias Rājarājadēva (I).</i>		
„	120	9th year, Tulā, Saturday, Tiruvōṇam. Probably A.D. 994, October 13, Saturday ; f.d.n. '95. On this day which was in the <i>śukla-paksha</i> shashthi ended at '18 and then śu. saptamī commenced.
„	186	22nd year, Dhanus, śu. pañchamī, Thursday, Aviṭṭam = A.D. 1006, November 28, Thursday ; 66.
„	242	13th year, Kumbha, ba. amāvāsya, Monday, Aviṭṭam, Kōṭṭunāl ? 237. Ba. amāvāsya was current on Sunday, 30th January, A.D. 998. The week-day quoted in the inscription is perhaps a mistake. The tithi and the nakshatra were current on Sunday till '88 and '71 respectively.
<i>Parakesarivarman alias Rājendra-Chōladēva.</i>		
„	102	6th year, Mithuna, śu. Sunday, saptamī, Uttiram = A.D. 1018, June 22, Sunday. The nakshatra 'Uttiram' quoted in the inscription is evidently a mistake for 'Hasta', which was current till '81 on Sunday. Śu. saptamī ended at '65 of the day.
„	187	8th year, Āṇi, śu. 8, Sunday, Makhā. Śu. 8 and nakshatra 'Makhā' cannot combine in the month of Āṇi.
<i>Rājakesarivarman alias Rājādhirājadēva.</i>		
„	52	33rd year, Mīna, śu. pañchadaśi, Thursday, Uttiram = A.D. 1051, February 28, Thursday ; '44 ; '70.
<i>Parakesarivarman alias Rājendradēva.</i>		
„	193	6th year, Āṇi, ba. 2, Friday, Tiruvōṇam = A.D. 1057, June 20, Friday ; f.d.t. '33 ; f.d.n. 60.
<i>Vīra-Rājendra-Chōladēva.</i>		
„	87	7th year, Mīna, śu. chaturthī, Thursday, Kārttigai = A.D. 1070, March 18, Thursday ; '87 ; '66.
„	88	7th year, Kumbha, śu. chaturdaśi, Wednesday, Pūsam = A.D. 1070, January 27, Wednesday ; f.d.t. '26 ; '72.
<i>Kulōttuṅga-Chōladēva I.</i>		
„	115	4th year, Mōsha, śu. navamī, Tuesday = A.D. 1074, April 8, Tuesday ; '73. The nak. was Āślēsha which was current till '48 on Tuesday.
„	144	[3]1st year, Bishabha, śu. prathamā, Wednesday, Rōhiṇī = A.D. 1101, May 1, Wednesday ; '17 ; '54.
„	145	31st year, Kāṇṇi, śu. pañchamī, Friday, Āṇilam, = A.D. 1101, August 31, Saturday ; '09 ; f.d.n. '01. The week-day quoted in the inscription is probably a mistake.
„	148	47th year, Karkātaka, śu. [pañchamī], Sunday, Hastā = A.D. 1116, July 16, Sunday ; '35 ; '62.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulōttuṅga-Chōḷadēva—cont.</i>		
1925	150	4[1]st year, Rishabha, śu. chaturdaśi, Wednesday, Punarpūṣam. Chaturdaśi must be a mistake for chaturthi, for śu. chaturdaśi and nak. Punarpūṣam cannot combine in the month of Rishabha. The date intended was probably A.D. 1112, May 1, Wednesday; '95; f.d.n. '54.
"	152	46th year, Mithuna, śu. dvādaśi, Thursday, Viśākhā = A.D. 1116, June 22, Thursday; f.d.t. '65; '23.
"	155	40th year, Vriśchika, ba. trayōdaśi, Monday = A.D. 1109, November 22; '28. The nak. was Viśākhā which was current till '31 on Monday.
"	243	27th year, Dhanus 16, Wednesday, Attam = A.D. 1096, December 10, Wednesday; '28. The tithi ashtami was current till '17 on Wednesday.
<i>Parakēsarivarman alias Vikrama-Chōḷadēva.</i>		
"	46	[15th] year, Karkāṭaka, ba. dvādaśi, Monday, Magaiyātti = A.D. 1132, July 11, Monday; '73. The nak. was Mṛigaśirā which was current till '57 on Monday.
"	149	3rd year, Makara, ba. dvādaśi, Wednesday, Uttirattādi. Ba. dvādaśi and nak. Uttirattādi cannot combine in the month of Makara.
"	157	2nd year, [Kanyā], śu. chaturdaśi, Thursday, Pūram = A.D. 1119, September 4, Thursday; f.d.t. '75; f.d.n. '76.
"	158	2nd year, Dhanus, ba. 19, Monday, Uttiram = A.D. 1120, December 13, Monday; nak. Uttiram commenced at '01 and was current till '10 the next day.
"	159	[3rd] year, Dhanus, ba. trayōdaśi, Monday, Mūla = A.D. 1120, December 20, Monday; '41; f.d.n. '23.
"	160 161 and 162	3rd year, Dhanus, ba. ēkādaśi, Saturday, Anīlam = A.D. 1120, December 18, Saturday; '48; f.d.n. '29.
"	181	16th year, Mārgaḷi, ba. 6, Monday, Uttiram = A.D. 1133, December 18, Monday; f.d.t. '32; f.d.n. '57.
"	220	9th year, Kanyā śu. daśamī, Monday, Pushya = A.D. 1126, September 13, Monday; '94; '93. Śu. is evidently a mistake for ba., for śu. 10 and nak. Pushya cannot combine in the month of Kanyā.
"	222	6th year, Kārttigai, śu. 12, Wednesday, Śadayam. Śu. 12 and nak. Śadayam cannot combine in the month of Kārttigai.
"	250	4th year, Mīna, ba. saptamī, Thursday, Mūla = A.D. 1122, March 2, Thursday; '63; f.d.n. '47.
"	347	10th year, Karkāṭaka, ba. tṛitīyā, Tuesday, Śadaiyam = A. D. 1127, June 28, Tuesday; '70; f.d.n. '62.
<i>Kulōttuṅga-Chōḷadēva (II).</i>		
"	232	12th year, , pañchamī, Viśākhā, Monday. Probably A.D. 1146, March 4, Monday; f.d.t. '08; '53. The month and the paksha missing in the inscription would then be Mīna and bahula.
<i>Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II).</i>		
"	6	16th year, Kumbha, śu. tṛitīyā, Wednesday, Āyī[lyam]. Śu. dvitīyā and nak. Āyilyam cannot combine in the month of Kumbha. Evidently the tithi dvitīyā is a mistake for dvādaśi, in which case the date would be A.D. 1161, February 8, Wednesday; f.d.t. '37; '79.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Parakēsarivarman Tribhuvanachakravartin Rājārājādēva (II)—cont.</i>		
1925	10	10th year, Rishabha, śu. chaturdaśī, Tuesday, Mrigaśīrsha. Śu. chaturdaśī and nak. Mrigaśīrsha cannot combine in the month of Rishabha. The <i>tithi</i> quoted in the inscription is a mistake for chaturthī. The intended date was probably A.D. 1156, April 24, Tuesday; śu. chaturthī commenced at 57 and was current till 61 the next day. Nak. Mrigaśīrsha ended at 60 on Tuesday.
"	13	16th year, Kumbha, ba. chaturthī, Wednesday, Avittam. Here again there seems to be a mistake in the <i>tithi</i> quoted in the inscription. It must be chaturdaśī, for ba. chaturthī and nak. Avittam cannot combine in the month of Kumbha. The date intended was evidently, A.D. 1162, February 14, Wednesday; ba. chaturdaśī and nak. Avittam were current till 90 and 59 respectively on Sunday.
"	15	16th year, Rishabha, śu. shasthī, Tuesday, Makhā. Probably A.D. 1162, May 22, Tuesday. In this case the <i>tithi</i> was not shasthī but saptamī which ended at 90 on Tuesday. Nak. Makhā was current till 35.
"	77	17th year, Simha, ba. pañchamī, Wednesday, Rēvatī = A.D. 1162, August 1, Wednesday; f.d t. 17; 76.
"	191	14th year, Paṅguṇi, ba. 13, Monday, Śadayam = A.D. 1160, March 7, Monday; 81; 82.
"	257	14th year, Rishabha, śu. pañchamī, Thursday, Pūsam = A.D. 1160, May 12, Thursday; 41; 34.
"	258	14th year, paṅguṇi, ba. 13, Monday, Śadayam = A.D. 1160, March 7, Monday; 81; 82.
<i>Tribhuvanachakravartin Rājādhirājādēva (II).</i>		
"	11	15th year, Mithana, ba. daśamī, Monday, Aśvati = A.D. 1178, June 12, Monday; 72; 47.
"	173	5th year, chaturdaśī, Friday, Śōdi. Probably A.D. 1167, October 13, Friday; 76. The nak. Śōdi commenced at 97 on Friday and was current the whole of next day, ending, at 65 the day after. The month (not quoted in the inscription) was Tūlā.
"	188	14th year, Dhanus, śu. pañchamī, Saturday. Tiruvādirai = A.D. 1177, November 26, Saturday; f.d t. 56; 86.
"	223	[12]th year, Mithuna, śu. tṛitīyā,, Pūsam. Probably A.D. 1174, June 4, Tuesday; 43; 58. In the absence of the week-day, the date cannot be verified.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III).</i>		
"	19	11th year, Mēsha, ba. ēkādaśī, [Thursday] Probably A.D. 1189, April 13, Thursday. The nak. was Pūrva-Bhādrapadā which was current till 39 on Thursday.
"	67	16th year, Simha, śu. chaturthī, Wednesday, Śōdi = A.D. 1194, August 21, Sunday; 79; f.d n. 47. The week-day quoted in the inscription is evidently a mistake for Sunday.
"	68	25th year, Mithuna, ba. chaturdaśī, [Saturday], Uttirādam. The details given are erroneous in more than one respect. Ba. chaturdaśī cannot combine with nak. Uttirādam. The week-day also seems to be incorrectly quoted in the inscription. The nearest equivalent is probably A.D. 1203, June 25, Wednesday; 04; nak. Uttirādam commenced at 93 and was current the whole of next day, ending at 02 the day after.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Tribhuvanachakravartin Kulōttunga-Chōladēva (III)—cont.</i>		
1925	69	13th year, Makara, śu dvādaśī, Tuesday, Mrigaśirsha = A.D. 1191, January 8, Tuesday; f.d.t. 17; 99.
"	73	37th year, Kanyā, śu. pañchamī, Wednesday, Anīlam = A.D. 1214, September 10, Wednesday; 31; 64.
"	74	5 + 1st year, Simha, ba. tritīyā, Wednesday, Aśvatī = A.D. 1184, August 26, Sunday; 18; 81. The week-day quoted in the inscription is evidently a mistake for Sunday.
"	79	24th year, Dhanus, ba. chaturdaśī, Anīlam, Monday = A.D. 1203, December 3, Wednesday; f.d.t. 18; 43. The week-day quoted in the inscription is probably a mistake for Wednesday.
"	81	1 [5]th year, Kāṭaka, ba. prathamā, Monday, Avittam = A.D. 1193, July 16, Friday; 97; f.d.n. 37.
"	82	11th year, Kumbha, [śu]. chaturdaśī, Wednesday, Pūṣam = A.D. 1189, February 1, Wednesday; f.d.t. 07; 24.
"	84	11th year, Dhanus, ba. tritīyā, Thursday, Pūṣam = A.D. 1188, December 8, Thursday; 79; 59.
"	85	9th year, Karkātaka, śu. dvādaśī, Monday, Mūlā = A.D. 1186, June 30, Monday; 28; f.d.n. 34.
"	86	9th year, Karkātaka, śu. chaturdaśī, Monday, Mūlā. Details same as No. 85 above excepting the tithi chaturdaśī which is a mistake for dvādaśī.
"	171	5 + 1st year, Makara, ba. chaturdaśī, Friday, Pūrāḍam = A.D. 1184, January 13, Friday; f.d.t. 35; 51.
"	407	2[9]th year, Makara, . . . , Monday, Pūṣam = A.D. 1207, January 15, Monday; 44. It was a day of paurṇimā which was current till 82 of the day.
<i>Tribhuvanachakravartin Sōlakṣṇadēva 'who was pleased to take Maṭurai, Karuvūr, Ilam and the crowned head of the Pāṇḍya.'</i>		
"	75	23rd year, Karkātaka, śu. pañchamī, Monday, Attam = A.D. 1200, July 17, Monday; f.d.t. 23; f.d.n. 44.
<i>Tribhuvanachakravartin Rājarājadēva (III).</i>		
"	64 & 65	18th year, Kanyā, śu. dvitīyā, Wednesday, Śittirai = A.D. 1233, September 7, Wednesday; 58; 80.
"	156	22nd year, Simha, ba. pañchamī, Wednesday, Aśvatī = A.D. 1237, August 12, Wednesday; 59; 52.
"	228	18th year, Makara, śu. pañchamī, Monday = A.D. 1233, January 17, Monday; 31. The nak. was Rēvatī which was current till 87 on Monday.
"	233	24th year, Kumbha, śu. trayōdaśī, Monday, Pūṣam = A.D. 1240, February 6, Monday; f.d.t. 52; f.d.n. 27.
"	272	14th year, Rishabha, ba. shashthī, Saturday, Uttirāḍam = A.D. 1230, May 4, Saturday; f.d.t. 38; 44.
"	276	15th year, Vriśchika, śu. shashthī. . . . Tiruvōnam. It is ba. shashthī and not śu. shashthī that could combine with nak. Tiruvōnam in the month of Vriśchika. Since the week-day is not clear in the inscription, the date cannot be verified.
"	405	20th year, Tulā. . . . Thursday, Attam = A.D. 1235, October 11, Thursday; 98. The tithi was ba. trayōdaśī which was current till 66 of the day.
"	410	4th year, Kanni, ba. saptaṁī, Monday, Mrigaśirsha = A.D. 1219, September 2, Monday; 44; f.d.n. 05.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Tribhuvanachakravartin Rājendra-Chōladēva (III).</i>		
1925	273	10th year, Simha, ba. trayōdaśī, Sunday, Punarpūṣam = A.D. 1255, August 1, Sunday; '91; '46.
"	337	[1]4th year, Vriśchika, śu. daśamī, Wednesday, Rēvati = A.D. 1259, November 30, Wednesday; '20.
"	417	30th year, Kumbha, śu. dvādaśī, Wednesday = A.D. 1276, February 29, Wednesday; '90. The nak. was Ardra which was current till '24 of the day.
<i>PANDYA.</i>		
<i>Śrīvalla[bha*]dēva.</i>		
"	20	7th year, Tulā, śu. shashthī, Friday, Tiruvōnam. The characters are of the 14th century. Irregular. There is no equivalent date in the reigns of the kings of name Śrīvallabha who came to the throne in A.D. 1284, 1291, 1351 and the one who ruled about 1433 A.D.
<i>Māṇavarman Tribhuvanachakravartin Kōṇērimeḷkōṇḍāṇ Śrīvalla[bha*]dēva.</i>		
"	23	34th year, Simha, ba. tritīyā, Wednesday The characters are of the 14th century A.D. In the absence of the nakshatra the date cannot be verified. Two dates are probable, viz., I. A.D. 1385, August 23, Wednesday; '74. The nak. was Rēvati which was current till '75 on this day. II. A.D. 1384, August 3, Wednesday; f.d.t. '90. On this day nak. Śatabhi-shaj was current till '21 when nak. Pūrva-Bhādrapadā commenced.
<i>Māṇavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
"	58	6th year, Makara, śu. Friday, chaturdaśī, Hastā. Śu. chaturdaśī and nak. Hastā cannot combine in the month of Makara. The intended date was probably A.D. 1340, January 14, Friday. Śu. 14 ended at '59 and the nak. was Punarvasu (not Hastā) which was current till '32 of the day.
<i>Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>		
"	168	5th year, Kumbha, ba. tritīyā, Friday, Uttiram. There are equivalent dates in the reigns of both Sundara-Pāṇḍya II and Sundara-Pāṇḍya III who came to the throne in 1277 and 1303 A.D. respectively. They are :— 1. A.D. 1281, February 7, Friday; f.d.t. '49; '57. 2. A.D. 1308, February 9, Friday; f.d.t. '59; '56.
<i>Jatāvarman alias Tribhuvanachakravartin Rājarāja Sundara-Pāṇḍyadēva.</i>		
"	334	12th year, [Tulā], ba. tritīyā, Monday, Uttirattādi. Ba. 3 and nak. Uttirattādi cannot combine in the month of Tulā.
<i>Māṇavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva.</i>		
"	346	21st year, Tulā, ba. trayōdaśī, Monday, Uttiram = A.D. 1354, October 13, Monday; f.d.t. '94; f.d.n. '09.
<i>HOYSALA</i>		
<i>Pratāpachakravartin Vira-Narasimhadēva 'ruling from his capital Dōrasamudra.'</i>		
"	280	Śaka 1148, Vyaya, Chaitra, śu. ēkādaśī, Sunday, Uttarāyana-Samkrānti, Vyatipāta. Irregular. In Śaka 1148 = A.D. 1226 Pārthiva (not Vyaya), Chaitra śu. 11 commenced at '44 on 10th March, Tuesday, and it was current till '51 the next day. It was however not a day of Uttarāyana-Samkrānti. Even in the next year, i.e. Śaka 1149 = A.D. 1227, Chaitra śu. ēkādaśī fell in the cyclic year Sarvajit (not Vyaya) on 29th March, Monday; f.d.t. '22.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA.		
<i>Virapratāpa Harihara-Mahārāya (II).</i>		
1925	C. P. No. 15	Śaka 1301, Siddhārthi, Jyēsthā, śu. paurṇamāsī, Tuesday, Lunar eclipse = A.D. 1379, May 31, Tuesday. There was a lunar eclipse on this day.
<i>Vīra-Viruppaṇṇa-Uḍaiyar, son of Harihara.</i>		
„	21	Śaka 1321, Pramādi, Tulā, śu. ēkādaśī, Thursday, Avittam. The given details are erroneous in more than one respect. In Śaka 1321 = A.D. 1399, Pramādin, śu. ēkādaśī was current on Friday, 10th October and it ended at '26 the next day. The nak. was Śatabhishaj (not Avittam) and was current till '98 on Friday.
„	248	Śaka 1307, Krōdhana, Tulā, śu. pūrṇai, Wednesday, Aśvati = A.D. 1385, October 18, Wednesday; '87; '40.
<i>Vīra-Bokkanna-Uḍaiyar (Bukka II) son of Ariyana-Uḍaiyar (Harihara II).</i>		
„	401	Śaka 1326, Tārana, Tulā, śu. chaturdaśī, Friday, Aśvati = A.D. 1404, October 17, Friday; '75; f.d.n. '25.
<i>Vīra-Praṇṭhadēvarāya-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya 'who instituted the elephant hunt'.</i>		
„	27	Śaka 1377, Yuva, Tulā, śu. trayōdaśī, Friday, Rēvati, Arpaśi 24 = A.D. 1455, October 23, Thursday; '42; '50. The week-day quoted in the inscription is evidently a mistake for Thursday.
<i>Vīra-Narasīṅgaya-Mahārāya.</i>		
„	419	Śaka 1431, [Vi]bhava, Makara, ba. [navamī], Monday, Anīlam = A.D. 1509, January 15, Monday; '25; '93.
<i>Virapratāpa Kṛishṇadēvarāya-Mahārāya.</i>		
„	246	Śaka 1443, Vikrama, Mithuna, ba. tṛitīyā, Friday, Tiruvōṇam. The cyclic year Vikrama fell in Śaka 1442 and the date intended was A.D. 1520, June 4, Monday; '24; f.d.n. '05. The week-day quoted in the inscription is probably a mistake.
„	304	Śaka 1450, Sarvadhāri, Śrāvaṇa, śu. 15, Friday = A.D. 1528, July 31, Friday; '49.
<i>Virapratāpa Achyutarāya.</i>		
„	C. P. No. 14	Śaka 1451, Virōdhi, Pushya, Makara-Saṁkramaṇa, ba. trayōdaśī, Tuesday = A.D. 1529, December 28, Tuesday; '59.
„	308	Śaka 1461, Vikṛiti, Bhādrapada, śu. 12, Tuesday = A.D. 1539, August 26, Tuesday; '36. The nak. was 'Śrāvaṇa' which was current till '72 of the day.
<i>Virapratāpa Sadāsivadēva-Mahārāya.</i>		
„	C. P. No. 12	Śaka 1477, Rākshasa, Āshāḍha, śu. prathama-dvādaśī, Monday = A.D. 1555, July 1, Monday; '54.
„	305	Śaka 147[3], Virōdhikṛit, Pushya, ba. 30, Monday, Ardhōdaya = A.D. 1552, January 25, Monday. The nak. was 'Śrāvaṇa' which was current till '41 of the day.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Virapratāpa Sadāśivadēva-Mahārāja—cont.</i>		
1925	375	Śaka 1491, Śukla, Mēsha, su. trayōdaśī. Monday. In Śaka 1491 Śukla = A.D. 1569, su. trayōdaśī commenced at '80 on Tuesday, 29th March and it was current till '71 the next day. In the absence of the nakshatra the date cannot be verified. The week-day quoted in the inscription is probably an error.
"	380	Śaka 1483, Raudri, Vṛischika, su. Uttirādam, Monday. In the absence of the tithi, the date cannot be verified. In Śaka 1483 = A.D. 1560 Raudri, nak. Uttirādam in the Vṛischika month commenced at '40 on Wednesday, 20th November and it was current till '37 the next day. In this case the week-day quoted in the inscription is probably a mistake. But if Vṛishabha was the month intended instead of Vṛischika—as it seems more probable—the date would be A.D. 1560, May 13, Monday; f.d.n. '11.
<i>Virapratāpa Veṅkatadēva-Mahārāja 'ruling at Ghanagiri'.</i>		
"	C. P. No. 13	Śaka 163[9], Hēvilambi, Mārgaśīra, ba. 12, Wednesday, Anurādha = A.D. 1717, December 18, Wednesday; '50; '85.
SAMBUVARAYA. <i>Sakalalōkachakravartin Rājanārāyaṇa.</i>		
"	386	4th year, Vikāri, Vṛischika, ba. prathamā, Wednesday, Rōṣaṇi. In the 11th, 12th, 13th and 14th centuries there are only two years in which the details given work out correctly. They are:—(1) A.D. 1119, November 19, Wednesday; f.d.t. '14; '07. (2) A.D. 1359; November 6, Wednesday. We know that Sakalalōkachakravartin Rājanārāyaṇa came to the throne in A.D. 1337-38. (Nos. 30 of 1890 and 42 of 1900). In the present instance the palaeography of the inscription points clearly to 14th century as its date. In the absence of internal evidence in the inscription and judging wholly from the date given in the record, we have to differentiate this king from the ruler who came to the throne in A.D. 1337-38.
TANJORE MAHRATTAS. <i>Sarfoji-Mahārāja.</i>		
"	350	Śaka 1727, Kali 4906, Krōdhana, Jyēsthā, ba. pañchamī, Monday = A.D. 1805, June 17, Monday; '49.
"	351	Śaka 1727, Kali 4906, Krōdhana, Bhādrapada, su. shashthī, Friday = A.D. 1805, August 30, Friday; '42.
MYSORE CHIEFS. <i>Chāmarāja-Uḍaiyar.</i>		
"	C. P. No. 16	Kali 4834, Śaka 1657 (mistake for 1655), Pramādicha, Āṇi 23, Friday, saptamī, Uttirattādi = A.D. 1733, June 22, Friday; f.d.t. 07; f.d.n. '11.
<i>Kṛishṇarāja-Uḍaiyar 'ruling at Śrīraṅapatṇam'.</i>		
"	C. P. No. 17	Śaka 1683, Kali 4861, Vishu, Kārttigai 22, Thursday, saptamī, Aviṭṭam, Aruḷana (Harshana-yōga, [Gara]-Karaṇa. = A.D. 1761, December 3, Thursday; the tithi su. saptamī was current the whole day and ended at '04 the next day. The nak. Aviṭṭam was current till '29 on Thursday.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PUDUKKOTTAI TONDAIMAN.		
1925		<i>Arunāchala Vanaṅgāmudī-Tonḍamanār, son of Aṇḍaiya Raghunātha</i> <i>Vanaṅgāmudī-Tonḍamanār</i>
	C.P. No. 19	Śaka 1647, Kali 4626, Viśvāvasu, Uttarāyana, Hēmanṭa-ṛitu, Pushya 23, ba. amāvāsya, Śravaṇa, Siddhi-Yōga, Sakuna-Karaṇa. 23 is evidently the date of the corresponding Solar month (i.e.) Makara. The date then would be A.D. 1726, January 21, Friday; f.d.t. 26; f.d.n. 22.
MISCELLANEOUS.		
„	1	Śaka 1419. Piṅgala, Makara, śu. paurṇai, Monday, Pūṣam = A.D. 1498, January 8, Monday.
„	212	Śaka 1396, Jaya, Makara, śu. dvitīyā, Monday, Avittam = A.D. 1475, January 9, Monday; 52; 49.
„	285	* 22, Pramādi, Jyēṣṭha, Purnami, Tuesday. The paleography of the inscription suggests 14th century as its date. In this century the cyclic year Pramādi fell in Śaka 1321-22 = A.D. 1399-1400. The intended date was probably A.D. 1399, May 20, Tuesday; 27.
„	338	Śaka 1458, [Manmatha], Kumbha, Śu. paurṇai, Makhā, Monday = A.D. 1536, February 7, Monday; 19; 39.

PART II.

SALANKAYANA.

The most important and interesting documents in the year's collection are the three Śālaṅkāyana copper-plate grants registered as Nos. 1, 2 and 3 of Appendix A. Of these, the first two were received from Mr. Challa Jagannatha Rao, Assistant Editor, *Āndhra-Patrika*, Madras. These are stated to have been found buried underground in the village called Kantēru in the Guntur taluk, Guntur district. No. 1 consists of four thin plates strung together on a copper ring about two inches in diameter. They measure $5\frac{1}{2}$ inches in length and $1\frac{3}{4}$ inches in breadth. To the ring is attached a circular seal of about 2 inches in diameter, the face of which is slightly depressed in the middle. The figure of a couchant bull facing the proper right is cut in relief in the centre of the seal. In the right portion of the seal, and along its fringe are discernable some worn-out letters in relief. The clearest of these is the letter *nda* which is evidently meant for *nda* of the word *Vijaya-Skandavarman*, the name of the king and the donor given in the record. The purport of the inscription is the tax-

Mahārāja Vijaya-Skandavarman.

free grant of the hamlet or small village (*palikā*) of Chintapura to a brahman called Śivārya of the Maudgalya-gōtra who was a resident of the village of Lēkumāri, by the Śālaṅkāyana Mahārāja Śrī Vijaya-Skandavarman. The grant, like all other known Śālaṅkāyana grants, was issued from the prosperous (city) Vēngī (*Vijaya-Vēngī*). The order of the king was addressed to the several *Niyōgas*, *Niyuktas* and *Āyuktakas* and the *Vishayapati*.

No. 2 is also a set of four thin copper-plates measuring about $5\frac{1}{4}$ inches in length and $1\frac{1}{4}$ inches in breadth. They are strung together on a copper ring of about $2\frac{3}{4}$ inches in diameter to which is fixed a circular seal of $1\frac{1}{2}$ inches in diameter. On the slightly hollow surface of the seal, in the centre, can be faintly seen the back portion of a seated bull cut in relief facing the proper right. No letters are traceable on the seal. The purport of the record is the tax-free gift of 12 *nivartanas* of land in the village of Kurāvāṭa in the Kudrābhāra-vishaya, to a brahman called Svānichandra

Mahārāja Nandivarman.

of the Maudgalya-gōtra, by the Śālaṅkāyana king Mahārāja Śrī-Nandivarman. Like the foregoing grant, this was also issued from the prosperous city Vēngī (*Vijaya-Vēngīpurāt*). In No. 2 the portion conveying the royal instructions to the local officers and the earlier part of the date is missing. It appears almost certain that one (i.e. the fourth) plate containing this portion in four lines was omitted to be strung into the ring even at the first instance, for Mr. K. V. Lakshmana Rao says that neither of the rings was cut when it reached him.

The above noticed two grants were published by the late Mr. K. V. Lakshmana Rao, M.A., in the *Vizianagaram Maharaja's College Magazine* for October 1922, where he has dealt with them with admirable thoroughness. But a few points of reading and identification of places may be noted here. The name of the gift village

Places identified.

Chintapura in No. 1 has been read by him as Chinnapura. The subscript in the second letter of the name has broad arms like the letter *ta* as it is written in this inscription in other places and the main letter *n* has only narrow arms. Mr. Rao himself has suggested in a foot-note the possibility of this reading, which is really the more probable one. The village Lēkumāri mentioned in No. 1 may have to be identified with the village Lōkamudi in the Kaikalur taluk of the Kistna district. The village name in No. 2 read by him as Kuruvāḍa has correctly to be read as Kurāvāṭa, and this is almost certainly identical with the village Kūrāḍa, in the Gudivāḍa taluk of the same district.

2. No. 3 of Appendix A belonging to king Mahārāja Śrī-Nandivarman of this family is the best preserved set of these

Peda-Vēgi plates of Mahārāja Nandivarman (II).

three. The plates measure $6\frac{1}{4}$ inches in length and $2\frac{1}{10}$ inches in breadth. They are strung together on a copper ring of about $2\frac{1}{2}$ inches in diameter. To this is attached a circular seal with a diameter of about $1\frac{1}{3}$ inches. The surface of the seal is completely worn out. It must have contained in relief the figure of a seated bull

like the seals of Nos. 1 and 2 above. The plates are reported to have been discovered underground in the village of Peda-Vēgi near Ellore in the Kistna district. They were first secured by Mr. Vemuri Visvanatha Sarma, M.A., L.T., of the Government Arts College, Rajahmundry, and forwarded by him to Mr. M. Somasekhara Sarma of the Telugu Encyclopædia Office, Madras. The latter has published an article upon these plates in the Telugu monthly *Blārati* for Raktākshi, Śrāvaṇa, wherein he has discussed at some length the genealogy of the Śālaṅkāyanas to which we shall refer in the sequel. The purport of the record is the gift of certain lands in the villages of Prālūra, Muṇḍūra, Cheṇcheruṇa and Kamburāṇcheruṇa, for the benefit of the god, the lord of the three worlds, Viṣṇugrihasvāmin, to be cultivated by the shepherds (*vraja-pālakas*) of Arutore, by the king in the 10th year of his reign. Of these villages, Muṇḍūra is evidently identical with the village of Muṇḍūru in the Ellore taluk of the Kistna district. Kamburāṇcheruṇa must be identical with the village

Places identified.

Kommerā (North and South) of the same taluk. The village Cheṇcheruṇa is very

probably identical with the modern village Chinchināda of the Narasapuram taluk of the same district. Arutore has probably to be identified with Allidoddi in the Gudivada taluk of the same district.

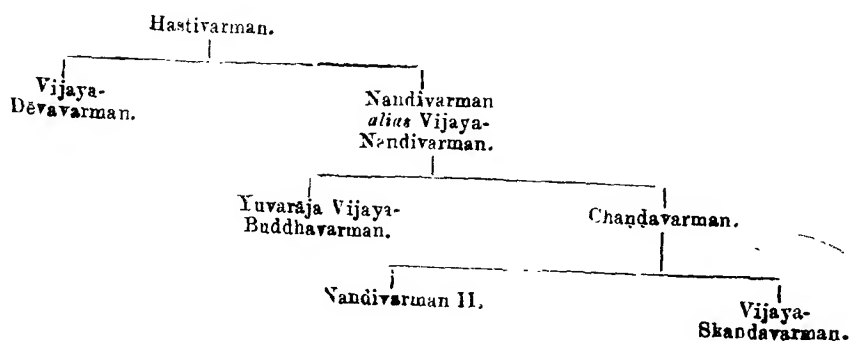
The importance of this inscription lies chiefly in the clear light it throws on the otherwise indefinite genealogy of the Śālaṅkāyanas. It gives confirmation to the suggestion made by the late Mr. K. V. Lakshmana Rao that Hastivarman, the king of Vēṅgi whom Samudragupta defeated must have been a Śālaṅkāyana, for in this record we have the following genealogy:—

Hastivarman.
|
Nandivarman.
|
Chandavarman.
|
Nandivarman.

In fact, this is the only record, hitherto discovered giving a pedigree of the family for more than two generations. We may now turn to consider the genealogy and the probable period of this dynasty, so far as these are available from known records. Mr. Lakshmana Rao has made Hastivarman the founder of the family and accorded tentative places and dates for the several known kings of the dynasty in the following manner:—

A.D. 350	.. Hastivarman ..	..	Allahabad pillar inscription of Samudragupta.
A.D. 375	.. Vijaya-Dēvarman ..	..	Ellore Prākṛit grant (<i>Epigraphia Indica</i> , Vol. IX, page 56).
A.D. 400	.. Vijaya-Nandivarman ..	..	{ Elliot's unpublished grant.
A.D. 425	.. Buddhavarman (Yuvarāja) ..	..	{ (<i>Indian Antiquary</i> , Vol. V, page 175).
A.D. 450	.. Chandavarman ..	..	{ Kollēru grant (<i>Indian Antiquary</i> , Vol. V, page 175 f.) and No. 3 of Appendix A.
A.D. 475	.. Vijaya-Nandivarman ..	..	{
A.D. 500	.. Vijaya-Skandavarman ..	..	No. 1 of Appendix A.

Mr. S. Sarma, who has had No. 3 of Appendix A to help him more definitely in framing the genealogy, has given the accompanying tentative succession table for the several kings—



In considering the probabilities of these successions we are sure of one thing,

The Śālaṅkāyana genealogy.

at the outset, that the king Nandivarman, the eldest son of Chandavarman of No. 3

of Appendix A is identical with the king Vijaya-Nandivarman, son of Chandavarman of the Kollēru plates (*Indian Antiquary*, Volume V, page 175 f.), which belong to the 7th year of his reign and which has also the same *ajñapti* as our record, viz. Mūlakura-Bhōjaka. The epithet *Vijaya* assumed by the king in the earlier grant is absent in the present record which is of the 10th regnal year. But in the absence of definite genealogical data and of the mention of *ajñapti* in No. 2 of Appendix A, we cannot be sure that the Nandivarman of this latter grant (No. 2) is identical with the king of the name noticed above. It is possible that this king is the son of Hastivarman. Again the assignment of the kings Vijaya-Dēvarman, Vijaya-Nandivarman and Yuvarāja Buddhavarman of the Prākṛit grants to a period subsequent to Samudragupta whose inscription is in classical Sanskrit is not tenable. It is, on the other hand, highly possible that these three Śālaṅkāyana kings were the predecessors of Hastivarman whom we may safely consider as the contemporary of Samudragupta. It may be taken into consideration here that Drs. Burnell and Fleet (*Indian Antiquary*, Volume V, page 176) have referred Vijaya-Nandivarman son of Chandavarman to about the 4th century A.D. and Hastivarman who was his ancestor by three generations could very possibly have been a contemporary of Samudragupta.

WESTERN CHALUKYAS OF KALYANI.

3. Only a few records of this dynasty were copied this year during the survey of the Kudligi taluk in the Bellary district which formed part of the Nolambavādi 32,000 country. No. 315 of 1925 while

Ayyana II.

tracing the descent of Tribuvanamalla

Vikramāditya VI, mentions Ayyana as Ayyanayya-kshitiśvara. The expression *kshitiśvara* indicates that he must have ruled, though perhaps for a short time. Dr. Venkatasubbiah has noticed the fact that his name appears in the list of the Chālukyan kings given by eight inscriptions (*Indian Antiquary*, Vol. LXVII, page 287 f). No epigraphs, however, that are referable to his reign have yet been found. But this fact may have to be accounted for by supposing, as Dr. Venkatasubbiah does,) that his rule might have been a short and uneventful one, instead of regarding him as not to have reigned at all (Dr. Fleet in his *Kanarese dynasties*, page 435).

The next king that is represented in this year's collection is Trailōkyamalla Sōmēśvara I (No. 321 of 1925). The

Trailōkyamalla Sōmēśvara I.

inscription records a gift of land to the god

Svayanubhu-Kalidēvasvāmin of Arabata, by the *Mahāsandhivigrahi* *Dandanāyaka* Dēvapayya a subordinate of Vishṇuvardhana-Vahārāja Vijayādityadēva, made in the Śaka year 98[8]. This Vishṇuvardhana who is said to have been ruling over the Nolambavādi 32,000 country bears the significant title *Vēṅgimanḍalēśvara*. Dr. Fleet has noticed two other inscriptions of this chief which call him the son (*tanaya*, *nandana*) of Trailōkyamalla, while in our record he is only called 'the worshipper at the lotus feet' (*tatpādapadmārūdhaka*) of Trailōkyamalla. Dr. Fleet was not inclined at first (*Indian Antiquary* XX, page 277 ff.) to take the expression 'son' literally, as the titles he bore, viz., *Sarvalōkāśraya* and *Vēṅgimanḍalēśvara* indicated Eastern Chālukya descent. But later on he changed his opinion and regarded Vishṇuvardhana as the fourth son of Sōmēśvara I, and tried to explain away the titles. He believes that these titles indicate rather the territorial division over which the prince ruled than the family from which he came (*Kanarese Dynasties*, pages 454 and 440). But it is to be noted that Vishṇuvardhana was the governor of the Nolambavādi province and not of the Vēṅgi country which at this time was under the nominal supremacy of the Chōlas. As for the title *Vēṅgimanḍalēśvara*, Dr. Fleet thinks that it only showed that he was born of an Eastern Chālukya princess. Such a connection is impossible according to the Hindu laws of marriage as both the Western and the Eastern Chālukyas belonged to one and the same family and *gōtra*. Now, regarding the application of the expression 'son' it

should be noted that instances are not wanting where subordinates and kinsmen of kings called themselves their sons (cf. *Epigraphia Indica*, Volume XV, page 26 and *Epigraphia Carnatica*, Volume X Kolar 102. Further, Bilhana in his '*Vikramānka-charita*' has mentioned only three sons of Sōmēśvara and not this Vishṇuvardhana, the supposed fourth son. Dr. Fleet thinks that this is due to Vishṇuvardhana not being conspicuous. But this is not sufficient reason to exclude him from the list of Sōmēśvara's sons, though perhaps it would justify omitting him from the succession list. These facts thus point to the conclusion that Vishṇuvardhana was not a son of the Western Chālukya monarch Trailōkyamalla but only an Eastern Chālukya prince who was a viceroy under the Western Chālukya king.

Of Tribhuvanamalla Vikramāditya VI, the son of Sōmēśvara, we have three records. Two of them (Nos. 278 and 318 of 1925) mention a famous feudatory

Vikramāditya VI.

of his named Tribhuvanamalla-Pāṇḍya, governor of Nonambavāḍi, who is described in some inscriptions as the 'rod in Tribhuvanamalla's right hand' (*Epigraphia Carnatica*, Volume XII, Dg. 90 and 139). Another subordinate of his, whose name appears for the first time is Nāchidēvarasa of the Kādamba-kula who bears the titles

His subordinate Nāchidēvarasa.

Banavāsipuravarādhīśvara and *Mayūra-varmavaṁśa-vibhūṣaṇa*. He is stated in

No. 315 of 1925 to have made a grant of land to the god Agastyēśvara of Yeleha while he was governing the districts Kōgali 500, and Kottūru 12 with Kottūru as his capital. Another inscription (No. 307 of 1925) which does not refer itself to any particular reign but which may be ascribed to this period gives us the name of another feudatory of the Kādamba-kula named Jagaddala-Pāṇḍya who is stated to have made a grant of 400 *kambha* of land at Kōgali to the god Kalidēva.

EASTERN CHALUKYAS.

4. Copper-plate No. 4 of Appendix A is a record of the Eastern Chālukya king Vishṇuvardhana III, kindly lent by Mr. M. S. Sarma of the Telugu Encyclopædia office, Madras, for review in this report.

Vishṇuvardhana III.

Mr. Sarma has edited the record in the Telugu Journal, *Bhārati* for Raktākshi, Mārgaśīrsha. The plates are three in number and are strung together on a copper ring of about 2 inches in diameter, which was already cut when the plates reached the office. No seal accompanied the ring. The plates measure about 7 inches in length and $2\frac{1}{2}$ inches in breadth. These are reported to have been discovered when digging the earth in the village of Gaṇapavaram in the Bhimavaram taluk of the Kistna district. They were first secured and brought to the notice of the scholarly world by Mr. K. Nageswara Rao Pantulu, Editor of the *Āndhra-Patrika*, Madras, when he was touring in the district. The king is called *Samastabhuvanāśraya* Vishṇuvardhana-Mahārāja and is described as the son of *Samastabhuvanāśraya* Vijayāditya Maṅgi-Yuvarāja and the grandson of Vishṇuvardhana-Mahārāja. This short pedigree directly leads us to identify him with Vishṇuvardhana III. But it has to be observed at the outset, that the titles of the kings given in this record vary from those given in another copper-plate record of this king (No. 9 of 1913-14), wherein the king is called *Sarvalōkāśraya* Vishṇuvardhana-Mahārāja and his father is called Vijayasiddhi Maṅgi-Yuvarāja. In his own records Maṅgi-Yuvarāja is called *Sarvalōkāśraya*-Mahārāja (*Indian Antiquary*, Volume XX, page 145) and *Sarvalōkāśraya*-Mahārāja Vijayasiddhi. The epithet *Samastabhuvanāśraya* and the surname *Vijayāditya* are applied to him for the first time in the present record. The surname is compatible with his well-known title and surname *Vijayasiddhi*. We are thus introduced herein to an earlier Vijayāditya than the hitherto known Vijayāditya I of the Eastern Chālukyas. It seems also to suggest that the titles *Sarvalōkāśraya* and *Samastabhuvanāśraya* were applied to the same king indiscriminately. The *ājñapti* of the grant is Nissaraminyi who is undoubtedly identical with Nissaramije the *ājñapti* of the Nūtulaparṇu grant of his father Maṅgi-Yuvarāja (*Indian Antiquary*, Volume XX, page 106). The mention of this name in both these records leads to the inference that the present grant was issued very early in the reign of Vishṇuvardhana III, and probably very soon after he succeeded his father. And taking into consideration the occurrence

of the solar eclipse which was the occasion for the grant, we may assign the dates, 14th May 709 A.D. or 26th October 710 A.D. on which days there was a solar eclipse, as the earliest possible dates of the grant, since the king ascended the throne, according to Dr. Fleet, in A.D. 709.

In the light of this record which mentions Maṅgi-Yuvarāja with his surname *Vijayāditya* and on account of the similarity in the wording of the king's pedigree in the two cases it appears possible, as Mr. Sarma suggests, that the grant No. 6 of 1913-14, tentatively ascribed to Vishṇuvardhana V (?), may have to be ascribed to Vishṇuvardhana III. But it has to be observed at the same time that while the legend on the seal of Vishṇuvardhana III (No. 9 of 1913-14) is '*Tribhuvanāṅkuśa*' the legend on that of No. 6 of 1913-14 is '*Vishamasiddhi*' (See *Annual Report on Epigraphy* for 1914, page 85, paragraphs 8 and 9). We have to await future discoveries to explain this difference.

5. Copper-plate records Nos. 8 and 9 of Appendix A belong to the later Eastern Chālukya king Vijayāditya VII. of Dr.

The Ryali plates of Vijayāditya VII.

Fleet's table (*Indian Antiquary*, Vol XX, p. 283). These two sets are said to have

been discovered underground in the village of Ryali in the Godavari district and were forwarded by the Collector of Godavari to the Government Epigraphist for India who sent them to me for examination.

No. 8 is a set of 5 plates strung together on a copper ring about 3 inches in diameter. The plates measure about $9\frac{3}{4}$ inches in length and $5\frac{1}{4}$ inches in breadth. The ring has a circular seal of about 3 inches in diameter, on the counter-sunk surface of which are cut in relief the Chālukyan royal emblems and the legend '*Śrī-Tribhuvanāṅkuśa*' in later Chālukyan characters.

No. 9 is also a set of 5 plates strung on a copper ring of 5 inches in diameter. The plates measure $10\frac{1}{2}$ inches in length and 5 inches in breadth. The ring has a diameter of 5 inches. To this is attached a circular seal of $2\frac{3}{4}$ inches in diameter, on the counter-sunk surface of which are engraved in relief the legend '*Śrī-Tribhuvanāṅkuśa*' with the Chālukyan emblems.

In No. 8 the king is called *Sarvaśōkāsraya* Śrī Vishṇuvardhana-Mahārāja . . .

Vira-Vijayādityadēva.

Śrī-Vira-Vijayādityadēva, while in No. 9 he is called only *Sarvaśōkāsraya* Śrī Vishṇuvardhana Mahārāja in the prose

portion, his actual name '*Vijayāditya*' being given in the verse portion. The king is stated in both the inscriptions to have succeeded to the throne on the demise of his elder step-brother Rājarāja, a fact mentioned also in Copper-plate No. 8 of 1913-14 (see *Annual Report on Epigraphy* for 1914, page 86, paragraph 10). Both

His surnames *Karavāṇa-Bhairava* and *Kali-Yudhishtira*

the records give him the surnames *Karavāṇa-Bhairava* and *Kali-Yudhishtira*. In respect of the former surname they

confirm the inference drawn on page 91, paragraph 16 of the *Annual Report* for 1921, that Vijayāditya must have had this surname. The latter is a surname of the king met with for the first time now. We are informed by the inscriptions that Vijayāditya's son Śaktivarman (II), who was crowned ruler by his father, reigned only for

One year rule of his son Śaktivarman II

one year and then passed away, and that Vijayāditya the father resumed authority

out of regard for *dharma*, i.e., his duties as a ruler and a warrior, like Arjuna after the death of his son Abhimanyu. In both the records Vijayāditya's mother's name

Mēḍava-Mahādēvī, the mother of Vijayāditya.

appears as Mēḍava-Mahādēvī, which in the grant of Śaktivarman II (No. 8 of 1913-14) appears as Mālava-Mahādēvī. She is said to be of Chōḍa descent.

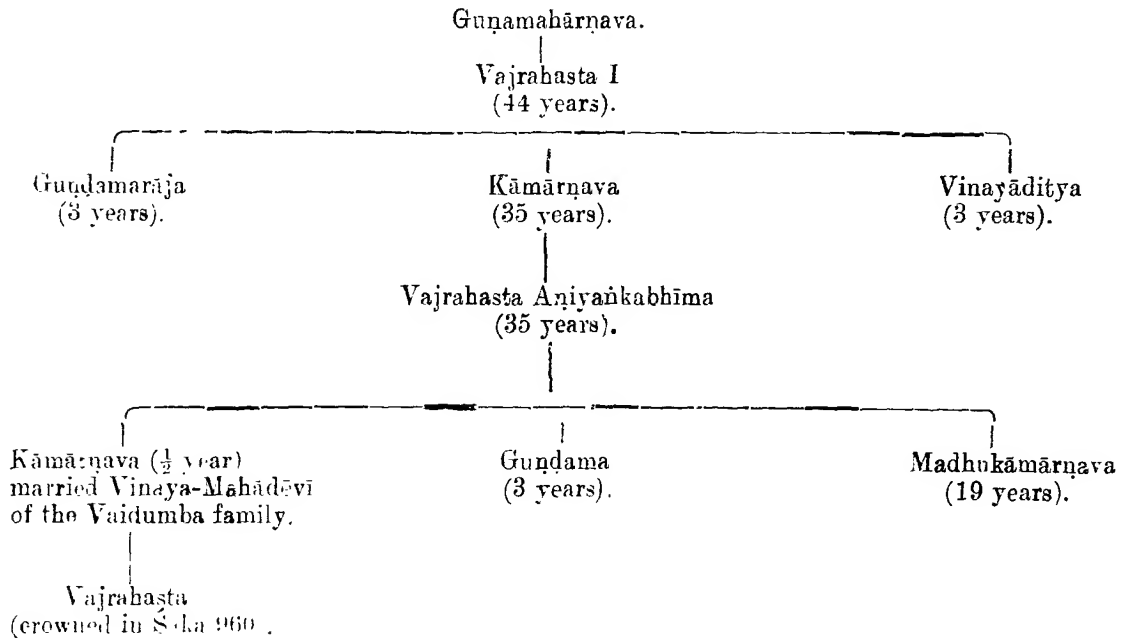
The grants were issued in the 12th year of the king's reign, which must naturally be counted from the date of his original accession to power, i.e., A.D. 1063, and not from the date of his re-assumption of the crown after the short-lived one year's

rule of his son. Thus we have to assign the grants to A.D. 1075. The composer of the grants, Muttaya-Bhatta and their engraver Paṭṭāla or Paṭṭālaka appear also as such in the grant of Vijayāditya's successor Rajarāja (II) (No. 3 of 1921-22; *Annual Report on Epigraphy* for 1922, page 98, paragraph 6).

THE EASTERN GANGAS OF KALINGA.

6. Three copper-plate grants of this dynasty (Nos. 5, 6 and 7 of Appendix A) have been examined during the year. Of these No. 5 was lent to the office by Mr. M. Somasekhara Sarma of the Telugu Encyclopædia office while the other two are from the Collector of Ganjam. Mr. Sarma has published No. 5 in the Telugu journal *Bhāratī* (Volume II, pages 133 to 155) and Mr. G. V. Sitapati, B.A., has published No. 6 in the same journal (Volume II, pages 74 to 89). No. 5 is the earliest of these grants and belongs to king Anantavarman Vajrahasta. It gives the follow-

Vajrahasta. ing genealogy of the Eastern Gangas up to Mahārāja Anantavarman Vajrahasta who was crowned in Śaka 960. It is the same as the one given on page 186 of *Epigraphia Indica*, Volume IV, and is reproduced here for reference.



The grant itself is dated in Śaka 982, and records the gift of the village Kuddama situated in the Kōluvarttani-vishaya (district) to Mallapa-Śrēṣṭha, son of Sōmana-Śrēṣṭha and grandson of Mādhava belonging to the Vaiśya caste and the Datta-*gotra*. The donor reserved a portion of the village for himself and granted the rest to the Brahman Māpa-Nayaka of the Upamanyu-*gotra*, a resident of the village Jalāmūru and to 100 other Brahmans and fixed the rate of taxes to be paid annually to the king from the village. The granting of villages as *agrahāras* to people of communities other than Brahman is peculiar. But in the copper-plate charters of the Eastern Ganga dynasty cases in which villages were granted as *agrahāras* to Vaiśyas have been noticed already (Copper-plate No. 5 of 1918-19).

7. Copper-plates Nos. 6 and 7 are said to have been discovered together underground in the village of Kōrni in the Ganjam district. Both these plates refer to the grant of the same village Khonna in the Varāhavarttani-vishaya by the Mahā-

Anantavarman Chōḍagaṅga.

rājādhirāja Anantavarman Chōḍagaṅga-
dēva, the lord of the Trikaṭiṅga. Of these

the grant mentioned in No. 6 is the earlier and is referred to in the re-grant of the same recorded in No. 7. It was made in the Śaka year 1003, and was in favour of three hundred Brahmans of various *gotras*. The grant was composed at the instance of the king by the *Mahākūyastha* (Chief Secretary) and *Sandhivigrahi* (Minister for peace and war) Dāmōdara, son of Māvuraya and engraved on the plates by Vallamōja the chief smith (*Mahākṣaśālī*) and was issued from the capital city Kalinganagara.

The plates on which the grant is engraved seem to have borne on them an earlier inscription which was erased when the present one was inscribed. The original inscription is still visible in several places on all the plates. But particularly from

A palimpsest

the two sides of plate V which can be read very clearly, it appears that the original inscription also was one of Vajrahasta and the verse giving the date of his coronation as Śaka 960 can be very distinctly read. It is not known what the full inscription contained and what necessitated the wiping out of the earlier grant and inscribing a fresh one on the same plates. The palimpsest (No. 6) repeats the genealogy given in No. 1 up to Vajrahasta who was crowned in Śaka 960 and then states that he was succeeded by Rājārāja who married Rājasundarī, the daughter of the great Chōla emperor Rājendra-Chōla I. His son was Chōla-Gaṅga, the donor of the present grant who, the inscription states, was crowned in Śaka 999. As usual with the other plates of the dynasty, it gives the lengths of the reigns of all the kings from Guṇamahārava.

8. The other grant from Kōmī is important. Like the Vizagapatam plates first noticed by Mr. Sewell (in his *Lists of Antiquities*, Vol. II, pp. 33 and 34, and published by Dr. Fleet (*Indian Antiquary*, Vol. XVIII, p. 165), it gives the full mythical genealogy of the family from Vishnu down to Virasimha. Then follows the historical portion of it which agrees with the genealogy of the dynasty as given on plate facing page 186 in *Epigraphia Indica*, Volume IV. The name of the chief defeated by king Kāmārava before capturing the Kalingas, which has been read in the Vizagapatam plates as *Bilātitya* appears in the present grant as *Śabarātīya*. *Jantūra* of the Vizagapatam plates appears in this grant as *Dantūra* from which place several later grants of this dynasty were issued (e.g., *Ep. Ind.*, Vol. XI, p. 148). This seems to have been the first capital of the Gaṅgas after their conquest of the Kalinga country. *Jantūra* appears to have been another form of the word *Dantūra* and seems to have given the name *Jantūn nādu* to the surrounding district. (See Nos. 246, 251 and 283 of 1899, and 306 of 1915.) The tract is even now popularly called by this name.

The name of the district given to his youngest brother Vajrahasta by Kāmārava, which is damaged in the present grant, could be restored with the help of the Vizagapatam plates as Kanṭikavartanī. Kāmārava II, the son of Dāmārava who ruled for 50 years, is said to have constructed a new city called Nagara and made it his capital, building therein the temple of Madhukēśvara. This new city has been identified with the present town of Mukhalingam, from the existence of the temple of Madhukēśvara in it and from the place being called Nagara in later inscriptions of the vicinity (*Ep. Ind.*, Vol. IV, p. 188), but whether this Nagara the modern Mukhalingam, is the same as Kalinganagara of the earlier copper-plate grants is doubtful.

The name of the son of Kāmārava II, who succeeded him on the throne and ruled for five years, is lost in the present plates, but can be restored by reference to the Vizagapatam plates as *Kaṇṭakavartan*. The name of the son of Guṇamahārava and grandson of Kāmārava III, who is given a reign of fifteen years is a little indistinct in the present grant but could be read as *Pāṇḍita*. In the Vizagapatam grant, however, it is *Jitānaka*. Vol. XXV, p. 101. He had a son Rājārāja VI, and father of Rājārāja is given a reign of thirty years in the Vizagapatam plates. In the present grant states that he reigned for thirty years.

Rājārāja, his son, is said to have conquered eight sons and defeated the Dravidas (Tamils, Chōlas) in war and wedded Rājasundarī, the daughter of their king, under the great Chōla king Rājendra-Chōla, who is stated in the inscription to have labored. This Rājārāja is said to have saved the great Chōla king Vajrahasta from the hands of the Eastern Chālukya ruler of Vāṇī, taking the son of the latter from the village Ryāli in the Gōlavara district (see the copper-plate grants Nos. 8 and 9 of 1899, and Vol. XXV, p. 101).

Vishṇuvardhana Viṣvāditya of Vāṇī, son of the Eastern Chālukya king. It may be mentioned that in this connection that a certain Vijaya-ditya Vishṇuvardhana appears as the governor of Polanavāṇi under the Western

Chālukya king Trailōkyamalla Sēmēśvara (ante p. 75). From a verse in the present copper-plates which also appears in the Vizagapatam grant, it appears that Vijayāditya sustained a serious defeat at the hands of the Chōla emperor, probably Kulōttunga-Chōla, his own nephew (brother's son). Copper-plates of the Eastern Chālukya dynasty (C.P. No. 8 of 1913-14 and C.P. Nos. 8 and 9 of 1925) state that Vijayāditya was succeeded by his son Saktivarman on the Eastern Chālukyan throne in his own life-time and that later on, after the death of this Saktivarman, Vijayāditya came to the throne once again.

It is curious to note from the present grant that the donor Chōḍagaṅga also claims to have established the king of Vēṅgi in the west, when the latter lost his position. This seems to suggest the support extended by Chōḍagaṅga to Vijayāditya who was established by his father Rājārāja in the west. In the eastern region he is said to have settled the Utkala king in his kingdom. It is not known who the king of Utkala was, who was the other ally of Chōḍagaṅga.

The inscription then recounts that in Śaka 1003, the village Khonna had been granted to 300 Brahmans by the king's grandfather Vajrahasta. Later on a portion of the village Muṇḍaparu, hamlet of Gāra was resumed and in its place some land consisting of 88 shares in the village Tūlupu was granted to the same Brahmans of Khonna in Śaka 1034, on the day of Uttarāyana-saṅkrānti. The boundaries of the land granted are then given. The inscription is said to have been composed by the *Śāsanādhikāri* Jātavēdi-Bhaṭṭa and was inscribed on the plates by Baddenāchārya, son of Vallenāchārya, who is called Vallamōja in the earlier grant.

THE CHOLAS.

9. The bulk of the Chōla records copied during the year come from the Mayavaram taluk, Tanjore district, which was taken up for the village survey. This taluk, in early times comprised, as far as could be gleaned from the inscriptions of the taluk, of portions of two main territorial divisions, the Rājādhirāja-vaṇanāḍu and the Uyyakkonḍār-vaṇanāḍu. In the early Chōla period the first division was, however, known as Rājēndrasimha-vaṇanāḍu of which the two subdivisions (i.e.) Nāṅgūr-nāḍu and Tiruvindalūr-nāḍu (*South-Indian Inscriptions*, Vol. II, Part V, pages 23 and 24) are mentioned in the year's epigraphs as situated in Rājādhirāja-vaṇanāḍu. Rājēndrasimha-vaṇanāḍu itself occurs in the present collection with its sub-divisions Maṇṇi-nāḍu and Imbar-nāḍu but does not seem to have formed part of the present taluk. Uyyakkonḍār-vaṇanāḍu comprised the following *nāḍus*, viz., Kuṇumbūr-nāḍu, Ambar-nāḍu, Akkūr-nāḍu, Tiraimūr-nāḍu, Tiruvaḷundūr-nāḍu, Veṇṇāḍu, Pērāvūr-nāḍu and Vilai-nāḍu. In the time of Kulōttunga I and his successors the name of the main division seems to have changed variously into Rājanāyana-vaṇanāḍu, Rājasundara-vaṇanāḍu, and Jayaṅgaṇḍasōla-vaṇanāḍu which last name continued in use even to a later period.

10. A fairly large number of inscriptions of Rājakesarivarman and Parakesarivarman without any distinguishing epithets are included in the collection, and of these, Nos. 361 and 362 of 1925 may be ascribed to the period immediately following the rule of Parāntaka (I) since it mentions Nuḷambar

Rājakesarivarman and Parakesarivarman. Vīraśōḷar. Nuḷamba and Vīra-Chōla appear to be identical with the two feudatory chiefs of Parāntaka I, Nuḷamba Tribhuvandhīra or his son Nuḷamba and the Ganga king Prithivipati II (*Epigraphia Indica*, Vol. IV, pages 82 and 223). Vīranārāyanachchēri and Vīranārāyana-chaturvēdimaṅgalam that are mentioned in a record of Parakesarivarman (No. 92 of 1925) seem to have been named after Parāntaka I who is known to have had the title *Vīranārāyana*. Another inscription (No. 135 of 1925) of Parakesarivarman mentions a community called "Ādittaiyumaterinda-kaikkōlar" evidently after Āditya I, the father of Parāntaka I. No. 139 of 1925 dated in the 3rd year of Parakesarivarman, is to be attributed to Parāntaka I because of the mention of Tirukkarrālip-Pichchar who also figures as a donor in clear records of Parāntaka I. That Tirukkarrālip-Pichchar was an important personage is gathered from the

Tirukkarrālip-Pichchar, the builder of the temple at Tiruvāḍuturai.

Metallic statue in the Brihadiśvara temple, Tanjore.
No. 852 of Appendix C



Rājarājendra-Chōlurāja (Rajaraja I)

number of endowments made by him to the temple at Tiruvāduturai, which we learn was also built by him (No. 126 of 1925). King Parāntaka himself contributed 500 *kaḷañju* of gold towards the construction of this structure above the *kulappadai* (No. 143 of 1925). On the south wall of the central shrine of the temple is cut in relief a figure about a foot in height of this chief with his name engraved beside it.

The precaution taken by the assembly in receiving gold coins of the proper weight and fineness in its transactions is evidenced by a record of Parāntaka I (No. 50 of 1925) which mentions *Ūrkkal-Semmaippon* also called *Tippōkkuch-chempon* in almost similar terms as given in page 229 of *South-Indian Inscriptions*, Volume III, Part III. Instead of *kaḷañju-pērttu* which has been taken to mean 'cut off from *kaḷañju*,' we have here "*paḷaṅkāśinōḍuṇ oppadu*", i.e., corresponding or agreeing with the old coin (that had been tested by fire) which seems to convey a better sense. The current coins seem to have varied in weight and fineness, which necessitated the detailed definition in inscriptions of the coins that the assembly would accept. Compare for instance, *Īlakkaruṅkāsu* that was equivalent to $1/5$ *kāsu-pon* current in the time of Uttama-Chōla (No. 47 of 1925) and the *kāsu* corresponding to the *kaḷañju* (*kaḷañjirpērttu*) the equivalent of $3\frac{3}{4}$ *mañjādi* (No. 105 of 1925) current in the time of Rājārāja I.

11. The two inscriptions of Parakēsarivarman with the epithet 'who took the head of the Pāndya' (No. 192 of 1925) or 'who took the head of Vīra-Pāndya' (No. 200 of 1925), dated in the 4th and the 3rd years respectively, are to be assigned to Āditya II (paragraph 19, *Annual Report* for 1912).

Two queens of Uttama-Chōla are brought to light this year, the chief queen (*agra-mahādēviyār*) being Ōraṭṭanaṇ Ṣōrabaiyār (No. 165 of 1925) and the other Ārūraṇ Poṇṇambalattadigalār (No. 47 of 1925). We already know of a certain Kīḷanaḍigal as his queen (*Annual Report* for 1909, Part II, paragraph 41) and one Uttama-Chōla.

Vīranāraṇiyār who is also referred to as a queen (*nambirāṭṭiyār*) of Uttama-Chōla (*South-Indian Inscriptions*, Volume III, Part III, page 283). But here we have to take the expression *nambirāṭṭiyār* to mean 'mother', as Vīranāraṇiyār was the wife of Gaṇḍarāditya (No. 108 of 1906). Kīḷanaḍigal is possibly an honorific term to denote any queen and not a proper name (cf. *Annual Report* for 1923, Part 2, paragraph 25). The first part of the name Neriyudaichechōlapērāṇ in No. 165 of 1925 might have been a surname of Uttama-Chōla or more probably his father Gaṇḍarāditya who was well known for his piety. Pirāntakaṇ Mādēvaḍigal *alias* Śembiyaṇ Mahādēviyār appears in No. 204 of 1925 as making a present of a silver *sambaram* to the god at Talachcheṅḡādu. We learn from No. 352 of 1925 that in the time of Uttama-Chōla, Paṅḡala-nādu in Palakunṇakkōṭṭam was in the charge of Kampanaṇ-Irāmaṇ *alias* Uttamaśōla-Pirudigaṅgaraiyaṇ. Since the Gaṅga king Prithivīpati II is known to have received the Bāṇa country from Parāntaka I (*South-Indian Inscriptions*, Vol. II, No. 76) and since Paṅḡala-nādu lay in the Bāṇa country, it is probable that the Pirudigaṅgaraiyaṇ mentioned here was a successor of Prithivīpati II if not his son. We learn from the record that Uttama-Chōla was present in the temple at Conjeeveram when this feudatory made a tax-free gift of a *dēvadāna* land to the Mahādēva at Tiruppaḷaṅḡōlūr.

12. In the Brihadiśvara temple at Tanjore is a metallic image which is nearly $2\frac{1}{2}$ feet high from the pedestal (No. 852 of Appendix C) with the label '*Rājā-rājendra-Sōlarāja of the big temple*' engraved in the modern Tamil alphabet on the pedestal. The king is represented as standing with both his palms joined together in a worshipping pose. As a work of art, it is only a second rate specimen, not to be compared favourably with the image of Krishṇarāya at Tirumalai (Tirupati, North Arcot district). It is said that this statue receives all the honours in the temple and when the god is taken out in procession, the royal image escorts the deity. The name as given on the label evidently refers to the Chōla king Rājārāja I, for it was he who was intimately connected with the construction and the upkeep of this temple. It should be a later work done to perpetuate the memory of the founder of the great temple. The tradition locally current about this image also corroborates this view.

13. Of the inscriptions of Rājarāja I, the one from Tiruvāduturai (No. 120 of 1925) referring to theatre and dances as an adjunct to the temple is of some interest.

Rājarāja I.

This inscription dated in the 9th year of the king records a gift of land to Kumaraṇ Sikaṇḍaṇ, a professional actor (*śākkaiyār*), by the assembly of Śāttaṇūr, for staging the seven acts (*aṅkas*) of the *Āryakkūttu* (themes from Sanskrit *Purāṇas*) on the festival day in the month of Purattāsi.

Encouragement to theatre and dances.

Provision is also made in the inscription for the supply, in connection with the

staging of this *kūttu*, of rice flour, betel leaves and arecanuts, ghee for mixing collyrium and turmeric. A later inscription of the time of Rājakēsarivarman Kulōttunga-Chōladēva (No. 152 of 1925) makes provision for the maintenance of a theatre called "*Nānāvidu-naṭasālai*". From the name it looks as if the theatre was intended for different kinds of amusements. Instances of encouragement, both private and royal, to this kind of pastime are not wanting in the records copied in previous years. No. 65 of 1914 registers a gift of land for the performance of the dance called *Śākkai-kūttu* and No. 253 of 1914 provides for the dance *Śāndikkūttu*. Rājarāja I brought and settled at Tanjore as many as 400 dancing girls from several temples of South India (*South-Indian Inscriptions*, Vol. II, page 259). His son Rājendra-Chōla made endowments for enacting a drama called *Rājārājēśvara-nāṭaka* by an expert in *Śāndikkūttu* named Tiruvālaṇ Tirumudukunṇaṇ alias Vijayarājendra-Achāryaṇ (*South-Indian Inscriptions*, Vol. II, pages 306-307). Rājādhirāja I made a similar endowment in favour of a certain actor and his troupe for their services in the temple of Mahāliṅgēśvara at Tiruvīdaimarudūr (No. 264 of 1907). An inscription of Kulōttunga III (No. 306 of 1907) records the appointment of an additional dancing master in the temple who had to dance with gestures. Rājarāja III attended the performance of *agamārgam* by Uravākkinaṇ Talaikkōli at Tiruvorriyūr (No. 211 of 1912).

The management of the temple at Tiruvāduturai, now under the control of the

Sadāśiva-Bhaṭṭarar of Tiruvaiyāru-Maṭha.

Paṇḍāra-sannidhi of the place seems to have been vested in the time of Rāja-

rāja I in the hands of a certain Sadāśiva-Bhaṭṭarar of the *Maṭha* at Tiruvaiyāru (Nos. 101 and 121 of 1925). In both of these records the assemblies of the villages give an agreement to this person to pay the taxes on some lands belonging to the temple for the amount they had received from it towards the remission of taxes.

14. Ālvār Parāntakan Kundavai-Pirāṭṭiyār, the paternal aunt of Rājendra-Chōladēva, is known for her piety and for her interest in the establishment of hospitals for the sick. (*Annual Report* for 1924, paragraph 14.) A record of Rājendra-Chōla I from

Rājendra-Chōla I.

the current collection dated in his 4th year (No. 112 of 1925), mentions this

princess as making an endowment for a free dispensary in Palaiyavāṇavaṇṇmādevi-chaturvēdimaṅgalam in favour of Araiaṇ Savarnaṇ Chandraśēkharan alias Uttama-Chōla-Achalan and his descendents. The donee evidently belongs to the same family as Savarnaṇ Arayaṇ Madhurāṇṭakan, the recipient of a similar endowment made by Kundavaiyār in No. 248 of 1923. From an inscription of Tiruvāduturai (No. 104 of 1925) we learn that Irāmaṇ Abhimānatongiyār was the mother of Trailōkya-Mādeviyār who was again the mother (*nambirāṭṭiyār*) of Rājendra-Chōladēva and a queen of Rājarāja I (*South-Indian Inscriptions*, Volume II, Part 5. Introduction, page 7).

15. Rājakēsarivarman Vijaya-Rājendradēva who has been identified with Rājādhirājadēva I (*Annual Report* for 1910, Part II, paragraph 21) is represented by two inscriptions this year (Nos. 43 and 244 of 1925). In No. 43 the king is stated to have 'taken the head of Vira-Pāṇḍya, the *Śāla* of the Sēralaṇ (Chēra king),

Vijaya Rājendradēva.

Ilaṅgai (Ceylon) and Rattapādi 7½ lakhs and performed the anointment of victors

at Kalyānapura'. The other inscription (No. 244 of 1925) begins with a new introduction commencing with the words 'சுருதிகாந்தம்' etc., and definitely states that the king had the anointment of heroes under the (appropriate) name Vijaya-Rājendradēva. Special stress is laid in the epigraph on the king's conquest over Ahavamalla. These two inscriptions make provision respectively for the maintenance of a flower-garden and of a feeding house both called after Rājādhirāja, the latter being endowed by an officer called Pichchan Adittan alias Vijayarājendra-Mūvenda-vēlaṇ of Kōmakkuḍi.

16. In an inscription of Rājēndradēva (No. 193 of 1925) mention is made of Uḍaiyār Vijaya-Rājēndradēva 'who died on elephant back' (*āṇaimēl-tuñjīyarulīṇa*). We know that Rājādhirāja took his life there. (*South-Indian Inscriptions*, Volume III, part 1, page 39). It is evidently to signify his death in the battle-field that Rājādhirāja I *alias* Vijaya-Rājēndradēva is given the epithet '*āṇaimēl-tuñjīyarulīṇa*' in this year's record. Mr. T. A. Gopinatha Rao in his '*Śōlavamsa Charitram*' (pages 22 and 23) takes '*āṇaimēl-tuñjīyarulīṇa*' Vijaya-Rājēndradēva to refer to Rājēndradēva himself. That this is not correct is clear from the present inscription which records a gift of money received in two instances by the assembly of Talaichehaṅgāḍu, first in the 36th year of '*āṇaimēl-tuñjīyarulīṇa*' Vijaya-Rājēndradēva and secondly in the 3rd year of Rājēndradēva. In this record the 3rd and 6th regnal years of the king are quoted together at the beginning with other astronomical details. It must evidently be taken to mean that the order was made in the 3rd year but came into effect in the 6th year of the king. The astronomical details point to A.D. 1057, June 20, Friday, as the date of the inscription.

Rājēndradēva. part in the battle of Koppam and lost his life there. (*South-Indian Inscriptions*, Volume III, part 1, page 39). It is evidently to signify his death in the battle-field that Rājādhirāja I *alias* Vijaya-Rājēndradēva is given the epithet '*āṇaimēl-tuñjīyarulīṇa*' in this year's record. Mr. T. A. Gopinatha Rao in his '*Śōlavamsa Charitram*' (pages 22 and 23) takes '*āṇaimēl-tuñjīyarulīṇa*' Vijaya-Rājēndradēva to refer to Rājēndradēva himself. That this is not correct is clear from the present inscription which records a gift of money received in two instances by the assembly of Talaichehaṅgāḍu, first in the 36th year of '*āṇaimēl-tuñjīyarulīṇa*' Vijaya-Rājēndradēva and secondly in the 3rd year of Rājēndradēva. In this record the 3rd and 6th regnal years of the king are quoted together at the beginning with other astronomical details. It must evidently be taken to mean that the order was made in the 3rd year but came into effect in the 6th year of the king. The astronomical details point to A.D. 1057, June 20, Friday, as the date of the inscription.

Vīra-Rājēndradēva is represented by a single record from Puñjai (No. 190 of 1925) dated in his 3rd year. This inscription states that a title deed belonging to a certain Tiruveṅkādudaiyāṇ had been lost after his death and that six of his relations paid 30 *kāṣu* to get another.

Virā-Rajēndradēva.

17. Most of the inscriptions of Kulōttuṅga I come from Tiruvāḍuturai and they point to the existence of a number of *mathas* in the locality where pilgrims and the destitute were fed. The following *mathas* find mention in these inscriptions viz., Tirunalaviḍaṅgaṇ-*matha* (No. 144 of 1925), Tiruvidi-*matha* (No. 147), Śivalōka-nāyakaṇ-*matha* (No. 148) and Nāṇpat-teṇṇāyiravaṇ-*matha* (No. 150). From another inscription (No. 145) from the same village, we learn of a feeding house established in front the eastern gateway of the temple. All these *mathas* seem evidently to have been the precursors of the present *matha* in the village. Loyalty to the king, sometimes found expression in feeding the learned in his name in those *mathas*. One such instance is furnished in No. 243 of 1925 where it is mentioned that Śivayōgins well versed in the *Vēdas* were fed in the Mārkaṇḍēyaṇ-*matham*, for the welfare of the king. No. 61 of 1925 mentions the king's throne called '*Vūṇḍhirūṇ*' in the hall '*Rājēndrasōḷaṇ*' in his palace at Muḍikonḍasōḷapuram. The *Sēnūpati* Ādittaṇ Tiruechirambalam-Uḍaiyāṇ *alias* Kāḍavarāyaṇ of Kāñjanūr figures as the donor in No. 144 of 1925. He may be identical with Kāḍavarāyar who figures in Nos. 43 and 44 of 1903.

Kulōttuṅga I.

The existence of an irrigation committee (வாயத்தலைப்படி சூலைபரையாகர்) as a branch of the assembly at Siṅgaṇāichehūr, a *brahmadēya* in Tiruvalundūr-nāḷu is brought to light by an inscription from Tiruvāḍuturai (No. 110 of 1925) but it is unfortunately built in at the beginning. It makes reference to Parakēsarivarman *alias* Uḍaiyār Karikālasōḷadēvar 'who raised the banks of the river Kāvērī' (*Kāvērī-karaikaṇḍa*) leaving us in doubt about the identity of the king to whom the record belongs. We know that Vīra-Rājēndra had the surname Karikālasōḷa (S.I.I. Vol. III, page 198) but, in the present instance, it is not certain whether the reference is to him for he was a Rājakēsarivarman, while in the inscription Karikālasōḷadēva is called Parakēsarivarman. The Palaeography of the inscription points to the beginning of the 12th century as its probable date.

18. In the time of Vikrama-Chōla Pērāvūr-nāḍu in Uyyakkonḍār-vaḷanāḍu was under the charge of the *Sēnūpati* Iḷaṅgārikudaiyāṇ Śaṅkaraṇ Ambalaṅkōyilkoṇḍāṇ *alias* Anantapāḷaṇ who figures as the donor in No. 158 of 1925, where in provision is made for feeding brahmins, *tapasvins* and the destitute in the feeding house called '*Muṇṇūr-irubattu-nōḷvaṇ*', named after the assembly of Pāṇḍiya-ṇai[van]koṇḍa-Śōla-chaturvēdimangalam, a *brahmadēya* in Maṇṇi-nāḷu. The name of the assembly suggests the strength of its members to have been 324. In another inscription (No. 159 of 1925) the same chief provides lands for the maintenance of a

Vikrama-Chōla.

feeding house (*aṛachehālai*) to feed brahmans, *tapasvins*, *anādigiriśas* and those studying medicine, grammar and *Rūpavatāra*. We learn from No. 181 of 1925 that for growing betel leaves for the use of the goddess and for the maintenance of the gardeners growing the leaves, one Vāchechiyaṇ Ṣaṅkaraṇ Tiruchchirrambalam-Udaiyāṇ *alias* Tennavaṇ Brahmarāyaṇ of Perumbarrappuliyūr and the temple authorities of Udaiyār Tiruchchirrambalam-Udaiyār approached and got their request for a grant of land sanctioned by the assembly of Talachehaṅgāḍu in Ākkūr-nāḍu which assembled in the hall called 'Mummuḷiśōḷaṇ-Pērambalam' (No. 181 of 1925). No. 239 from Tillaiyāḍi is dated in the 6th year of Vikrama-Chōla, and mentions the salt-pan called Āituṛai *alias* Rājēndraśōḷappēraḷam, the royalty obtained from which was directed to be utilized for the *ardhayāna* service called Vikramaśōḷaṇ-*sandi* in the temple. Of names of places with historical significance in the records of Vikrama-Chōla may be mentioned Āgōmallanaṇi-irumadi-mēṅkondaśōḷa-chaturvēdimangalam in Virudarājabhayaṅkara-vaṇanāḍu and Pāṇḍiyaṇaikondaśōḷa-chaturvēdimangalam a *brahmadēya* in Maṇṇi-nāḍu in Virudarājabhayaṅkara-vaṇanāḍu.

A few records of about this period collected this year from Mēlaipperumballam show the practice of selling women to temples (Nos. 216-219 of 1925). Generally

Sale of women to temples.

ladies volunteered their services to the temple in perpetuity. No. 76 of 1925 gives a list of such servants attached to the *maṭha* of the god (at Kilaiyūr). In No. 218 of 1925 we have an instance of a lady selling herself along with 6 of her sons and grand-children to the god Tiruvalampuram-Udaiyār at Talachehaṅgāḍu. In another inscription (No. 219 of 1925) we find a similar sale of herself by a lady along with some of her descendants. Such sale of persons to temples must not be taken to mean that these persons sold themselves or others merely for money, but that they dedicated their entire services to the temple for a small consideration. This is evident from the above-mentioned record where it is stated that 15 persons were sold to the temple for the low amount of 30 *kāṣu*.

19. Kulōttuṅga II is represented by two inscriptions, one of which (No. 183 of 1925) begins with the introduction 'Pūmēvi-vaḷara' and the other (No. 232 of 1925)

Kulōttuṅga II.

with the introduction 'Pūmaṇṇu-paḍumam', etc. The former dated in the 4th year of

the king refers to the land-survey made in the 16th year (of his predecessor). This record is attested to by the revenue officers Poṇṇuḷāṇ Talai-Nāḷudaiyāṇ, Iṇḡārik-kudaiyāṇ Pāṇḍaṇ Nallūrudaiyāṇ, Taṇjāvūr-kilavaṇ and Vāṭkai-Udaiyāṇ. The other inscription is a damaged one and mentions the hall called 'Gaṅgaikondaśōḷaṇ-Chaturālai' where the assembly of the village was meeting.

20. All the inscriptions of Rājarāja II come from Pallavarāyaṇpēṭṭai near Mayavaram, excepting Nos. 257 and 258 of 1925 from Tirukkadaiyūr and No. 191 of 1925 from Puñjai which is only a duplicate copy of No. 258 of 1925. Some of the

Rājarāja II.

inscriptions copied in this temple have been reviewed in my *Annual Report* for

1924, page 103 where the active part taken in the king's affairs by Pallavarāyar, the chief officer of the king, is mentioned at length. The large number of inscriptions particularly of this king in the temple at Pallavarāyaṇpēṭṭai shows the high patronage that this temple received in the time of Rājarāja II. The chief Pallavarāyar appears again in No. 9 of 1925 conferring the accountantship in the temple of Rājarājīśvaram-Udaiyār on a certain Tiruvindaḷūr-udaiyāṇ Tirukkālīśvaram-udaiyāṇ Ādi[t*] tadēvaṇ of Rājarājaṇ Kulattūr.

No. 257 of 1925 commences with the introduction 'Pūmaruviya-tirumāḍum', etc, and is dated in the 14th year of the king. The inscription mentions that the assembly of Tirukkadaiyūr met in the hall 'Kulōttuṅgaśōḷaṇ Tiruveḷuttukaṭṭi' in the temple of Kālakāḷadēvar to censure the conduct of the *Māhēśvaras* who, besides wearing and distributing among themselves the red lilies (செந்நெல்) distinctly exhibited their leanings towards Vaishnavism. The assembly seeing this outrage resolved to confiscate the lands of the *Māhēśvaras* in favour of the temple. The other inscription of Rājarāja from Tirukkadaiyūr (No. 258 of 1925) is also dated in his 14th year giving full astronomical details which point to A.D. 1160, March 7, Monday as the date of the record. The new and long introduction commencing with

the words ‘*Pūmaruviya-pokilēlum*’ that is prefixed to the record very nearly resembles

His inscription with a new introduction.

is here eulogised as 'the very life of the people, the face of the *āgama* the foremost in the three worlds and the head of the three Tamils'. He also boasts of having received homage at the hands of several kings such as the Kaṇṇaḍar, Kālīṅgar Teṇṇavar, Śiṅgalar, Kaikayar, Koṅṅaṇar, Kūpakar, Kāśikar, Kāmbōḍar, Kōśalar, Kondalar, Pappalar, Pāñchālar, Poppalar, [Pūluvar], Maḍḍi[rar], Mārattar, Vattavar and Māḡadar. It is evident that this boast of the king cannot be taken literally. His queen is said to have belonged to the Malāḍa family. This inscription states that owing to the failure of water in the 14th year of the king, i.e., A.D. 1160 in the months of Āvani and Purattāsi even one crop could not be raised and hence the assembly of Talaichechaṅḡaḍu in Ākkūr-nāḍu resolved to convert the land into garden land for growing betel-leaves for the god at Tirukkadaḡvūr promising to pay the taxes on the land themselves to government on behalf of the temple in lieu of 300 *kāṣu* received by them. The document is signed by one member of the *Aḍaiṇṇu-mudali*, by one member of the 'Superintendents of lands' (*vēli-nūyakkam*) and by 41 members of the *Kūttapperumakkaḷ* including the *madhyastha* of the village. As a *nota bene* is added that this record is also engraved on the walls of the *tirumanḷapa* of the god Kūttāḍudēvar in the temple of Ūḍaiyār Tiruannipalli-Ūḍaiyār. This is evidently the one secured from Puñjai (No. 191 of 1925).

21. Of the inscriptions of Rājādhirāja II, No. 188 of 1925 from Puñjai dated in

Rājādhirāja II.

his 14th year deserves mention. It

a hamlet of Talaichchaṅgāḍu, 4 persons were enjoying a plot of land called 'Olikurakkollai' which the temple trustees and the *Māhēśvaras* had claimed as *devadāna* and as such planted boundary stones. The *āṇḍārs* (devotees) of the village rose in a body and charged these 4 people with having removed the (boundary) stones and to establish their claim over the land the *Āṇḍār Tiruchchūla-Vēlaikkārar* entered fire and lost their lives. The *Mūlaparushaiyār* (owing perhaps to such an unexpected turn of events) decreed the land under dispute in favour of the temple. Metallic images representing the *tiruvēlaikkārar* were set up in the temple and arrangements were made for worship and offerings to these images, from the money received (as penalty) from the 4 persons mentioned above.

No. 261 of 1925 is another inscription of the same king which refers to the help given to the Pāṇḍya king Kuḷaśekhara against his rival Vīra-Pāṇḍya and to the Chōḷa invasion of Ceylon. Owing to the fragmentary nature of the inscription the details are not clear.

22. A record from Śambanārkōyil dated in the 5 + 1st year of Kulōttuṅga (No. 171 of 1925) refers to a perturbation in the 11th year perhaps of his predecessor Rājādhirāja II. This perhaps refers to a confusion caused by the war of the Pāṇḍya succession in which the Chōla king took an active part.

The inscription states that in the disturbed state of the country the images of

Kulōttuṅga III.

the *Nāyanmārs* (63 devotees) had been

removed to the temple at Tiruvidai-
kali. At the instance of the chief Chakkaravartti Ākkūr Nādālvān, the *dēvarāliyār*
of the temple of Tiruchchemponpalli-Udaiyār at Ākkūr and the Nāyattār agreed
to conduct the festivals of these *Nāyanmārs* and to construct the gate-way 'Tappā-
davēdiyaṅ-tiruvāśal' and to repair the damages done by the cyclone.

The influence exercised by a favourite poet in the court of Kulōttunga III is learnt from No. 255 of 1925 which states that at the request of the poet Virāntaj-Pallavaraiyar the king gave a certain piece of land to Pārasivaṇ Ponnai *alias* Kālavinōda-Nittappēraiyan the newly appointed dance-master in the temple.

No. 80 of 1925 from Kilaiyūr is an interesting record proclaiming the royal order that mischievous people who were a source of trouble to the Brahmins, Vellālas and the temple would be levied heavy fines which might extend up to 20,000 *kāsu* and in case of default would be liable for forfeiture of their lands to realise the fines imposed. In pursuance of this order two persons by name Karuniyan Śrī Kapātan Śrī Krishnan and Śrī-Kapātan Periyāndān who were charged with having caused a riot

(கலகம்) and set fire to the house of a Brahman called Arinārāyaṇa were both fined 1,000 *kāṣu*. Since no one came to help such people, and since the fine had somehow to be paid according to the royal order, their land was sold to the temple of Tirumaḍam-Uḍaiyār by the assembly of Tiruvindaḷūr for 1,060 *kāṣu* including the 60 *kāṣu* for default in the payment of fine. Such heavy penalties must have acted as a healthy deterrent against the repetition of disturbance to the peaceful life of the village.

The record of Tribhuvanachakravartin Śōlakēraḷadēva (No. 75 of 1925) 'who took Madurai, Karuvūr, Ilam and the crowned head of the Pāṇḍya' is to be attributed to Kulōttuṅga III on the identity of the conquests claimed for him. We have already met with a certain Śōlakēraḷadēva in records of previous years (Nos. 126 and 127 of 1900 and No. 133 of 1906), Śōlakēraḷadēva identical with Kulōttuṅga III.

where, however he appears without any distinguishing titles. He had been identified in *Annual Report* for 1900, Part II, paragraph 21, with prince Śōlakēraḷadēva mentioned in the Manimaṅgalam inscription of Parakēsarivarman *alias* Rājēndradēva as his son (*South-Indian Inscriptions*, Volume III, page 62). From an inscription at Karuvūr we know that the province of Koṅgu was known as Śōlakēraḷa-maṇḍalam (*South-Indian Inscriptions*, Volume III, page 44). It is not clear whether the name assumed by the king in the present inscription has anything to do with the province of Koṅgu. This record is dated in the 23rd year of the king and gives astronomical details for calculation which work out correctly for A.D. 1200, July 17, Monday.

23. A few inscriptions from Achyutamaṅgalam in the Tanjore district are dated in the reigns of Tribhuvanachakravartin Rājēndradēva or Vira-Rājēndradēva (Nos. 393, 399 and 403 of 1925). These and other records of the place speak of the temple of Sōmanāthēśvara as of recent origin having been constructed and endowed by a certain Svāmīdēvar of the Rāḍha country, who is clearly called in No. 402 of 1925 Śrīkantha-Śambhu a brother of Gōsvāmi Mīśra. The name 'Svāmīdēvar' reminds us of the royal preceptor Svāmīdēvar of the Ārpākkam inscription (No. 26 of 1899) who was approached by Pallavarāyar to pray for the safety of the latter's son in the Ceylon wars during the reign of Rājādhirāja II. It is therefore likely that the inscriptions have to be assigned to about this period and possibly to Kulōttuṅga III. The *ulvari* for No. 399 is signed by the royal Secretary Neriudaich-chōla-Mūvēndavēlāṇ Kāduvēttigal. Kō-Peruṅginga the feudatory of the Chōlas who subsequently rebelled against the Chōla yoke and imprisoned Rājarāja was a Kāduvētti.

24. No. 213 of 1925 from Talaichchaṅgāḍu refers to some calamities in the land in the 5th, [11]th and 16th years of Rājarāja III, in which the old registers and documents were lost in the village. Perhaps these have reference to Rājarāja's defeat and imprisonment by the Pallava Kō-Peruṅginga (*Annual Report* on Epigraphy for 1923, page 97 and *Epigraphia Indica*, Volume VII, pages 160ff). The assembly of the village through Pillai Purōśaikkudaiyār Sattyavākkar Tiruvēgambam-Uḍaiyār approached Pillai Śēndamaṅgalam-Uḍaiyār Śivadavanaperumā *alias* Iruṅgōlar who directed the renewal of the title deeds (*aṇubhōgappaṇṇolugu*) in the names of those residents who were in the enjoyment of the lands till the 18th year of the king. Judging from the names, the above-mentioned two persons appear to have been holding high positions in the state if they were not princes of the royal blood.

Agriculture being the sole occupation of the people, irrigational facilities were zealously guarded by them. No. 406 of 1925 mentions that the villages Sōmanāthamaṅgalam and Sōmanātha-chaturvēdimāṅgalam were irrigated from Mudikondaśōlap-pērāru. The village of Śidakkamaṅgalam intervened for a share and in the quarrel that ensued one Rājarājappēraiyaṇ was punished by mistake and for the wrong punishment meted out to him, his son Edirilāppēraraiyaṇ was given land as *Udirappatti* in the 39th year of Periyadēvar (i.e.) Kulōttuṅga III. In the present record Edirilāppēraraiyaṇ applies for and gets certain concessions owing to the unproductiveness of the land.

From No. 358 of 1925 we learn that in the time of Rājarāja III, Piṅgala-nādu in Palkunra-kōṭṭam, a district of Jayaṅgondaśōla-maṇḍalam was in charge of Nilaiyitta-Perumāṇ Araśagaṇāyaṇ *alias* Kulōttuṅgaśōla-Piruduvigaṅgar. We

are already familiar with a chief named Sōmaṇ Tiruvannāmalai-Udaiyaṇ *alias* Kulōttuṅgaśōla-Pirudigaṅgaṇ in the time of Kulōttuṅga III (No. 516 of 1902). It is not unlikely that the chief is identical with the one mentioned in this year's collection. The record under reference makes mention of a certain Valiyirundāṇ *alias* Tondaimāṇ, a *sāmanta* of Kulōttuṅgaśōla-Piruduvigaṅgar who constructed a *maṇḍapa* in the Phalagrāhēśvara temple at Palāṅkōyil for the welfare of his master.

25. Two inscriptions of Rājēndra-Chōladēva III throw some light on the method of collecting the taxes in the 13th century. No. 336 of 1925 dated in the 28th year of the king states that a certain Āttirayaṇ Mahādēva-Bhaṭṭar of Śuttavalli-nallūr Śōlanukka-nallūr, a hamlet of Suttavalli-chaturvēdimāṅgalam had gone away to Pāṇḍimaṇḍalam and subsequently died there leaving his rent in arrears for over 10 years. Since there was no heir to represent him and to pay the taxes on his behalf, the assembly of the village, afraid of the stigma that would be attached to them

Rājēndra-Chōla III.

by the non-collection of the dues, sold the defaulters' land for 4,000 *kāśu* and met

the demand. From the other record (No. 339 of 1925) we learn that owing to the imposition of the taxes *poṇvari*, *anturāyam* and *kōyirramappēru* on the *dēvadāna* lands, no tenant came forward to cultivate them and as a consequence the temple fell into disrepair and worship in the temple stopped. The chief Kalappālaṇ thereupon remitted the taxes and resumed worship in the temple. This Kalappālaṇ seems to have transferred his allegiance later on to the Pāṇdyas, for we find him issuing an order in the 8th year of Jaṭavarman Sundara-Pāṇḍya I (i.e.) in A.D. 1258-9 (No. 297 of 1913). Since the present record is also dated in the same year, it must be supposed that he changed his master in A.D. 1258-9.

THE PALLAVAS.

26. No. 229 of 1925 copied at Ākkūr in the Mayavaram taluk, Tanjore district, is the only inscription in the year's collection belonging to the times of the later Pallava king Sakalabhuvanachakravartin Kō-Peruñjiṅgaḍēva. The record bears no

Kō-Peruñjiṅgaḍēva.

date but states that during the regime of Kō-Peruñjiṅgaḍēva a certain Aḷagiya-Pallavar *alias* Vīrapratāpar kept the

Hoysaḷas in confinement and levied tribute from the Pāṇdyas. He returned to the Chōla country again and went along the southern bank of the Kāvērī towards the east, visiting all the sacred places. He also made tax-free all lands belonging to the temples and conducted the necessary repairs to them. He camped at a village (name lost) in Jayaṅgaṇḍaśōla-vaḷanāḍu and observed that the tenants had migrated from the villages leaving their lands waste probably owing to heavy taxes and their inability to pay them. It is stated that the people migrated as far as the Ganges. Aḷagiya Pallavar remitted the arrears of taxes due from them and invited them to return home and take possession of their belongings. The lands were demarcated anew by cutting the (old) boundaries.

We have known of open hostilities on two occasions between a Kō-Peruñjiṅga and the Chōla king Rājarāja III, the intervention of the Hoysala king Narasiṃha II on behalf of the Chōla and the defeat of the Pallava (*Epigraphia Indica*, Volume VII, pages 160ff and No. 418 of 1922). On these two occasions the Hoysala king was victorious and the capture and imprisonment of the Hoysaḷas as stated in our present record could not be possible. But in No. 73 of 1918 which comes from Vriddhāchalam in the South Arcot district and which is dated in the 10th year (A.D. 1253-54) of Sakalabhuvanachakravartin Kō-Peruñjiṅgaḍēva we are told that Kūḍal Avaniāḷappirandāṇ *alias* Kō-Peruñjiṅgaḍēva defeated certain *Dandanāyakas* of the Hoysala king in the battle field at Perambalūr (Trichinopoly district) and seized their ladies and treasures. It is probable that Sakalabhuvanachakravartin Kō-Peruñjiṅgaḍēva and Kūḍal Avaniāḷappirandāṇ are both identical. If this identification is correct the Hoysala king whose *Dandanāyakas* were defeated at Perambalūr must be Vīra-Śōmēśvara whose capital was Kaṇṇanūr and whose reign extended from A. D. 1233 to 1263. It is therefore almost certain that the Peruñjiṅga of the record under reference is the same as the Peruñjiṅga of No. 73 of 1918 referred to above.

THE PANDYAS.

27. All the records of the Pāndya kings secured this year come from the Tanjore district. The earliest record is perhaps the one from Tirukkadalaiyūr (No. 247 of 1925), without the specific name of the king. In this inscription the king assumes only the title Tribhuvanachakravartin Kōnērinmaikondāṇ, but from the provision

Jaṭavarman Kulaśekhara I.

made for the Kulaśekharaṇ-*sandi* called after the name of the king and the mention of Kāliṅgarāyar, it is to be attributed to Jaṭavarman Kulaśekhara I, who came to the throne in 1190 A.D. The importance of this record lies in the fact that it gives the nakshatra Mūlā in the month of Āṇi as the natal star of the king. To a later king must be attributed the record from Ākkūr (No. 230 of 1925) wherein Kappalūr-udaiyār Uḍaiyapillai *alias* Vāṇadarāyar is stated to have built the Vishnu temple in the village for the welfare of Perumāḷ Kulaśekhara. Since no date is given in the record, it is not possible to identify this king.

28. Next in chronological order comes the record of Tribhuvanachakravartin Kōnērinmaikondāṇ from Tiruvāḍuturai (No. 154 of 1925) making provision for the Vikrama-Pāndyan-*sandi* instituted after the name of the king in the temple. From

Māṇavarman Vikrama-Pāndya.

this fact and on palaeographical grounds the record may be attributed to Māṇavarman Vikrama-Pāndyadēva who ascended the throne in A.D. 1283. This record gives Hastā as the star under which the king was born.

The undermentioned are the kings represented in the other records of this dynasty which however do not give us any additional information.

Jaṭavarman Tribhuvanachakravartin Sundara-Pāndya (No. 163 of 1925); Jaṭavarman *alias* Tribhuvanachakravartin Rājarājaṇ Sundara-Pāndya (No. 334 of 1925); Māṇavarman Tribhuvanachakravartin Parākrama-Pāndyadēva (No. 58 of 1925); Māṇavarman Tribhuvanachakravartin Vīra-Pāndya (Nos. 262 and 346 of 1925); Śrīvallabha (Nos. 20 and 23 of 1925); and Perumāḷ Parākrama Pāndya 'who was pleased to take all countries' (No. 238 of 1925).

VIJAYANAGARA KINGS.

29. The earliest inscription of the Vijayanagara dynasty is the copper-plate grant of Harihara, son of Saṅgama (No. 18 of Appendix A) from Kōmal (Mayavaram taluk, Tanjore district). But as only the last plate of the set has been secured details about the king, the donee and the grant are not ascertainable. All that could be gathered is that it seems to register the grant of the village Chitāmūru.

Harihara I.

30. Next in chronological order is the set of copper-plates of the Mahārāja Harihara II, kindly lent to the office by Mr. V. B. Alur, B.A., LL.B., editor of the '*Jayakarnāṭaka*', Dharwar. It is dated in the year Siddhārthi corresponding to Śaka 1301, Jyēsthā, śu. paurṇamāsi, Tuesday (= A.D. 1379, May 31, Tuesday). The inscription

Harihara II.

registers the grant by the king, of 22 villages in the Gadaginadēśa (Gadag district) which comprised on the whole 66 villages and which was situated in the Tōragallu-nāḍu in the Lakkundeya-Vēṇṭhe, a sub-division of Pampā-Hastināvati (Hampi), to the gods Tryambaka and Vīranārāyaṇa of Gadag which was otherwise known as Kratupura. The control of the two temples was vested in Sammaṇāchārya, a Brahman of the Kāśyapa-*gōtra*, and the Bōdhāyana-*sūtra* and who was the *Sēna-bōga* (accounts officer) of the Gadag-dēśa. For managing the temples Sammaṇāchārya was given two out of the 22 villages and 1/20 share in each of the other villages. The grant was made at the capital city Vijayanagara in the presence of the god Virūpāksha at the instance of his preceptor Śrīmadrājaguru Mahāmaṇḍalāchārya

His preceptor Kriyāśakti.

Vāṇivilāsa-Kriyāśakti-Guru. This is evidently the same individual who in several inscriptions of the period is referred to as the religious teacher of the princes that founded the empire of Vijayanagara. The princess Gaṅgādēvi, wife of Chikka Kampana, son of Bukka I, extols a certain Kriyāśakti at the beginning of

her work *Kamparāyaviṣaya*. But it is not certain if all these passages refer to the same individual. For instance so late as the reign of Vīra-Bhūpati who issued the Daṇḍapalli plates (*Epigraphia Indica*, Vol. XIV, page 68 f.) there was a certain Kriyāśakti-Dēśika. The Telugu poet Śrīnātha, who visited the court of Dēvarāya II, recounts in a verse his literary disputation with the poet Iṇḍima, held in the presence of Kriyāśaktirāya. It is not therefore possible to take all the references to intend the same individual. The Vāṇivilāsa-Kriyāśakti of the present plates, the Kāśivilāsa-Kriyāśakti of inscriptions and the Chandrabhūsha-Kriyāśakti of Śrīnātha's verse mentioned above appear to have been the heads of the Kriyāśakti-*matha* at different periods.

31. Vīra Viruppanṇa-Uḍaiyar or Virūpāksha II, son of Harihara II, is represented this year by two inscriptions one of which comes from Tirukkaḍaiyūr in the Tanjore district and is dated in Śaka 1307.

Virūpāksha II

Krōdhana. His other inscription dated in Śaka 1321 is from Mūvalūr in the same district. It confirms the right of ownership of the temple over the lands already noted in the stone inscriptions of the

Other kings of the first dynasty. temple as belonging to it and over those granted to it subsequently. Vīra Buḥkkaṇa-Uḍaiyar a brother of this Virūpāksha has an inscription at Achyutamangalam dated in Śaka 1326, which records certain privileges in the temple granted to a private individual for setting up some images in the temple. The only other inscription of the first dynasty copied in the year is No. 270 of 1925 which is said to belong to Vīra Praudhadē varāya-Māhārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, and is dated in Śaka 1377 Yuva. The king mentioned in the epigraph is no other than Mallikārjuna who is known from inscriptions to have been the son of Dēvarāya II. In the inscription under notice he is given the title 'Gajavēṭṭaikandaṇḍiṇi' (who instituted the elephant hunt). This title was also assumed by Dēvarāya II. The grant was made at the instance of the prince Tirumalaiyadēva-Mahārāja for the maintenance of a *matha*, in the presence of the god Sārṅgapānidēva at Kumbhakōnam. The chief

The Sāluva chief Tirumalaiyadēva, patron of the poets 'Iraṭṭaiyar.' Tirumalaiyadēva-Mahārāja was the son of Sāluva Gōpa and brother of Sāluva Gōpa-Tippa of whom an account has been given in my *Annual Report* for 1923 (page 118). It is known that he was a great patron of Tamil literature and there are verses sung in his praise by the poet Kālamēghappulavar and the poets Mudusūryar and Ilāṅjūryar called usually 'Iraṭṭaiyar' or the twins.

Next in point of time comes an inscription of Sāluva Naraśiṅgarāya from Sāluva Narasiṅga. Palāṅkoil, North Arcot district (No. 357 of 1925), wherein the prince is merely called Naraśiṅgarāya. It mentions a subordinate of the king called Mugappāvādai Rāmaya-Nāyaka, who is known to us for the first time.

32. There is only one inscription of Vīra-Narasimha (No. 419 of 1925) copied this year, which records an agreement among the residents of three villages in the Chandragiri-rājya regarding the right of irrigation from a tank. But his brother Krishṇarāya. Krishṇarāya is represented by eight inscriptions. Of these No. 62 of 1925 coming from Tirukkoḷambiyūr mentions for the first time a certain Mahāganapati-Nāyaṇār as the *Karaṇikkam* of the king. Another *Karaṇikkam* of the same sovereign by name Maṅgaraśayya is already known (No. 426 of 1909) and he was the governor of Tiruvaḍi-sīmai.

There are five inscriptions (Nos. 167, 184, 226, 235 and 251 of 1925) of the king copied this year in the Mayavaram taluk, which record his remission of the taxes *sōḍi* and *sūlavari* in favour of the temples of Śiva and Viṣṇu, made on the banks of the Kṛishṇavēṇi while he was returning after the conquest of the Gajapati king. A list of the villages containing these temples which were benefitted by this order of the king is given on page 12 of the *Annual Report* for 1904. This year's inscriptions appear to give the most complete list hitherto known, by adding the following to the list mentioned above:—*Chandralikkhai* (Sēndalai), *Tirunagari*, *Tirunāṅgūr*, *Tiruvālundūr*, *Tiruveṇṇagar*, *Tēvūr*, *Tiruppugalūr*, *Vaigul*, *Tirumuttim*,

Iraivānāsur, Śēndavanmaṅgalam, Naraiyūr, Kūnāttanpullūr, Talaichchāṅgādu, Kurichchi, Tiruppuṅgūr, Korukkai, Talaināyar, Tirumarugal, Tirumaṅgalakkudi, Tirundudē, vankuḷi, Sūryanārkōḷ, Tirukkōḷikkā, Kurālam, Śirukudi, Tirukkuraiyalūr, Virkudi, Achehāpuram, Tiruvāṇiputtūr, Nallūr, Tirumēchchūr, Ākkūr, Perumulai, Tiruvalliyāngudi, Paṇiyalūr, Āndārkōyil, Tirunanipalli, Tillaiyāli and Ilaṅgārikkudi. Most of these find mention in the list given in Nos. 210 and 235 of 1917 copied at Perumulai and Korukkai which are also in the Mayavaram taluk.

No. 246 of 1925 from Tirukkadaiyūr gives an interesting account of how after the grant of taxes was made, some temples of which Tirukkadaiyūr was one, did not by mistake get the benefit of the grant. The inscription narrates how three residents of the village, Āditta-Bhaṭṭaṇ Kariyamānikka-Bhaṭṭaṇ, Pukkaduraivalla-Śōlabrahmārāyaṇ, and Kariyamānikka-Bhaṭṭar Āpatsahāyar interviewed Kṛishṇarāya at Vijayanagara and got the order ratified. These villages seem to extend the limits of the country in which these were situated far beyond the boundaries specified in the inscriptions of the king at Śēndamaṅgalam (*Annual Report* for 1903, page 6, paragraph 16). Of these enterprising citizens of Tirukkadaiyūr, Āpatsahāyar is already familiar to us from No. 47 of 1906 as a Brahman who made some endowments for the repairs of the temple at Kaḍavūr. Āpatsahāya is there said to have pleased Kṛishṇarāya by his warlike deeds at Irāchchūr (Raichur?) and Vijayanagara.

33. The earliest inscription of Achyutarāya of the year is that engraved on the Kadalādi plates (No. 14 of App. A, which has already been published in *Epigraphia Indica*, Volume XIV, pages 310 to 323. It is of interest to note here that among the donees of the inscription appears Rāmā-Bhaṭṭa, son of Bhūtanātha Chitti-Bhaṭṭa, as the recipient of only a small share probably in his capacity as a scholar (donee No. 24, *Ibid* page 314). He is identical with the famous general and Viceroy of Achyutarāya of whom a short account is given on page 113 of my *report* for 1924.

Nos. 302 and 303 of 1925 from the villages Hulikuṇṭa and Chikkakeriyāginaballi, both dated in Śaka 1461 in the reign of Achyuta, recount the charities of Bayakāra Rāmappayya, the minister of the king and Viceroy of Konḍavīdu. These are copies of several inscriptions in the Bellary district already secured in previous years (Nos. 464, 514 and 517 of 1914; Nos. 300-303 and 306-307 of 1918). An account of the chief as gathered from these inscriptions has been given in the *Annual Report* for 1915, part II, paragraph 51 and for 1919, part 2, paragraph 44).

His minister Bayakāra Rāmappayya. An inscription in Telugu verse in his praise has been copied at Konḍavīdu (No. 445 of 1915), another in Telugu and Sanskrit verse recounting his and his sister Chinnaṁbā's charities was copied at Vaṅkāyalapāḍu (No. 422 of 1915). It may be of interest to learn from the *Svaramēlakalānidhi* that Rāmāyāmātya was the daughter's son of Tōḷaramalla Kaḷḷinātha, the commentator of Śāraṅgadēva's *Saṁhitaratnākara* and the protege of Mallikārjuna Praudhadēvarāya.

34. A set of copper-plates (No. 12 of Appendix A) from Śrīperumbudūr belongs to Sadāśivarāya and is dated in the Śaka year 1477. It registers the grant by the king, of the village Tirumānikuppam also called Chinnatimmarājapura, in the Chandragiri-rājya to the Vedic scholar Purushōttama-Bhaṭṭa of the Gautama-gōtra and the Āśvalāyana-sūtra who was the son of Tirumala-Bhaṭṭa and grandson of Nandi-Bhaṭṭa of the Jonnalagadda family. The scholarly achievements of the donee are highly praised. From the name the donee appears to have been a Telugu Brahman. It is not known how the plates have found their way to the Vaishṇava

Sadāśivarāya. temple at Śrīperumbudūr since the donee does not appear to have had any connection with this temple. It is possible that the village granted was later on sold or in some other way transferred to the temple along with the plates. The grant itself is said to have been made by the king at the request of the minister Rāmarāja of the Ārāvīḍu family prompted by the princes Rāmarāja Timmarāja and Chinna Timma. The genealogy and praises of Rāmarāja are given at great length and one of the

His chief minister Rāmarāja.

titles given to him, viz., *Prājyakaṛṇā-tarājya-sthāpanāchārya* (establisher of the

vast empire of Karnāṭa), is significant and shows the position he occupied in the state. The two princes seem to have been the cousins of the minister Rāmarāja who were the viceroys in the Tamil country and distinct from Tirumala, his younger brother who succeeded him to the throne after the battle of Talikota (see the genealogical table on page 201 of the *Archaeological Survey Report* for 1908-09).

A stone inscription of Sadāśiva (No. 380 of 1925) dated in Śaka 1483 from Nārattampūdi in the North Arcot district is interesting in as much as it mentions Kumāra Krishṇamarasayya, a son of the minister Aḷiya-Rāmarāja as governing a

district under Sadāśiva. It is known from the Telugu poem *Rāmarājyaṃ* that Aḷiya-Rāmarāja had by his wife Tirumalāmbā, the daughter of king Krishṇarāja, two sons Krishṇamarāja and Peda-Timma of whom the work narrates several military achievements and says that the latter was the governor of Raichur.

No. 375 from the same place records the grant of a village by a certain Arulnandīdeva-Paṇḍaram to the local temple of Kailāsamudaiya-Nayinār for the merit of Mahāmaṇḍalēśvara Tirumalarāśayya and Śevappa-Nāyakkar. Of these Tirumalarāśayya is Tirumala I, the brother of Aḷiya Rāmarāja, and Śevappa-Nāyaka was the first Nāyaka king of Tanjore. The donor appears to have been named after Arulnandi-Śivāchārya, one of the Santāna-Āchāryas of the Śaiva-Siddhānta of the south.

35. The inscriptions of the later period are very few in this year's collection. Two copper-plate grants (Nos. 10 and 11 of Appendix A) from Śrīperumbudūr belong to king Śrīraṅga. Of these No. 10 is the earlier and is dated in Śaka 1439 Khara

(wrong). It gives the usual genealogical and pauegyric account of the third Vijayanagaradynasty up to Śrīraṅgarāja, who succeeded Tirumala I and registers the grant of a village called Ballavōlu renamed Tiruveṅkaṭāpura as a *sarvamānya* to the scholar Tirumalāchārya 'whose feet were bowed to by many a chief' and who was the eldest son of Appayāchārya and the grandson of Śiṅgarāchārya, all of whom are described as great devotees of god Veṅkaṭādrīśa at Tirupati. He belonged to the Bhāradvāja-gōtra and Āpastamba-sūtra and was learned in all the *Sūtras* and *Darśanas*, and was proficient in the teaching of the *Śrībhāṣya* to his disciples. He was proficient in the two *Vēdāntas* (Sanskrit and Tamil) and had the title *Vādīvāraṇasiṃha* (a lion to the elephants called disputants). He was a descendant of Anantāguru who at the direction of the great teacher Rāmānuja reared a flower-garden for the god at Veṅkaṭādri, dug a tank and constructed a *manḍapa* called Yāmunāchārya-maṇḍapa after Yāmunāchārya, the preceptor of Rāmānuja and also constructed a spacious hall, called Champaka, of black-stone and a *gōpura* called Champaka-gōpura. The Lord himself is stated to have helped him in the construction of the tank, and during every annual festival in the temple he was honoured with a garland worn by the God. The Anantārya who is thus praised in the inscription was, Tirumalāchārya—his ancestor Anantārya, a disciple of Rāmānuja according to *Prapannānūritam*, a work on Śrī-Vaiṣṇava hagiography, chapter (4), one of the seventy-four direct disciples of Rāmānuja who were especially entrusted by him with the propagation of the Vaiṣṇava faith, and is popularly called in Tamil 'Anandālvāṇ'. This Anantāguru is called in the inscription *Rāmānujapādūkiṭi* (resembling the feet of Rāmānuja) which expression deserves notice. According to Śrī-Vaiṣṇava tradition, an important disciple of any Āchārya is called his *pādūkā* in Sanskrit and *Tiruvāl* in Tamil. Dāśarathi, known as Mūlaliyāṇḍāṇ in Tamil, who was the sister's son and another of the 74 disciples of Rāmānuja and the ancestor of all the Kandāḍai Āchāryas, is also generally called Rāmānuja's *pādūkā*. The grant is said to have been made at the request of a certain Savaram Chenna 'the worshipper of the feet', i.e., a disciple, of the donee. This chief is called the Governor of the Penugōṇḍa fort and had the title *Soāmidrōharaganḍa*. Nothing more is given in the grant about this Chenna.

No. 11 of Appendix A which is also of Śrīraṅga registers the grant of a village to the temple of Śrīperumbudūr. It was issued in the Śaka year 1514 in the presence of the god at Tirupati. The village granted was Kīvalūr renamed

Vengalāmbāsamudra, for the maintenance of the Rāmādikūṭa (mistake for Rāmānuja-kūṭa) for feeding the Śrī-Vaiṣṇavas on certain festival occasions and for the maintenance of a garden made by Influence of Vaiṣṇavism on the Vijayanagara Veṅgalāmbā, the queen of Tirumala. kings.

The emperor Śrīraṅga is said to have made the grant at the request of the Śrī-Vaiṣṇava lady Tirumalanambi Śrīraṅgama who was famous for her piety. The first portion of the name of this lady Tirumalanambi was the name of Śrīśāilapūma, the maternal uncle of the teacher Rāmānuja, of whom the Śrī-Vaiṣṇava religious teachers called the Tātāchāryas were the descendants. From her name the lady appears to have been born in that family or was a disciple of his descendants among the Tātāchāryas. It is already known that the royal family of Vijayanagar was converted to Śrī-Vaiṣṇavaism since the time of Kṛṣṇarāya as is evidenced by his Telugu poem *Āmuktamālyada*. The grant made in this plate and the interesting information afforded that the old queen Veṅgalāmbā, wife of Tirumala and mother of the emperor Śrīraṅga, was making magnificent grants at the temple dedicated to Rāmānuja at the instance of a Vaiṣṇava lady show the personal religious leanings of the royal family of Vijayanagar at this period.

MADURA NAYAKAS.

36. No. 13 of Appendix A is a copper-plate grant belonging to the temple at Śrīperumbudūr and registers a grant by Vijayarāṅga-Chokkanātha-Nāyaka of Madura while Rājādhirāja Rājaparamēśvara Śrī-Vīrapratāpa Veṅkaṭadēva-Mahārāja was ruling from his jewelled throne at Ghanagiri-nagara, and is dated in Śaka 163[9], Hēvilambi (A.D. 1717). Veṅkaṭadēva-Mahārāja mentioned in the present inscription

Vijayarāṅga-Chokkanātha. appears to be the same as the king who is represented in No. 4 of Appendix A of 1915 dated Śaka 1630 and in No. 717 of 1922, dated Śaka 1612, where the same Chokkanātha-Nāyaka makes the grant of the village in favour of the Śaṅkarāchārya-mūṭha at Gajāraṇyakshētra, and in C.P. No. 3 of 1911 wherein queen Maṅgammāl the predecessor of the donor of the present inscription, makes a grant in favour of a feeding house. At the time when this copper plate was engraved the allegiance which the Nāyaka ruler of Madura paid to the Vijayanagar emperor appears to have been merely nominal.

The donee in the present inscription is a certain Yatirājasvāmi of Śrīperumbudūr who was a *Sanyāsi* of the Śrīvaiṣṇava faith and is given the titles *Vēdamārga-pratishṭhāpanāchārya*, *Ubhayaṇṭāntāchārya* and *Paramahansa-parivrajāchārya*. Even at the present day the hereditary trustee of the Śrīperumbudūr temple has all

Yatirājasvāmi of Śrīperumbudūr the above titles, and is called Yatirājasvāmin or Yatirāja-Jiyar although he is not a *Sanyāsi*. It is explained by the people that the last Yatirāja-Jiyar who was the trustee of the temple handed over the management of the temple with all its attendant honours to his son without ordaining him a *Sanyāsi* and his descendants continue to enjoy the same honours. This family has got a large number of disciples in the Tamil districts of Trichinopoly and Madura even now, and it is possible that their prevalence in these regions might date from the time of the present grant.

Vijayarāṅga-Chokkanātha was of a religious bent of mind and was also a patron of letters. He is known to have encouraged the writing of several works, as for example, the Telugu poem *Tārāśaśāṅkavijayamu*. Statues of this ruler with the several members of his family are preserved in the Śrīraṅgam temple and his charities

Vijayarāṅga's statue at Śrīraṅgam. extended far and wide. The Vyāsarāya-mūṭha of Sōsale in the Mysore State was also a recipient of a grant by this king (*Mysore Archaeological Report* for 1912, page 55).

TANJORE NAYAKAS.

37. There are a few inscriptions of the Tanjore Nāyakas collected this year. This family owed its rise to the relationship of its first prominent member Śevvappa-Nāyaka by ties of marriage with the Vijayanagar emperor Achyutarāja, Śevvappa's

Their founder Śevvappa-Nāyaka. wife Mūrtimāmbā being the younger sister of Tirumalāmbā, one of the queens of Achyuta. Local chronicles state that before the Nāyaka rule, the principality of

Tanjore was included in the viceroyalty of the Madura Nāyakas under Nāgama and Viśvanātha. But the northern portion of the territory of this viceroyalty was later on separated under Śevva, the founder of the Nāyaka house of Tanjore.

Of the two inscriptions of Śevvappa-Nāyaka Nos. 27 and 72 of 1925, the latter is dated in the reign of Sadāśivarāya. Of the three inscriptions of his son and suc-

cessor Achyutappa-Nāyaka (Nos. 28, 163 and 164 of 1925), No. 163 records the construction of the temple of Tuṛaikkāṭṭu-Tambirānār partly by the king out of the palace funds and partly out of private donations by a certain Valiyadumai. No. 164 from the same temple records the additions made to that temple by one Dīrchata-Ayyan who is evidently identical with Gōvinda-Dīkshita, the minister of the two rulers Achyuta and Raghunātha. He was famous not only as a great statesman and minister but also as one of the foremost Sanskrit scholars of his time.

38. Two inscriptions of Achyutappa's successor Raghunātha (Nos. 379 and 381 of 1925) are both dated in the reign of the Vijayanagara king Venkātapatirāya.

The poems *Sāhityaratnākara* of Yajñā-nārāyaṇa-Dīkshita and *Raghunāthā-bhūdayam* of Rāmabhadraṁbā mention that Achyutappa-Nāyaka abdicated his throne in favour of his son Raghunātha after the death of king Venkātapati I and during the revolt of several of the relatives of the king and the viceroys under the general Jaggarāya against Śrīraṅga-Chikkarāya, the successor of Venkātapati. But the two inscriptions under notice are dated in the reign of Venkātapatirāya himself. It seems from this that even during the time of Venkātapati, Raghunātha-Nāyaka was ruling as governor. It deserves to be noted however that Tiruvannāmalai, from the vicinity of which these two records have been secured, is situated far away from the Tanjore territory. In the extracts from the *Sāhityaratnākara* mentioned above which are published in the 'History of the Tanjore Nāyaka princes' by Pandit T. S. Kuppuswami Sastri reference is made to the building of the big *gōpura* and of a fresh-water pond in the temple at Tiruvannāmalai by Chinna-Chevva. No. 710 of 1904, from Neduṅgunam in the North Arcot district, which is dated in the reign of Venkātapati records a gift by Achyutappa. From Nos. 705 and 706 of 1904 it is also learnt that Raghunātha-Nāyaka had his agents at Neduṅgunam. Besides No. 379 copied in this year from Nārattampūndi of the Tiruvannāmalai taluk and dated in the reign of Venkātapati refers to the agent of Raghunātha. It may therefore be supposed that the Nāyakas of Tanjore had some interest in Tiruvannāmalai and its neighbourhood. No. 72 noticed above seems to inform us definitely that Śevvappa hailed from Neduṅgunam. It is also likely that Raghunātha was a governor under Venkātapati in some portions of the North and South Arcot districts while his father was ruling at Tanjore. The *Raghunāthābhūdayam* also says that during the reign of Venkātapatirāya, Raghunātha's help was sought by the emperor against his Muhammadan enemies from the north who besieged his capital Penukonda and that with his help the emperor was able to drive them out.

39. There is only a single inscription (No. 166 of 1925) in the year's collection of Vijaya-Rāghava, the son and successor of Raghunātha and the last Nāyaka ruler of Tanjore. The record relates to an order of the king's agent Nayiniyappa-Nāyakar

making some provision for the maintenance of daily worship and festivals in the temple of the goddess at Mudigondaṇallūr in lieu of the old right of the temple, of collecting donations from the villagers for the purpose.

MISCELLANEOUS.

40. A paper-grant was received in this office last year for examination from the Agent of the Chennapatna-Kundāpura Vyāsārāya-maṭha. It has been photographed and numbered as No. 752 of Appendix C of the *Annual Report* for 1923-24. The grant has been reviewed at some length on page 17 of the *Mysore Archaeological Report* for the year 1922. It records the grant of the village Pachchārlapalle situated in

Adivipattēda in Chettu-sīma, made by Javvādi Virappa-Nāyaka of Mēlupālem, son of Venkātapati-Nāyaka and grandson of Kambināyini Javvādi Varamūrti-Nāyaka to the pontiff of the Vyāsārāya-saṁsthāna named Lakshmīvallabha-Tirtha, disciple of

Lakshmīdhara-Tīrtha, who was again the disciple of Lakshmīmanōhara-Tīrtha for the service of Śrī-Vēṇugōpālakṛishṇasvāmin. The grant was made on the occasion of a lunar eclipse on the 15th day of the bright half of the month of Āśvīja in Śaka 1693, corresponding to the cyclic year Nandana. Its equivalent English date is A.D. 1772, October 11, Sunday.

41. Two inscriptions of Sakalalōkachakravartin Rājanārāyaṇaṇ (Nos. 364 and 386 of 1925) come one from Palaṅkōyil (North Arcot district) and the other from Puliyanūr (South Arcot). No. 386 is dated in the 4th year of the king with the astronomical details for calculation which yield A.D. 1359, November 6, Wednesday, as the date of the record. The palaeography of the inscription also points clearly to the 14th century as its period. From inscriptions Nos. 30 of 1890 and 42 of 1900 we know of a certain Sakalalōkachakravartin Rājanārāyaṇaṇ who came to the throne in A.D. 1337-38. His fourth year would be A.D. 1341-42 for which, however, the astronomical details of our present record do not work out correctly. In the absence of internal evidence in the present inscription and judging wholly from the date given in the record, we have to differentiate this king from his name-sake who came to the throne in A.D. 1337-38.

42. At Nārattampūṇḍi in the North Arcot district have been copied a number of inscriptions (Nos. 367 to 374 of 1925) in Sanskrit and Tamil verses praising the liberality, heroism and greatness of the chief of Magadha called Poṇṇarappināṇ Magadaipperumāl. The surnames Poṇṇarappināṇ Magadaipperumāl, Magadēṣaṇ, Magadan and Magadai-Nādālvāṇ appear in inscriptions along with the names Vānadivākaraṇ, Vānakōvaraiyaṇ or Vānapirāṇ, and in a few cases, along with the name Rājarāja. The division over which the Magadha chief ruled was called Magadai or Magadai-maṇḍalam, also known as Naḍu-nāḍu or Perumbānappāḍi and comprised roughly the present South Arcot and Salem districts and a portion of the North Arcot district. This chief was subordinate to the Chōla king Kulōttuṅga III (Nos. 532 and 557 of 1902) and later on to Peruṇjīṅgaḍēva (No. 159 of 1906). He appears to have been the descendent of the Bāṇas who were uprooted by the Chōla sovereign Parāntaka I and who fled in two batches one to the Telugu country and the other to the country on the banks of the Peṇṇar which they called Vāṇagappāḍi (*Annual Report* for 1906, Part II, paragraph 46). The title Poṇṇarappināṇ is first borne by Rājarājadēvaṇ Poṇṇarappināṇ alias Vānakōvaraiyaṇ of Āraḷūr in a record of Kulōttuṅga III (Nos. 532 and 557 of 1902) and seems to have been assumed by him after his pious act of gilding the central shrine of the temple at Tiruvaṇṇāmalai (No. 557 of 1902).

Nos. 372 to 374 of 1925 copied this year are only repetitions of the epigraphs already secured from Tiruvaṇṇāmalai praising the Magadha chief 'who took Kāñchi and Vañji'. From this record we learn that, besides this conquest of Vañji, he repulsed the Pāṇḍyas, defeated and killed Vāṅgaratuṅgaṇ and invaded the Vadugar and destroyed them completely. He was called 'Vāṇaṇ of the high chariot' before whom all his enemies fled in panic (No. 373 of 1925). He was reputed for his learning and his benevolent administration. In none of the inscriptions of this year's collection is given the name of his overlord.

43. Six inscriptions in Tamil verse copied at Mūvalūr and Śittakkāḍu (Nos. 29 to 34 of 1925) are of literary interest referring as they do to the chiefs Śadaiyaṇ of Pudukai and his son Pillai-Perumāl. Śadaiyaṇ of Pudukai, the patron of the famous poet Kamban, the author of the Tamil version of the Rāmāyaṇa, and his son Śēdipaṇ also known as Pillai-Perumāl. Śadaiyaṇ is well known in literature for his munificence. When there was a famine in Īlam (Ceylon), he sent paddy to relieve the sufferings of the people. His son Pillai-Perumāl is equally famous. He is praised in No. 33 as one who kept his word and would not associate with the unworthy. He is called 'the crest-jewel (Śikhūmaṇi) of Śentamiḷ and of the Gaṅgāline.' Two of these verses are called Pāṇḍulakkavi (elegant verse) and are said to have been composed in his praise by a certain Śēramāṇ-Perumāl Vañji-Māttāṇḍaṇ Mūtta-Tiruvāḍi of Tiruppā (Tiruppāpūr in the Travancore State?). There is a

tory to the effect that while the merit of Kamban's '*Eṛēḷupadu*' a poem in praise of the Vellālas (agriculturists) was being tested in the assembly this Śēdipaṇ was bitten by a snake but he remained motionless so as not to distract the attention of the assembly to the beauties of the songs. The poison soon worked its way and he fell down dead on the ground but got back to life by the magic of Kamban's songs exorcising the poison.

44. In the old ruined fort at Paṭṭukkōṭṭai in the Tanjore district is an inscribed stone which has recently been removed to the taluk office of the place for safe custody. The inscription (No. 341 of 1925) is dated in Śaka 1606 (A.D. 1684) Krōdhana and records that Vāvāśi (Bāvāji)-Paṇḍitarayyaṇ the son of Gaṅgādhara-

The Fort at Paṭṭukkōṭṭai.

Paṇḍitarayyaṇ, who was the agent of Śāśi (Śhāji)-Mahārāja the son and

successor of Venkāji, conquered the whole Paṭṭukkōṭṭai-*śīrmai* extending to the south as far as Pāmbaṇār and finally settled at Paṭṭukkōṭṭai after constructing a fort of stone. According to the local tradition, the fort owes its existence to Paṭṭu Malavarāyar after whose name it is known even to this day. This fort was the scene of important engagements in the war between the English and Haidar in the year 1781.

45. Not far from Paṭṭukkōṭṭai is the small village of Sāluvanāyakaṇpaṭṭanam more familiarly known as Tulukkaṇ-vayal and Sarabhēndrarāja-paṭṭam. The chief attraction of this village is the big column of stone eight storey in height, locally known as the 'Manōra Tower' (Photographs Nos. 875 to 885, page 62) which was raised by Maharaja Sarfōji-Rāja of Tanjore 'the friend and ally of the British

Manōra Tower built by Sarfōji-Rāja to commemorate the downfall of Bonaparte in 1814.

Government to commemorate the triumphs of the British arms and the downfall of Bonaparte in 1814'. Owing to its commanding height it seems to

have also served as a light-house in those days (*Tanjore Gazetteer*, page 253). The word *Manōra* means in Hindustani a flag-staff. Even now one or two pieces of wood are seen projecting from the tower showing the place where the flagstaff was made to rest. It may fairly be assumed that Mahārāja Sarfōji soon after the completion of the tower had the British flag hoisted up on the top of the tower. The hexagonal tower is surrounded by a moat and rampart walls resembling a miniature fort with a draw-bridge over the moat. Accommodation is provided for a good number of officers, soldiers and private servants. Each of the storey of the tower affords fair accommodation. Inside the draw-bridge gate on either side there are wooden racks fixed into the wall with rests for 32 muskets respectively. It is thus clear that Sarfōji should have used it occasionally as his summer residence. the building standing just on the beach.

At the south base of the column is built a marble slab with inscriptions in English, Persian, Mahratti, Tamil and Telugu proclaiming the object of its construction (No. 344 of 1925). Five more slabs built into the walls of the fort all round contain copies of the same inscription in each language separately. Two other records of Sarfōji-Mahārāja (Nos. 350 and 351 of 1925) both dated in Śaka 1727 (A.D. 1805) come from Tanjore. No. 350 of 1925 records the various repairs executed in the temples of Kāmākshamma and of Rāmasvāmi by the king and for the latter temple a gift of a new car in addition. A much later inscription of the Tanjore Mahrattas is No. 349 of 1925 of the time of Śivēndrarāja dated in Śaka 1798 (A.D. 1876) recording certain gifts by Kāmākshiambā-Bai, the Senior Rāni of the king.



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